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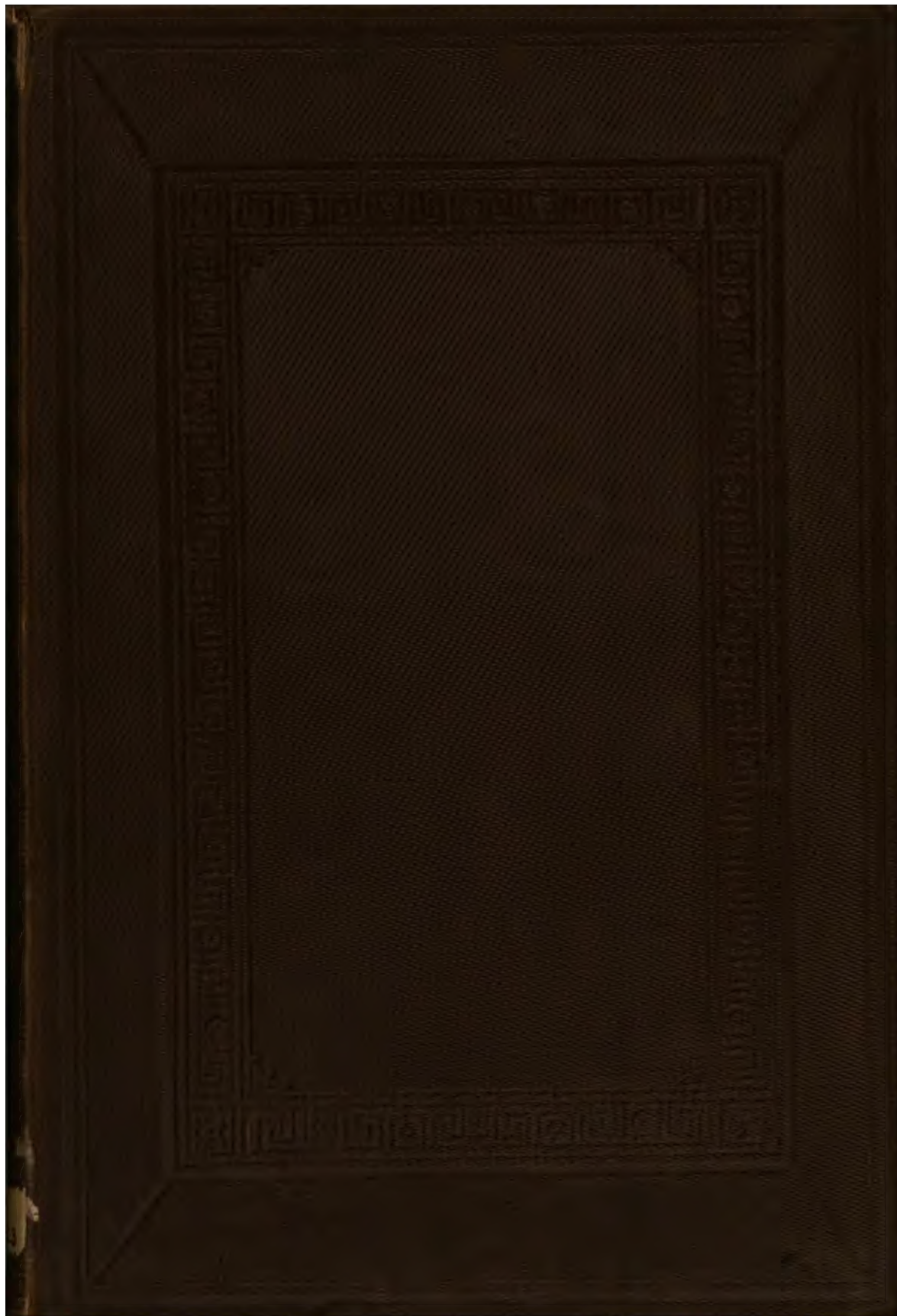
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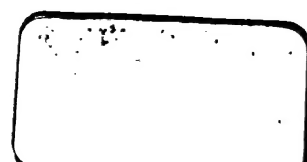
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THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

IN THE ORIGINAL GREEK:

WITH NOTES,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER.

PART II.—THE ACTS OF THE APOSTLES.



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ADVERTISEMENT.

The present Volume contains the Second Part of the Editor's Greek Testament with Notes;

The First Part, already published, contains the Four Gospels:

The Third Part will contain St. Paul's Epistles;

The Fourth Part, concluding the work, will contain the Catholic Epistles and Book of Revelation; with a general Index to the whole.

May 14, 1857.

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INTRODUCTION

TO THE

ACTS OF THE APOSTLES.

No portion of Holy Writ has been made the occasion of more controversy as to its design than the ACTS of the APOSTLES.

Some have said that it is composed without any specific plan¹, and that it is merely a collection, imperfect and fragmentary, of such materials concerning the primitive Church, as happened to be accessible to the writer. It has been argued from its inscription to Theophilus², that it was designed only for the use of a private Christian. It has been observed, that it records only some actions of two of the Apostles, St. Peter and St. Paul; and that it says nothing of their Epistles, or of the martyrdom of either, and that it terminates unexpectedly with St. Paul's first visit to Rome. And it is alleged, that its title, "the ACTS of the APOSTLES," disappoints the reader, and can hardly have been assigned to it by the writer himself.

Others³, in recent times, profess to have discovered in this book a design to vindicate St. Paul, the Apostle of the Gentiles, from the charges of those who contrasted his teaching with that of St. Peter, the Apostle of the Circumcision; as if the one were contradictory to the other. And others⁴, accepting this hypothesis concerning the Acts, have proceeded so far as to affirm, that the view presented to us there, of St. Paul's teaching, is inconsistent with the tenour of St. Paul's Epistles. The tendency of these theories is, evidently, to invalidate its authority, and to undermine the foundations of its Genuineness and Inspiration.

Happily for the Christian Church, there is no book whose Authenticity, Genuineness⁵, and Inspiration, are more strongly corroborated by the consentient testimony of Ancient Christendom than the Acts of the Apostles.

¹ e. g. See *Dr. Davidson*, Introduction to N. T., ii. p. 62, and *ibid.* p. 24.

² *Kuinoel, Ziegler, Heinrichs, Meyer*, and others.

³ *Schneckenburger* über d. Zweck d. Apostelsgeschichte. Bern. 1841.

⁴ *Bauer, Schwegler, and Zeller*. See *Meyer's* Einleitung, p. 9.

⁵ On the subject of the Authorship, the following ingenious argument from internal evidence deserves to be cited;

"Acts xvi. 10: 'After he had seen the vision, immediately *we* endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.'

"Here the writer of the history, by the change of persons, first indicates his own presence as a companion of the Apostle. It is well known that this book of Acts, as well as the third Gospel, are

The evidence of this is clear and open to all'. And taking for granted that this book was dictated by the Holy Ghost, we may feel confident, that, whether

ascribed to St. Luke by the universal tradition of the Church; but it seems never to have been shown that the same conclusion may be reached, simply and rigidly, by the internal evidence alone.

"The writer then, so far as we can learn from his history, was present with the Apostle from Troas to Philippi, in his first visit to Europe; was absent from him, or not distinctly present, after his departure from Philippi, during his double stay at Corinth and Ephesus; and having joined him at Philippi again, continued his companion during his voyage from Greece to Palestine, his imprisonment at Cæsarea, his second voyage, and, at least, the earlier part of his imprisonment at Rome.

"None of St. Paul's letters were written until his arrival at Corinth, when the first separation had taken place. Six of them, the first and second to Thessalonica, the Epistle to the Galatians, the first and second to Corinth, and the Epistle to the Romans, were written during the interval of the writer's apparent absence. His name could not then be expected to occur in these letters among the friends who were present with St. Paul, and who joined in the salutations.

"Four other letters, to the Ephesians, Colossians, Philemon, and Philippians, were written during the first imprisonment at Rome. Now since the writer had been a companion of the Apostle for three whole years before that imprisonment, had attended him on the voyage with only one or two others, and had continued with him till his arrival at Rome, it is most improbable that he would leave him at once, and not cheer him by his presence and friendship, as in the previous long delay at Cæsarea. In these letters, therefore, if the helpers present with St. Paul are at all mentioned, his name will be likely to appear. And since he had been so intimate a companion, and attended him faithfully so long, it seems almost certain, that the Apostle, if he specified his chief helpers and friends who were with him, could not omit one so conspicuous. The writer, we may thus infer, was either Tychicus, Timothy, Epaphroditus, Epaphras, Onesimus, Aristarchus, Marcus, Jesus Justus, Luke, or Demas, the only persons whose names appear in the salutations of these four letters.

"But this choice is soon reduced within narrower limits. Timothy, Tychicus, and Aristarchus could none of them be the writer, since they accompanied Paul and himself on the voyage from Greece (Acts xx. 4, 5). Onesimus is excluded, since he was converted by St. Paul during his imprisonment at Rome (Philem. 10). Mark is also excluded, since he is mentioned repeatedly in the history, and was rejected by St. Paul as a companion in that very journey in which the writer soon afterwards joined him. Epaphroditus clearly was not with the Apostle when the imprisonment began, but was sent to him from Philippi, when they heard tidings of his necessities. Epaphras appears to have been a local Pastor from Colossæ, who arrived also at Rome after the imprisonment there had begun. Thus Jesus Justus, Luke, and Demas are the only three names which are not absolutely excluded by these texts.

"That Jesus Justus was not the writer may be gathered from two presumptions of considerable weight. First, he was of the circumcision, or a Jew by birth; while several indications in the book of Acts lead us to suppose that the writer was a Greek, and only a Proselyte, rather than a native Jew. And next, Jesus Justus is named only once, while the two others are named three times in these Epistles. Now the companion of the Apostle for so many years, and through so many dangers, would not be likely to be left thus entirely in the background, compared with others.

"The choice will now be confined to Luke and Demas, each of whom is mentioned three times, and always near together. In the last instance, however, there occurs a remarkable contrast. In his second imprisonment, as we learn from 2 Tim. iv. 10, 11, Demas forsook the Apostle, through love of the world, and 'only Luke' continued with him, while every other helper was absent. It would be a high degree of moral incongruity to suppose that this apostate, whether his apostasy was temporal or final, and not the companion who was faithful to the last, was the same with the faithful companion during shipwreck and imprisonment, and the honoured writer of two main books of the sacred canon. And thus, by internal evidence alone, we are led to the conclusion that Luke, and no other, was the real Author of the Gospel and the book of Acts. The circumstantial evidence limits our choice to three names, while the moral evidence, hardly less forcible, confines it among these to St. Luke only." —*Birks' Horæ Apostolicæ*, pp. 351—353.

¹ It may be seen in *Lardner*, iii. 207. *Kirchofer*, *Quellensammlung zur Geschichte des N. T. Canons*, pp. 161—168. *Davidson's* Introduction, pp. 2, 8; and Appendix A to the Editor's Lectures on the Canon of Scripture. See also below, p. xii, *note*.

we *can discover* its design or no, a design certainly it has, not unworthy of its Divine Author. He is the Spirit of Counsel and of Might, and what He purposes wisely, that He performs effectually.

But, is it difficult, to discover its plan? Let us consider.

St. Luke has written one work, consisting of two parts; the former his Gospel, the latter the Acts of the Apostles.

The connexion of these two parts is marked by the commencement of the latter, with a reference to the former, and by the inscription of both to one person.

The latter opens thus; "The former Treatise I made, O Theophilus, of all that Jesus *began* both to do and to teach, until the day in which He was taken up." Let us remark also, that in his latter treatise, the Acts, he resumes the subject at the point where, in the former, the Gospel, he had left it; that is, with a description of Christ's Ascension into Heaven.

Therefore, it appears from the Acts, that in his former treatise, the Gospel, St. Luke had professed to give an account only of what Jesus *began* to do and to teach, while He was *in person upon earth*.

But now, in his second treatise, the Acts of the Apostles, he has a higher and ampler subject before him.

In this book, the sequel of his Gospel, he, being inspired by the Holy Ghost, comes forward and reveals to the world, what the same Jesus, having ascended into heaven, and being exalted to the right hand of God, and there sitting in glory, *continues* "to do and to teach," not within the narrow confines of Palestine, or during the few years of an earthly ministry, but "in Judæa and in Samaria, and unto the uttermost parts of the earth¹," by the instrumentality of Apostles and Apostolic men, and Apostolic Churches, in all ages of the world; and what He will ever continue to do and to teach, *from heaven*, even till He comes again in glory to judge both the quick and dead.

This it would seem is the view which the Author himself propounds of his own plan in composing this book.

Let us consider, whether this view is consistent

I. With what may be gathered from other writers of Holy Scripture, concerning Christ's Office after His Ascension, and during His Session in Glory? and

II. Whether it be confirmed by internal evidence derivable from the Acts of the Apostles?

I. Our Blessed Lord Himself, when upon earth, promised to be always with His Apostles²; and He said to them, a little before His Ascension, "As My Father hath sent Me, even so send I you³." Thus He prepares us to regard their Acts as done by Himself.

Accordingly St. Mark concludes his Gospel, by expressing in few but comprehensive words, what may be regarded as the argument of the Acts of the

¹ Acts i. 8.

² Matt. xxviii. 20.

³ John xx. 21.

Apostles. "So then after the LORD had spoken unto them, He was received up into heaven, and sat on the right hand of God; and they went forth and preached every where, the LORD *working with them, and confirming the Word* with signs following¹."

Thus the Holy Ghost, speaking by St. Mark, represents the Lord Jesus as *continuing* to do and to teach *every where*, after His Ascension, by the ministry of His Apostles, what He had *begun* to do and to teach while He was visible upon earth.

Similarly, the Apostle St. Paul, who, as Christian Antiquity testifies, was St. Luke's fellow-labourer in writing, as well as in preaching, the Gospel², represents Christ in glory, as the origin of all that is done or taught in the Church by the ministry of men. "He that descended is the same also that ascended up far above all Heavens, that He might fill all things. And He gave (i. e. constituted) some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ³."

In like manner the beloved Disciple St. John, to whom it was given to behold Christ in Glory, describes Him in the Apocalypse as walking in the midst of the seven Golden Candlesticks; which are the Churches of God⁴.

Therefore the Church of England, in her Office for ordering of Priests, looks up from earth to heaven, and praises God for having given His dearly beloved Son, Who "*after* He had made perfect our Redemption by His death, and was ascended into Heaven, *sent abroad into the world His Apostles*, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry *He gathered* together a great flock in all parts of the world, to set forth the eternal praise of God's holy Name."

II. Let us now examine, whether this view of the design of the Acts of the Apostles, is authorized by the contents of the book itself.

1. Consider the first Act done by the Apostles after the Ascension. They return from the Mount of Olives to Jerusalem, and resort to *the* Upper-room⁵, probably the same where Jesus had instituted the Lord's Supper, and had shown Himself alive to the Apostles on the two successive Sundays after His Resurrection. There they nominate two persons, with the view of filling up the vacancy made by the death of Judas, and they address a prayer to Jesus, "Lord⁶, show whether of these two *Thou hast chosen*⁷." Thus they declare their persuasion that He who is removed from them in person is still present with them, as He Himself had promised to be⁸; and that sitting on His throne in Heaven, He can and does *choose* an Apostle, as truly as when He was walking on earth, by the side of the Sea of Galilee. *The lot was cast into the lap, but the disposing of it was of the Lord*⁹. The lot which fell upon Matthias was dropped from heaven by the hand of Christ.

¹ Mark xvi. 19, 20.

² See the authorities in the Introductory Note to the Four Gospels.

³ Eph. iv. 10—12.

⁴ Rev. i. 13. 20; ii. 1.

⁵ Acts i. 13.

⁶ That Κύριος is here Christ, see Notes on Acts i. 6. 21. 24.

⁷ Acts i. 24.

⁸ Matt. xxviii. 20.

⁹ Prov. xvi. 33.

2. Let us observe the next great event in this Sacred History—the descent of the Holy Ghost. Christ when on earth, breathed upon His Apostles and said, “Receive ye the Holy Ghost¹.” Thus He showed that He Himself was the source whence that gift would come. And when the Spirit was poured forth on the Apostles, Peter ascribed the effusion to Christ; “He, having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear².” He, who while on earth did and taught what the Messiah was to do and teach, now does and teaches in a more glorious manner by the Holy Ghost the Comforter, Whose Mission from heaven is like a royal largess, bestowed in honour of Christ’s Coronation, a sign and fruit of His heavenly inauguration and enthronization on the Right Hand of the Majesty on high.

Hence the Kingdom of Christ, which was commenced by His ministry upon earth, is now continued, extended, and amplified. The Four Gospels are the *Beginnings*³ of its history: they reveal the Day-Spring from on high, and the orient gleams of the Sun of Righteousness. But in the Acts of the Apostles we behold that Sun in his strength, shining in noonday splendour. After His exaltation in glory, and after the bestowal of the Holy Ghost, the number of the names of the Disciples at Jerusalem, which had been before a mere handful, a hundred and twenty⁴, is now counted by thousands⁵. We see the Christian Church extending herself from the upper room on Mount Sion, in a gradually growing circle, till she embraces within her range “devout men from every nation under heaven⁶.” She enfolds Samaria by the agency of Philip the Deacon, and of Peter and of John. Christ preaches by Philip in the wilderness of Gaza, and the Morians’ Land stretches out her hands unto God⁷. He passes toward Ashdod: “Philistia is glad of Him⁸.” “Behold the Philistines, and they of Tyre with the Morians, lo! there is He born⁹,”—born by the new Birth of the Word and Sacraments. By the preaching of Peter He gathers in the Gentiles at Cæsarea; by the ministry of Paul He plants the Gospel at Antioch; He encounters the Evil One in various forms; of obstinate obduracy in Jewish Synagogues; of Pagan Idolatry at Lystra and Ephesus; of Sorcery, Divination, and Witchcraft at Samaria, Paphos, and Philippi; of sceptical Philosophy, and intellectual pride at Athens and Corinth; and at length in His triumphant march, as a crowning consummation of His conquests, and an earnest of universal victory, He plants the cross in the imperial city of the Cæsars, the heathen capital of the world, by the hands of him,—who had formerly been the fiercest persecutor of the Church, and afterwards was its most zealous champion, and courageous confessor and martyr, St. Paul.

These feats of Christian prowess were performed by means of men, but the Doer of them all was Christ. And what St. Luke says concerning one great harvest of souls, gathered into Christ’s garner, may be said equally of all; “The LORD added to the Church daily such as should be saved¹⁰.”

3. Thus we see in the Acts the continuance and extension of Christ’s work-

¹ John xx. 22.

² Acts ii. 33.

³ See Note on Acts x. 11.

⁴ Acts i. 15.

⁵ Ib. ii. 41; iv. 4.

⁶ Ib. ii. 5.

⁷ Ps. lxxviii. 31.

⁸ Ib. lx. 8.

⁹ Ib. lxxxvii. 4.

¹⁰ Acts ii. 47.

ing, and we also recognize in it a greater manifestation of glory in the *manner* of His operations. He Himself had said, when on earth, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father¹." That is to say, when I am ascended into heaven, and am seated in glory there, then will I do, by the agency of others—My faithful servants—works more marvellous than are done by Me now, in person, before My Death, and Resurrection, and Ascension.

For example, our Lord when on earth had healed the woman who touched with faith the hem of His garment². But when He had ascended into heaven, He worked miracles on the sick by means of the shadow of St. Peter at Jerusalem³, and by the handkerchiefs of St. Paul at Ephesus⁴; and thus He showed that the sphere of His working was enlarged; and He creates in our hearts a blessed assurance that now, when as Man united for ever to God, He, by virtue of His obedience to death, has received "a Name which is above every name⁵," He is ever acting by those visible channels of Invisible Grace, His Word and Sacraments, which derive their efficacy from His Incarnation and Passion, and are the means by which the benefits of His Death are bestowed for our everlasting life, and are like the skirts of His garments, by which He operates from heaven, and heals the diseases of our souls.

4. The Acts of the Apostles is a portraiture of the Church; it is an Historical Picture traced by the Holy Ghost guiding the hand of the spiritual Painter St. Luke. It has, as its central Figure, Jesus Christ, perfect God and perfect Man, Who died for us on the cross, and raised Himself from the Dead, and ascended into heaven, and there reigns in glory, the Head of the Church and Sovereign Lord of the world. He is the one spring of all the life and beauty delineated in this heavenly landscape; and therefore, it will be remembered, the Apostles are careful to disclaim for themselves all independent power. "Ye men of Israel, why look ye on *us*, as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified His Son Jesus⁶." Thus they raise the eyes of the people from themselves—Christ's members and ministers on earth—to Christ their Head and King acting by them from heaven.

5. Accordingly, we find that in this History there are certain words continually recurring, which remind the reader of this concentration of power in Christ, and derivation of power from Him.

One of these is *Kύριος*, the LORD. This word, equivalent to the JEHOVAH of the Old Testament, and corresponding to it in the Septuagint Version⁷, is constantly applied to CHRIST in the Acts, where it is found nearly a hundred times, and is like a sacred keynote of the whole, ever sounding forth His Divine Lordship in the ear of the world. The Lord's working in the Church, the Lord's household,—this is what the Acts reveals. '*Ὁ Κύριος ἐν τῇ Κυριακῇ*',—that is its subject. It is "the LORD JESUS," Who is said by St. Peter to have come in and gone out among them⁸.

¹ John xiv. 12.

⁴ Ib. xix. 12.

⁷ See Note below on i. 6.

² Matt. ix. 20.

⁵ Phil. ii. 9.

⁸ Acts i. 21.

³ Acts v. 15.

⁶ Acts iii. 13.

It is He Who chooses Matthias ¹; He Who sends the Holy Ghost ²; He Who adds Believers daily to the Church ³; He works miracles by the hands of His Apostles ⁴. To the Lord Jesus, St. Stephen, the first Martyr, looks up and prays at the hour of death ⁵. It is He Who calls to the persecuting Saul from heaven ⁶. He sends Ananias to baptize him ⁷. He sends Peter to Cornelius ⁸. He (says St. Peter) is Lord of all ⁹. His Angel delivers Peter from prison, and smites Herod on his throne ¹⁰. He calls Paul to Macedonia ¹¹, and comforts him at Jerusalem ¹²; and finally the book closes with the triumphant declaration, that Paul preaches, at Rome, "the things concerning the Lord Jesus, with all confidence, no man forbidding him ¹³."

Thus the mind is elevated from earth to heaven, and from the acts of the envoys and ambassadors, to the majesty and glory of the universal Lord and King, sitting on His heavenly throne.

6. This process of exaltation is also performed by another word, recurring in this history and drawing the heart upward to Christ.

That word is *οὐρανός*, HEAVEN. The inner scene of the book is Heaven. It begins with Christ's Ascension into heaven. The Apostles gaze upward to heaven, and a heavenly messenger comes and announces to them that Jesus is received into heaven; and will come again in like manner in glory from heaven ¹⁴. On the day of Pentecost there comes a sound from heaven, as of a rushing mighty wind, and declares the source whence the Holy Spirit proceeds ¹⁵. St. Stephen, in the hour of death, being full of the Holy Ghost, "looks stedfastly up to heaven, and sees the glory of God, and Jesus standing on the right hand of God," and says, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God ¹⁶." As Saul journeys and comes near to Damascus, "suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest ¹⁷." Peter, when in a trance at Joppa, saw heaven opened, and the vessel descending, representing the Church Universal, extending to all corners of the earth, and into which all nations were to be received; and this vessel, let down from heaven, is drawn up again into heaven ¹⁸. Thus it was declared, that the hand by which the Church Universal is ordered, maintained, and extended, is the hand of Christ in heaven. "In His hand are all the corners of the earth ¹⁹;" and whatever is effected by the ministry of men for the advancement of His kingdom on earth, is done by the power of Him, Who sitteth on the throne of heaven.

III. This view of the design of St. Luke in writing the Acts of the Apostles, seems to supply a solution of the difficulties which, as has been noticed at the commencement of this Introduction, have been raised with respect to it;

1. It accounts for its Title.

¹ Acts i. 24.

⁴ Ib. vii. 59, 60.

⁶ Ib. x. 36.

¹⁰ Ib. xxviii. 31.

¹⁷ Ib. ix. 8—5.

² Ib. ii. 33—35.

⁶ Ib. ix. 5.

¹⁰ Ib. xii. 7. 23.

¹⁴ Ib. i. 9—11.

¹⁸ Ib. x. 11—16, and xi. 5—10.

³ Ib. ii. 47.

⁷ Ib. ix. 10.

¹¹ Ib. xvi. 10.

¹⁵ Ib. ii. 2.

⁴ Ib. iii. 6; iv. 10.

⁸ Ib. x. 4. 14.

¹² Ib. xxiii. 11.

¹⁶ Ib. vii. 55, 56.

¹⁹ Ps. xcv. 4.

In all probability that Title was given by the Author himself. Certainly it is very ancient¹; and the book was never known by any other name.

But we must understand what that Title means; and its meaning is to be sought in the sense of the words *πράττω* and *πράξις*, as distinguished from the words *ποιῶ* and *ποίησις*.

Christ is said *ποιεῖν*, e. g. in the first words of this book², Jesus began *to do*³, and in numerous other places of Scripture; but He is never said *πράττειν*, and His agency is never described by the word *πράξις*. This book therefore describes what Christ, the Invisible Head of the Church, *ποιεῖ*, i. e. *does*, or *makes*, by the visible instrumentality and operations, the *πράξεις*, or *actings*, of Apostles, who are His chief Ministers; and in whose apostolic office is contained and summed up the subordinate agency of the Priesthood and Diaconate.

The title of the book is *πράξεις Ἀποστόλων*, "Actings of Apostles;" and *two* of the Apostles, Peter and Paul, are selected as *specimens* of the rest; and certain acts of theirs are chosen as *specimens* of their operations. The one, Peter, was called by Christ on earth; the other, Paul, was called by Christ from heaven. The one, Peter, had denied Christ; the other, Paul, had persecuted Christ. The one was an unlettered fisherman of Galilee; the other a learned Pharisee, brought up at Jerusalem. Therefore, in the choice of Peter and Paul, as special instruments for propagating the Gospel of Christ, His power is signally glorified. The acts of these two Apostles are like patterns of what Christ wrought by all the Apostles, whether on earth or from heaven. And what this book records of some of Christ's works, wrought by these two Apostles, enables us to infer what else He did by their agency, and by that of other Apostles whose acts are not described.

2. Hence also we perceive the reason why some of the main incidents in the

¹ Thus the ancient *Canon Muratorianus* says, "Acta omnium *Apostolorum* sub uno libro scripta, sunt (qu. sanctus) *Lucas* optimè Theophilo comprehendit; quia sub præsentiâ ejus singula gerebantur." And *Irenæus*, iii. 15: "Fortassis et propter hoc operatus est Deus plurima Evangelii ostendi per *Lucam*, quibus necesse habuerint omnes uti, ut sequenti testificatione ejus quam habet de *Actibus* et *Doctrinâ Apostolorum* omnes sequentes et regulam veritatis in adulteratam habentes salvari possint." And *Clemens Alexandrin.* Adumbrat. in 1 Pet. Epist.: "Sicut *Lucas* quoque et *Actus Apostolorum* stylo executus." And *Tertullian* (passim, e. g. de præscr. hæret. 22, adv. Marcion. v. 2, and de Baptismo, 10) refers to this book, under the title *Acta Apostolorum*, and calls it *Commentarium Lucæ*, De jejun. 10. And *Origen* (ad Cels. vi. 12): ὡς ὁ Λουκᾶς ἐν ταῖς πράξεσιν τῶν ἀποστόλων ἔγραψεν, and Epist. ad African. § 9. So *Eusebius*, ii. 17; iii. 4. *Cyril Hierosol.*, Cat. iv. *Ephraïm*, Hæres. 1, p. 941, enumerates τὰς πράξεις τῶν ἀποστόλων in the Canon of the N. T.

It is observable that *St. Hilary* (in Matt. xiv.) refers to this book thus, "sicut libro *Præseos* continetur." Qu. *Præseon*? But he may have used a MS. like Codex D with the title *πράξις*, in the singular.

The composition of Apocryphal "Acts" of Apostles and apostolic men (of which an Edition has been published by *Tischendorf*), proves the prior existence of a genuine "Acts," and the Christian Church knows of no other than the work of St. Luke bearing that inscription.

² Acts i. 1.

³ Cp. John ii. 11. 23; iv. 29. 46; v. 11. 36; vi. 14; vii. 31; ix. 16; x. 25. 37; xi. 45, 46, and *passim* xx. 30; xxi. 25.

⁴ Without the definite article *αἱ* before *πράξεις*, and perhaps, also, without τῶν before *ἀποστόλων*. The MSS. A, E, G, H have *πράξεις τῶν ἁγίων ἀποστόλων* as the title; D has *πράξις ἀποστόλων*; B has *πράξεις ἀποστόλων* or *πράξεις τῶν ἀποστόλων*. *Lachmann*, *Tisch.*, *Bornemann*, and *Alford* have adopted *πράξεις ἀποστόλων* in their editions.

history of Peter and Paul,—for example, their last sufferings and glorious martyrdom,—are not recorded in this book. Some excellent persons, indeed, have deplored this¹; some have therefore complained of omissions, or defects in the history. But no; St. Luke was with St. Paul in his last days, who then says, “only Luke is with me²,” but he has not said any thing of them. And with good reason. An *uninspired* writer would have dealt differently with his subject. Whatever else he left untold in the history of the Apostles, he would certainly have described their *deaths*. But St. Luke was guided by the Holy Ghost. There is inspiration in his silence. Neither Paul nor Peter are the heroes of the Acts; Christ is all in all. And by the subordination of the instruments, the Agent is glorified; by the “omissions and defects,” as they are called, in the history of the Acts of the Apostles, he reminds us, that even the greatest of men are nothing; that even a Paul is nothing, and a Peter is nothing, but only “ministers of Christ³.”

3. Here then we see a divine protest against that morbid curiosity of modern times, which craves to gratify the appetite by graphic and vivid pictures of minute personal details in the history of the Apostles; and in order to provide food for that unwholesome craving, strains its inventive ingenuity, and bedizens the venerable forms of the Apostles with legendary shreds and tinsel embellishments. The Holy Spirit in this divine book condemns such meddling inquisitiveness, and busy familiarity and irreverence as this. He subordinates every thing in the private history of the Holy Apostles to the public dignity of the Apostolic office. He does not sink the Apostle in the man, but transfigures the man into the Apostle. He tells us nothing of their personal appearance, nothing of the day or year of their birth, or of their death; nothing of their parents or children. He has not informed us whether St. Paul was ever married, or no. Thus he takes them out of the category of common men, and encircles their heads with a halo of sanctity; they are Christ's chosen vessels and instruments, consecrated as such; *that* is their history. He raises our eyes from them to Him: they by whom He wrought were men, but He who worked by them is God; and the sparkles of their light are drowned in the abyss of His Glory.

IV. The plan then of this divine book, is to enlarge our view of Christ's Ministry; to prevent us from *confining* it to His *brief bodily sojourn* on earth; to reveal to us Christ sitting in heaven; not like one of the deities of the heathen world, indifferent to human affairs, nor controlled by a fatal destiny; nor sharing His power with rival deities; but enthroned King of Kings and Lord of Lords, and ever ruling all things by His word, for the advancement of His Gospel, and the establishment of His kingdom, till at length He will put all things under His feet, and God will be all in all.

Here is a magnificent subject, worthy the pen of the inspired Evangelist.

The Acts of the Apostles, as thus viewed, is a divine Epinicion, or Song of

¹ Even *Dr. Burton*, p. 262, says, “It is much to be lamented that St. Luke did not continue the Acts of the Apostles beyond the arrival of St. Paul at Rome.”

² 2 Tim. iv. 11.

³ 1 Cor. iii. 5.

Victory, on the triumphant exaltation of Christ. It is an Evangelical fulfilment of those holy Psalms, the 45th and 68th, "Thou art gone up on high, Thou hast led captivity captive¹." "Gird Thee with Thy sword upon Thy thigh, O Thou most mighty." "Ride on, because of the word of truth, of meekness, and righteousness. Thy seat, O God, endureth for ever²."

And in regard to Christ's tender love for the Church, His Bride, it may be called a sacred Epithalamium, in which is celebrated His tenderness for her, whom He has "purchased with His own blood³," and has delivered from heathen bondage, and has brought near to Himself, and advanced to His own right hand, and made her partner of His Glory. Here, in this divine book, which describes the espousals of the Gentile Church to Christ, we may behold the prophetic picture displayed to the eye of the world in the fulness of historical truth: "Upon Thy right hand did stand the queen in a vesture of gold wrought about with divers colours. Harken, O daughter, and consider; incline thine ear: forget also thine own people and thy father's house. So shall the King have pleasure in thy beauty, for He is thy Lord God, and worship thou Him⁴."

Hence we may derive the assurance, that "no weapon formed against her shall prosper⁵." The Powers of this world may persecute and oppress her, the Spirits of Darkness may be leagued against her, but He who ascended into heaven, and reigns in majesty on high, works in her, and by her. "He is in the midst of her, therefore shall she not be removed; He shall help her, and that right early. He is her hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea; though the waters thereof rage and swell, and the mountains shake at the tempest of the same; the rivers of the flood thereof shall make glad the city of God. The Lord of Hosts is with her; the God of Jacob is her refuge⁶."

V. This then is the proposition, submitted to the reader's consideration ;—

That the design of the writer of the Acts of the Apostles is, to reveal Jesus Christ in Glory, ordering and disposing all things, by the agency and teaching of men, particularly His Apostles, for the advancement of His Kingdom upon Earth, and for the full and final triumph of His holy Name and Word.

We may now proceed to test the soundness of this proposition, by reference to evidences derived from the state of the World when the Book was written, and also from the Book itself.

Jesus Christ is Lord of all⁷. His enthronement in glory is the culminating point to which His earthly ministry tends. His session there, by its very name implies permanence. There He reigns and will continue to reign, even to the end, as King. There He teaches, and will continue to teach, as our Prophet. There He, who as our Priest offered Himself on the Cross, and lifted up His hands on His Apostles, and blessed them, and was parted from them⁸, and ascended into

¹ Ps. lxxviii. 18.

⁴ Ps. xlv. 10—12.

⁷ Acts x. 36.

² Ps. xlv. 4—7. Cp. Ps. ii. 6—9; cx. 1—5.

⁵ Isa. liv. 17.

⁸ Luke xxiv. 51.

³ Acts xx. 28.

⁶ Ps. xlv.

Heaven, and entered into the true Holy of Holies, on that great Day of Atonement; there He abideth still, a Priest for ever¹; there He ever liveth, to make intercession for us².

Such, then, being the majesty of Christ, and such His offices to mankind, it may reasonably be anticipated

(I.) That the circumstances of the world would be adjusted *à priori*, by providential preparations and pre-arrangements for the display of such a glorious consummation. And,

(II.) That *à posteriori* Christ would manifest His divine Power, by applying actually, what He had contrived provisionally, for the extension of His Kingdom on Earth. And,

(III.) That He would also display His sovereignty by *over-ruling* all *adverse* Powers, and by making them subservient to the promotion of His own glory. And,

(IV.) That, if the Acts of the Apostles was written, as we have affirmed it was, with the view of revealing Christ's working and teaching, by the agency of His Apostles, for the advancement of His Kingdom upon Earth, it would exhibit evidence of such antecedent arrangements, and of such subsequent application, and of such over-ruling controul.

In a word, all things would be seen in it to have been made *à priori* to converge to Christ's Session in Glory, and *à posteriori* to radiate from it.

i. First, then, as to the evidence, displayed in the Acts, of previous arrangements for the manifestation of Christ's power in the extension of His Kingdom;

1. In contemplating the social and religious phenomena of the world at the time of Christ's Ascension, we see the Jews dispersed for their sins; and, though, for the sake of commerce, dwelling in all the great cities of the earth, yet not intermingled and blended with the population of any. We see them distinguished every where by certain characteristics; by the sanctification of a certain day, the Sabbath; by weekly religious assemblies on that day, in certain public buildings, their Synagogues; by regular reading there of certain Books;—the Law and the Prophets. We see those Books, not like the mystic volumes of other Religions, concealed from public view, but diffused by copies of the Original, and by Translations from it, in every country under heaven.

We see this People, although thus scattered, "like chaff of the summer threshing-floor³," in all parts of the world, yet knit together by a strong and secret tie. We see them bound to a common centre, Jerusalem, by the triple cord of their Annual Festivals. We see them attracted to it year after year, by a silent centripetal force, and joined together as one man in the City and Temple there. We see that City and Temple surviving, as by a miracle, after many national revolutions. It had been razed to the ground by Nebuchadnezzar; it had been

¹ Ps. cx. 4.

² Heb. vii. 25.

³ Dan. ii. 35.

profaned and laid desolate by Antiochus Epiphanes; it had been dismantled by Ptolemy the First, it had been captured by Pompey, and plundered by Crassus; and ransacked by Cassius¹. But still, as if it had been a living thing endued with perpetual youth, the Temple of Jerusalem, at the time of the Ascension, shone in magnificence and splendour, unparalleled since the age of Solomon. And yet, forty years *after* the Ascension, this bond of national union was severed. All that complex machinery of national organization, which had been so providentially contrived, and so wonderfully protected, was dissolved; the Temple was levelled to the dust, and has never risen more.

Surely we may say that the Temple of Jerusalem, with its sacred Ritual, had been preserved by Almighty God for some great purpose; and that *that* great purpose had been answered, and that the uses of the Temple and its ceremonial were exhausted, when it was destroyed.

What was the final cause of this providential arrangement, and of this divine dispensation?

The answer is found in the Acts of the Apostles. We see it there, and in that book alone. The Day of Pentecost explains it. There Christ is revealed, sitting on His heavenly throne, sending the Gift of the Holy Ghost, which He had received in virtue of His obedience and for the manifestation of His Glory². "The Lord gave the Word, great was the company of the Preachers³." We see Him preaching by His Apostles, to crowds of devout men, who had thronged to that Festival from every nation under heaven. He it is, Who has brought by His providential power the multitudinous waters of these confluent nations to Jerusalem. He it is, Who by the preaching of His Apostles, inspired by the Holy Ghost, spiritualizes those national streams, by the infusion of the living waters of the Gospel, outpoured from the wellspring of His love, and sends them back on their homeward-ebbing course, to irrigate and fertilize the world.

2. Proceeding further in the history we may observe, that the first miracle of healing which Christ wrought by the hands of His Apostles, was done in a public place, at a public time; it was done in the city of Jerusalem, at "the Beautiful Gate of the Temple," and "at the hour of prayer⁴;" and the people flocked to the Apostles, who preached Christ, as the sole author of the miracle, "in Solomon's Porch⁵." Thus the Temple, its Gates, its Porches, its Hours of Prayer, as well as its Annual Festivals, were preparatory and ministerial to the manifestation of Christ's Glory after His Ascension, and were used by Him for that end.

3. If we follow the Apostles from Jerusalem, and trace them in their Missionary Journeys, we see indications of similar preparations in all parts of the world. "Other men had laboured, and they enter into their labours⁶." Many centuries before, Christ had sent Moses and the Prophets, to be the Precursors of His Apostles. Go wherever they might, they heard the "voices of Moses and the Prophets read in the Synagogues every Sabbath Day⁷." The fallow ground of the

¹ Cp. *Jackson* on the Creed, i. pp. 128. 136. 138.

² Ps. lxxviii. 11.

³ John iv. 38.

⁴ Acts iii. 1—6.

⁵ Acts xv. 21 and xiii. 27.

⁶ Acts ii. 33. 36.

⁷ Ib. iii. 11, 12. 16. Cp. iv. 10.

world had been broken up by that preparatory tillage, and had been ploughed into deep furrows for the reception of the seed of the Gospel.

The doctrine of Levitical Sacrifices, rightly understood, prepared the way for Evangelical Sacraments. The Jewish Sabbath died, and arose to life in new glory and beauty in the Lord's Day. The Synagogue was the Vestibule of the Church. The Pentateuch and the Prophets were sunned by the genial beams of Christ into full ripeness in the Gospel.

4. Heathenism itself had been silently leavened by the diffusion of the Hebrew Scriptures. Their venerable antiquity, their noble simplicity, their pure morality, had won for them the affections of many wise and noble minds, which were wearied and disgusted with the jarring contradictions and the licentious profligacy of Paganism, and recognized in the religion of the Old Testament, a divine echo responsive to the voices of Reason and Conscience speaking in their own hearts.

The Acts of the Apostles presents us with examples of this class in the Roman centurion Cornelius at Cæsarea, and in Sergius Paulus, the proconsul of Cyprus.

5. Besides, under the Providence of God the military successes of the Third Monarchy—the Macedonian—and after it those of the Fourth Monarchy—the Roman—had broken down the foundations of local reverence for national deities¹, and had cleared the ground for the planting of a purer faith. The deities which presided as patrons over special cities and districts, had been made to pass under the yoke of Rome; they had not been able to defend their own cities against the arms of the conquerors, and so their credit was weakened, especially among the enlightened classes, who were thus prepared to receive Christianity. We may observe a remarkable instance of this in the friendship and protection proffered by the Asiarchs themselves, the Presidents of the Games of Diana, to St. Paul the Apostle, at Ephesus².

These two causes,—namely, the diffusion of the Hebrew Scriptures, and the decomposition of Paganism,—had tended to produce a class of persons in all parts of the world, who may be said to have been the Seminary of the Gentile Church. These were the Proselytes—not the Proselytes of righteousness, but of the Gate—who are called in the Acts of the Apostles *οἱ σεβόμενοι, οἱ φοβούμενοι τὸν Θεόν*³. Tired of Polytheism, and yet unwilling to bend their necks under the yoke of the Ceremonial Law, they received with joy the tidings of the Gospel; they recognized in Christianity a religion which satisfied the wants of their nature, the requirements of their reason, and the yearnings of their hearts, without impairing any of the reverence with which they had learnt to regard the God of the Old Testament; but rather, and much more, enlarging and spiritualizing the ideas they had already conceived of His merciful purposes and glorious attributes. Here, therefore, in the Gospel, they found a treasure of unspeakable price; here they might well exclaim, *εὐρήκαμεν, συγχαίρωμεν*.

The Apostles, as the history of the Acts shows, met with this class of Pro-

¹ Cp. *Bp. Pearson's* lately recovered *Concio* iii., in his *Minor Works*, ii. 35.

² Acts xix. 30.

³ Acts xiii. 43. 50; xvi. 14; xvii. 4. 17; xviii. 7.

selytes in their missionary journeys every where. And in it they found, as it were, a bridge already laid down by the Divine Hand, for the victorious passage and entrance of the Gospel into every city of the world.

6. Again; the conquests of the Third Empire had extended a common language, the Greek, over the greater part of Europe and Asia. And by the royal command of one of the princes of that empire¹, the Hebrew Scriptures had been translated into that common language. That translation, the Septuagint, had been executed by Jews, and had been received in their Synagogues. It was their Authorized Version; and therefore the Jews could not fairly make any exception to it; and thus a preparation had been made for the preaching and writing of the Gospel in that common tongue.

The Third Empire gave great impulse and encouragement to commerce and navigation; it built gallant fleets, and constructed noble docks, emporiums, arsenals, and seaports in various parts of the world. Thus it facilitated the intercommunion of nations, and prepared the way for the diffusion of the Gospel which would unite them all in Christ.

If the dynasties founded by the successors of Alexander the Great, and branching off from his monarchy, had taken deep root in the world, as independent and separate kingdoms, then the progress of Christianity would have been impeded by many hindrances; but providentially they were made to coalesce under the Roman or Fourth Empire.

The Third Monarchy had prepared the way for the Gospel by sea, the Fourth Monarchy accelerated its course by land. The warlike power of Rome constructed *Roads*, which linked all parts of the vast empire to the capital. These military roads of her Legions became highways for the Gospel. The martial Mistress of the world was a Pioneer of the Prince of Peace.

The Acts of the Apostles supplies evidence here. We may trace the Apostle St. Paul on his first entrance into Europe along the Egnatian Way—from Philippi to Amphipolis, Apollonia, and Thessalonica². And it is worthy of remark, that the glorious event, which crowns the history of the Acts, and which is the pledge of the future conquests of Christianity,—namely, the arrival of the great Apostle of the Gentiles in the heathen metropolis of the world, Rome, in order to preach the Gospel there, and to bear witness to Christ before the throne of the Cæsars, was brought about by the agency of Ships of the Third Empire, and by Roads of the Fourth. St. Paul sails towards Rome in two vessels of Alexandria³, and arrives at Rome by the Queen of roads, the Appian Way. And perhaps the Sacred Historian has noted the heathen name of one of those ships⁴, and has specified two itinerary stations on that great military road⁵,—things trivial it might seem, if any thing in Scripture can be so called,—with a view of suggesting to the reader a thankful acknowledgment, that the commercial and maritime activity and skill, and warlike prowess of heathenism, its engineering labours and

¹ Ptolemy Philadelphus, king of Egypt, about B.C. 280.

² Ib. xxvii. 6; xxviii. 11.

⁴ Ib. xxviii. 11.

³ Acts xvii. 1.

⁵ Ib. xxviii. 15.

locomotive powers, had been made subservient to Christ, and had been consecrated by Him, to the furtherance of His Gospel.

Such then are some of the intimations, which the Acts of the Apostles affords, of the previous preparations of the world for the advancement of Christ's Kingdom, and of the actual application of those preparations for that end.

II. But further. This History displays Christ in Glory, exercising His power, not only in using the machinery which He Himself had contrived for that purpose, but also in controlling and overruling all adverse powers, and manifesting His glory by the conversion of those powers into instruments for the propagation of the Gospel.

Here in a signal manner it displays the divine supremacy and universal sovereignty of Christ.

A few examples may suffice.

1. At the commencement of the Acts, we see the Gospel assailed by the Chief Priests at Jerusalem, especially by the Sect of the Sadducees¹. They imprison Peter and John, and bring them before the Council. Thus the Apostles are brought forward to preach before the Sanhedrim the doctrine of the Resurrection, by the agency of the Sadducees who denied it. The Sadducees imprison the Apostles again², but the Angel of the Lord by night opens the prison doors. Thus Christ overrules the designs of the Sadducees, who denied the existence of Angels, and makes the Sadducees themselves to be the means of showing to the world that His Angels are ministering Spirits encamping about His Church.

2. The seven Deacons are appointed, and the fury of Jewish persecution rages against Stephen, and evokes from his mouth that noble speech, spoken before the Jewish Sanhedrim, and containing the very pith and marrow of all true interpretation of Jewish History, and declaring that its sum and substance is Jesus Christ. It elicits from His lips an appeal to Jesus, standing at the right hand of God, and a prayer to Him as God, "Lord Jesus, receive my spirit;" and to pardon those who stoned him, "Lord, lay not this sin to their charge³." Thus, under the power of Christ, the malice of the Jews became the means of proving, that He, Whom they had crucified, Who is the faithful Witness, the First-begotten of the Dead⁴, the divine Proto-Martyr, the true Abel, Jesus Christ, now reigning in heaven, is the source of all the courage which animates the hearts of martyrs in their dying hour; that He is the fountain of all the Faith which illumines their inward eye, and of all the Hope which gives them a foretaste of bliss; and of all the Charity which makes them love and bless their persecutors, and enables them to be more than conquerors in death, over it, and by it, and makes death itself to be their birth to everlasting life.

3. The persecution which arose about Stephen scattered the disciples; but the disciples, being scattered by persecution, went every where scattering the seed of the word⁵. Thus Persecution promoted Preaching: the spirit of St. Stephen

¹ Acts iv. 1; v. 17.

² Ib. v. 17.

³ Acts vii. 56—60.

⁴ Rev. i. 5.

⁵ Acts viii. 1. 4.

revived in St. Philip, and carried the Gospel to Samaria, to Azotus, to Cæsarea. The more Persecution rages, the more Preaching prevails. Saul is hastening from Damascus with a commission from the Chief Priests, to bind the Disciples there; he draws near to the gate of the City, and is eager to seize on his prey; but Jesus on His heavenly throne beholds him and checks him on his course, and dashes him to the ground, and blinds him with a light from heaven, and speaks to him with a voice of power, "Saul, Saul, why persecutest thou Me?" Saul the Persecutor becomes Paul the Preacher. The same Jesus, Who when on earth had called simple fishermen from their nets at the Sea of Galilee, and made them to be His Apostles, now manifests His power from heaven, by calling the learned Pharisee, breathing rage and slaughter, and making havoc of the Church, and bearing letters from the Jewish Sanhedrim empowering him to imprison the Christians of Damascus; and He sends him as His Apostle to the Gentiles, and enables him by the Holy Ghost to indite divine Epistles, for the comfort and edification of His Church in all ages of the world.

4. Saul, who had been the instrument of the Sanhedrim in persecuting Christ, is now persecuted by the Sanhedrim for Christ's sake. But the same divine power of Jesus, which had overruled his rage against the Church, and had converted it into an instrument for advancing His Kingdom, now overrules the rage of the Jews against Paul, for the same end. They arrest him in the Temple at Jerusalem¹, but that arrest is made an occasion for the spread of the Gospel. It leads to the preaching of that Gospel at Jerusalem by the mouth of St. Paul—the former Pharisee, the pupil of Gamaliel, the once zealous persecutor—first to the people in the Area of the Temple², and then, on the following day, to the assembled Sanhedrim³. The Jews, in their fury against him, lie in wait to destroy him⁴; but the more fiercely they rage, the more gloriously Christ triumphs. He uses their conspiracy against Paul as the occasion for bringing him to Cæsarea, the Roman capital of Palestine, in order that he may preach the Gospel there, first to Felix the Roman Governor, and his wife Drusilla, and next to Porcius Festus, his successor, and to Agrippa, the Jewish King, and Bernice his sister, and to the Chief Captains and principal men of the city⁵. And, finally, it is made to conduce to that glorious consummation, which Christ had promised⁶, and Paul ardently desired⁷, namely, the mission of St. Paul to Rome, and the preaching of the Gospel by his mouth in the heathen metropolis of the world. "I would therefore that ye should understand, brethren"—he himself declares,—“that the things which happened unto me,” although they were contrived by the malice of the Tempter, “fell out for the furtherance of the Gospel⁸.”

5. One more example of this kind. Herod the king stretches forth his hands to vex certain of the Church⁹; he kills one Apostle, St. James, and imprisons another, St. Peter. In the eye of the world, he seems to be triumphing over Christ. But what has he done? He has sounded an alarm which has called the

¹ Acts xxi. 27. 30.

² Ib. xxiii. 12—21.

³ Rom. i. 13.

⁴ Ib. xxii. 1—21.

⁵ Ib. xxv. xxvi.

⁶ Phil. i. 12.

⁷ Ib. xxiii. 1—9.

⁸ Ib. xxiii. 11.

⁹ Acts xii. 1.

Church to her proper arms, prayer, unceasing prayer¹. Thus Herod has taught Christendom where her strength lies. The prayer of the faithful brings down an angel from heaven, who delivers Peter from his chains, and smites Herod on his throne; and "the Word of the Lord grows and is multiplied." And the Church, like another Miriam, takes up her timbrel and says, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea²."

6. Let us consider also the internal affairs of the Church. Temporary evils nascent there are overruled into means of endless good. A murmuring arises of the Grecians against the Hebrews in the primitive Church³. It is made an occasion for the growth of the Word⁴, and for the extension of the Church, by the completion of the Christian ministry in the institution of the Diaconate. Thus a local and transitory evil is changed into a source of universal and perpetual good.

7. Again, a question is agitated concerning the necessity of circumcision for the Gentile Christians, and no small dissension and disputation prevails⁵. Therefore it is resolved that Paul and Barnabas should go up to Jerusalem unto the Apostles and Elders about this question⁶. The Apostles and Elders meet in council at Jerusalem, they frame and promulgate a decree, and the question is settled⁷.

Thus the dispute was made to be a source of peace by which disputes are ended. It was made to supply a precedent and rule for the practice of the Church in all ages, and to establish a principle of universal application,—that for the settlement of controversies, whether concerning doctrine or discipline, and for the quieting of men's minds, and the appeasing of strife, resort should be had, not to any one man in the Church, not to Peter, not to the Bishop of Rome, but to the Holy Ghost Himself, speaking in Councils and Convocations of the Church, praying for His guidance, and building their decrees upon His Word⁸.

8. Let us observe further how this history shows, that the direct agency of the Evil Spirit is made subservient to the cause of Christ. Satan filled the heart of Ananias to lie to the Holy Ghost, and to keep back part of the money that had been vowed to God. He who was the instrument of Satan is smitten in his sin; and thus the Tempter is made to preach to the world a perpetual warning against the sin of Sacrilege⁹.

Satan meets Peter at Samaria, and offers him money for spiritual gifts by the hand of Simon Magus. "Thy money perish with thee," is the Apostle's reply¹⁰. Thus the bribe of the Tempter supplies occasion for a perpetual warning against the sin of Simony.

Satan encounters Paul at Paphos, and endeavours to turn away the Deputy from the faith by the sorceries of Elymas. But, "O full of all subtlety, thou child of the devil," exclaims the Apostle, and Elymas is smitten with blindness, and Satan is defeated, and Christ is glorified¹¹. Satan meets the Apostle in the streets

¹ Acts xii. 5.² Exod. xv. 1.³ Acts vi. 1.⁴ Ib. vi. 7.⁵ Ib. xv. 1, 2.⁶ Ib. xv. 2.⁷ Ib. xv. 6—31.⁸ Cp. Hooker, i.⁹ Acts v. 3—5.¹⁰ Ib. viii. 20.¹¹ Acts xiii. 10—12.

of Philippi, and flatters him by the mouth of her whom he had possessed¹. But his adulations are rejected, and he is cast out, and the Gentile world is taught that the Spirit with which they dealt so familiarly in Divination and Oracles, is the Spirit of Darkness. In the city of Ephesus, the stronghold of magic and witchcraft, Satan owns the power of Jesus working by those whom He calls and sends; "Jesus I know, and Paul I know, but who are ye?" And by overcoming and routing those who took upon them to usurp the name of Jesus, without being duly called and sent, Satan is made to proclaim the sin of those who presume to preach the Word, and to Minister the Sacraments of Christ, without a call and mission from Him.

9. The same may be said of physical evils: they are overruled by Christ for the good of the Church. Agabus stands up, and signifies by the Spirit that there shall be a great Dearth throughout all the world². This pre-announcement awakens the love of the believers at Antioch, and they forestall the Famine by charitable supplies to the poor Saints at Jerusalem³. Thus Famines are made to be fruitful in Christian graces, flourishing unto life eternal. A Storm rages for many days in the Mediterranean Sea; it is made the occasion for the manifestation of the quiet calm, and placid peace in the heart of St. Paul, who cheers the courage of Roman Soldiers, and Grecian Mariners, with comfort and hope derived from the Holy Ghost⁴. They land at Malta, a viper fixes on his hand, and shows him to be sent from God⁵.

On the whole, then, we see that the Acts of the Apostles displays evidence of a well-organized system of preparations, extending like a complex net-work over a great part of the world, and continued through many centuries, for the manifestation of the Glory of Christ in the progress of His Gospel. This History shows, that when He had ascended into Heaven, and was seated in Glory at God's right hand, He used these previous adjustments, as means and appliances for the advancement of His Kingdom. It shows also that He, enthroned in heavenly glory, overruled the workings of Satan against His Church, whether in external assault or internal discord, and made them subservient to His glory and her welfare. It traces her progress under His favour and protection, from the upper room at Jerusalem, till "the little one became a thousand, and a small one a strong nation". "Her brook became a river, and her river became a sea", and the waters replenished the Earth.

This History reveals to us Christ, not intervening immediately to subdue His enemies, but giving them time for repentance; and, if they will not repent, casting them down to the ground, when they are full of confidence, as Saul was smitten at the gates of Damascus, and Herod when sitting on his throne; and delivering His Church from her foes, when she seems to be on the brink of destruction. Then He rescues "her soul as a bird out of the snare of the fowler"; "when the enemy

¹ Acts xvi. 16.

⁴ Ib. xi. 29; xii. 25.

⁷ Isa. lx. 22.

² Ib. xix. 15.

⁵ Ib. xxvii. 14. 20. 25. 35, 36.

⁸ Eccclus. xxiv. 31.

³ Ib. xi. 28.

⁶ Ib. xxviii. 5, 6.

⁹ Ps. cxxiv. 7.

comes in like a flood, then the Spirit of the Lord lifts up a standard against him¹."

Regarded in this light, this divine Book is a blessed possession for the Church in every time of her pilgrimage through this vale of tears. In it Christ sends the Holy Ghost the Comforter, to breathe hope and trust and peace and courage and joy into her heart. Jesus Christ is the same yesterday, and to-day, and for ever². He, who eighteen centuries ago ascended on the clouds of heaven, and took His seat on the right hand of the Majesty on High, He ever sitteth there, Ruler and Lord of all. He continues, and ever will continue, to exercise the same power which this Book reveals, for the manifestation of His own glory, in the advancement of His Kingdom, even till the day of Judgment, when finally, and for ever, He will put all enemies under His feet.

Therefore this Book may be called the sum and substance of all Church History. In it we see the Laws, by which Christ, who is unchangeable, works: in it we see what He *has* done, and from it we may infer what He will continue to do, even to the end. Thus this Divine History, if we may so speak, is also a Divine Prophecy; it projects its shadow forward from the day of the Ascension even to the Day of Doom. Reading its sacred pages with such assurances as these, we feel a holy confidence, that all Persecutions from without, and all Perils from within the Church, will be overruled by the power of Christ, and be made ministerial to the triumph of His Gospel; that the gates of Hell will never prevail against His Church; that the fierceness of man will turn to the praise of God³; and all the weapons of the enemy will recoil against those who wield them, and be made instrumental for the promotion of Christ's Glory, and for the salvation of those who obey Him.

Thus the Acts of the Apostles is a precious gift from heaven; it is the Magna Charta of Kings who would reign well and prosperously, and be crowned hereafter by Christ; it is the Manual of Christian Statesmen in their glorious conflicts in public life, for Christ and His Church. It is the Pastoral of Christian Bishops in feeding Christ's Flock, and in teaching others to feed it; it is the Guide of the Parish-Priest in the cure of Souls, and in dispensing God's Word and Sacraments; it is the Martyrology of the Christian Confessor; it is the Itinerary of the Christian Missionary, in his voyages and journeys to plant the Gospel in distant lands; it is the companion and comforter of every Christian, in the troubles of life and in the hour of death.

With this divine Book in our hands, though our lot be cast in days of doubt and darkness, and even of rebuke and blasphemy, we need not faint and falter. The nearer Satan is, the nearer Christ is; the more fiercely Satan rages, the more gloriously will Christ conquer. As an ancient Father said, *ἐγγὺς μάχαιρας, ἐγγὺς Θεοῦ, μετὰ τὸ θηρίων, μετὰ τὸ Θεοῦ*⁴, "When near the sword, we are near to God; when in the midst of wild beasts, we are in the hand of God."

We may be sure, that, as Christ rescued the great Apostle from his enemies,

¹ Isa. lix. 19.

² Ps. lxxvi. 10.

³ Heb. xiii. 8.

⁴ *Ignatius ad Smyrn.*, 4.

and made their malice conducive to the preaching of the Gospel at Rome, so He will make all things, however adverse, subservient to Himself. As He made the Commerce of Alexandria and the Roads of Italy ministerial to the march of the Gospel, so He will make all Arts and Sciences tributary to Himself. He will make the conquests of mechanical powers in the material universe, and the locomotive processes, by which some seek only for temporal ends, to be instruments for the evangelization of the world. And as, after that fierce tempest in the Mediterranean Sea, He brought St. Paul in peace along the Appian Way to the great Capital of the world, so after the tempest and the hurricane which in the latter days will rage against His Church, He will bring her in safety and victory to the haven where she would be.

Therefore, from reading this Book, we may raise our eyes to heaven, and look for that blessed time, when Christ, who ascended into heaven, and now sitteth there, will come again in His glorious Majesty, to judge the Quick and Dead. Then all the storms of this world will cease; then, willingly or unwillingly, all things will be made subject to Christ; then He will reign King of Kings, and Lord of Lords; and then they who have not failed in their duty here, but have stood firm in their allegiance to Him in the hour of trial, will mount with Him in triumph, to the City of the Living God.

VI. Let it, also, be remembered, that Christ is not only the *King* of the World, but He is also its *Teacher*: and that what His Apostles *teach*, as well as what they *do*, is by virtue of His Authority.

Accordingly, St. Luke says at the beginning of the Acts of the Apostles, "The former treatise I made of all that Jesus *began* to do and to *teach*," before He was taken up into heaven. And now, in this his latter treatise, he relates what Jesus continues to do and to *teach*, after He has been taken up into heaven.

We have been considering what Christ continued to *do*; let us now consider what He continues to *teach*.

When upon earth, at the commencement of His Ministry, He went up to the Mountain of Beatitudes, and "when He was set, He opened His mouth and taught¹." So at His Ascension, He went up on High, He ascended the heights of Heaven, and when He was set at the Right Hand of God, He opened His Mouth and taught, and will ever continue to teach. He is ever preaching a Sermon on the Mount, from His seat in heaven, even to the Day of Doom.

What the Apostles *taught*, as well as what they *did*, is to be regarded as from Him. Their Miracles were the credentials of their Teaching, they were like seals impressed with His Royal Signet, and were attached to the message of the teaching which they delivered from Him. The seals of the Miracles were displayed to the world, in order to avouch the message of the Doctrine; and that it might be heard and read with that awful reverence which is due to a heavenly rescript coming from the King of Kings.

Therefore the Teaching of the Apostles, as displayed in this book—whether

¹ Matt. v. 1.

that Teaching was conveyed in words, or embodied in practice—demands the attention of mankind in every age, as being no other than the Teaching of Christ¹.

Let us consider then, what this Teaching is, and whether it is represented by the Apostles as coming from Christ Himself.

1. First in historical order is an example of Teaching by action. It is seen in the provision made by the Apostles for the continuance of their own office. There, the choice of Matthias to fill the place of Judas, is expressly ascribed to Jesus: "Lord, show whether of these two Thou hast chosen²." Thus the world was taught that the Apostolic office was not to terminate with Christ's Ministry on earth, but to be continued after it. "The lot fell upon Matthias, and he was numbered with the eleven Apostles³."

2. The descent of the Holy Ghost at Pentecost gave a wider range to Christ's office of Teaching. It was Christ who sent the Holy Ghost⁴. "Behold, I send the promise of My Father upon you⁵;" "He shall receive of mine. He shall glorify me⁶;" "He shall bring all things to your remembrance whatsoever I have said unto you⁷."

Therefore the Day of Pentecost reveals to us Christ receiving a new accession of glory, in the Mission of the Comforter. The Holy Spirit comes from Him, and is the Interpreter of His will. Thenceforth the teaching of Christ, which, while He was on earth, was confined within a narrow space for a few years, became universal in place and time. It was also accompanied with new gifts and graces to those who received it, and communicated it to the world. It spake by their lips in all languages; and their hearts were fired with new zeal and courage, to preach it to the world; and they were endued with new powers of memory and understanding, to comprehend and expound the Scriptures, and to fly on eagles' wings as Missionaries of Christ to all parts of the world.

3. The Creed in which we profess our faith in Christ, is called the Creed of the Apostles; and it may well be so named; for every article of that Creed is to be found in the preaching of the Apostles as recorded in this book⁸. But the Apostles, who taught others, refer us to Christ as their own Teacher⁹. He commanded us to preach unto the people; He has poured out His Spirit upon us¹⁰. He made them His "witnesses in Jerusalem, and Judæa, and Samaria, and unto the uttermost parts of the earth¹¹;" He said unto them, "It is not ye that speak, but the Holy Ghost¹²." And therefore one of them says, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing

¹ Therefore *St. Augustine* well says (*De Civitate Dei*, vi. 2), "*Ipsa Veritas, Deus, Dei Filius, prius per Prophetas, deinde per se Ipsum, postea per Apostolos locutus.*"

² Acts i. 24.

³ Ib. i. 26.

⁴ Ib. ii. 33.

⁵ Luke xxiv. 49. John xv. 26; xvi. 7.

⁶ John xvi. 14.

⁷ Ib. xiv. 26.

⁸ See the evidence in *Humphry's* Introduction to the Acts, p. xix.

⁹ Acts x. 42.

¹⁰ Ib. ii. 17. 33. Cp. Matt. x. 20.

¹¹ Ib. i. 8.

¹² Matt. x. 20. Mark xiii. 11.

them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will ' ? " Therefore we must look upward; and regarding the Apostles as taught by Christ, we may trace all these Apostolic verities to the divine source and well-spring of all truth, Jesus Christ.

4. The foundation of Christianity is a belief in the Inspiration of Holy Scripture. The public reception and reading of the New Testament as true and inspired of God, is the strongest proof that can be desired of its Truth and Inspiration. The Acts of the Apostles was so read and received, in the age in which it was written; and since it is a true and inspired history, it is clear that the Old Testament is true and divinely inspired. For Christ, speaking by His Holy Apostles, every where appeals to the books of the Old Testament as the lively oracles of God. He, by their hands, sets His divine seal on the Old Testament, and delivers it to the Christian Church, as the Word of God.

5. Another method in which Christ teaches the world by the agency of the Apostles and apostolic men, in this book, is by *interpreting* the Old Testament. Speaking by the mouth of St. Peter in the second chapter of the Acts, He enables us to understand the prophecy of Joel, and to apply it to the effusion of the Holy Ghost on the Day of Pentecost, as the last message of God to the world, before the second coming of Christ¹.

In various portions of the Acts He has given us a divine Commentary on the Psalms of David, and has authorized and commanded us to apply them to Himself. He bids us see in the second Psalm a prophecy of the rage of the heathen, and the vain imaginations of the people, the standing-up of the kings of the earth, and the gathering together of the rulers against Himself². He reveals to us in the sixteenth Psalm a vision of His own Death and Resurrection and Session in glory³. He teaches us that He Himself is that Prophet who was pre-announced by Moses⁴; and that God had showed "by the mouth of all His Prophets that Christ should suffer⁵."

By the mouth of St. Stephen, who was full of the Holy Ghost⁶, Christ Himself, our heavenly Teacher, propounds to us a pattern and model for the interpretation of the Old Testament. He establishes the typical relation of Joseph and of Moses to Himself⁷. By the mouth of St. Philip, He appropriates to Himself the prophecy of the fifty-third chapter of Isaiah⁸, and condemns all who would wrest it from Him. By the mouth of St. Paul, in the synagogue of Pisidia, He reveals Himself again in the Psalms⁹; and shows by his mouth, and by that of St. James in the Council of Jerusalem, that God pre-announced in the Old Testament the extension of His covenant to all nations in Christ¹⁰.

Thus in this divine book, Christ, sitting in His chair of teaching in heaven, has performed by the agency of the Apostles, inspired by the Holy Ghost Whom He sent, a blessed work of Divine instruction, which has enabled us to see by its

¹ Heb. ii. 3, 4.

² Ib. ii. 30—35.

³ Ib. vi. 5. 8.

⁴ Ib. xiii. 33.

⁵ Acts ii. 17—21.

⁶ Ib. iii. 22.

⁷ Ib. vii. 9—44.

⁸ Ib. xiii. 47; xv. 14.

⁹ Ib. iv. 26—27.

¹⁰ Ib. iii. 18.

¹¹ Ib. viii. 33.

glorious light the true meaning of the Old Testament. He is our Expositor, He is our Commentator; He has given us, by Apostolic agency, a clue to the right interpretation of its Types, and Histories, and Prophecies. He has delivered to us from heaven a divine protest against that sceptical system of infidel exegesis, which is rife in the present age, and which, with almost Titanic presumption, would shake the foundations of heaven; which would undermine the groundwork of the Genuineness and Authenticity, and Inspiration of Holy Writ; and would take away from the Church the Prophecies of the Psalms and of Isaiah, and despoil her of that heavenly inheritance which she has received through the hands of the Apostles from Christ Himself.

6. Let us consider also that we owe our knowledge of the Gospel itself to Christ teaching from heaven. He Himself wrote nothing; and no part of the New Testament was written by His Disciples while He was upon earth. None of them were then capable of recording His words and actions. They often confess in the Gospels that they did not understand His sayings, and that they were hid from them¹.

If, therefore, we were to confine ourselves to Christ's teaching on earth, we should not have any New Testament.

It was not till He had ascended into heaven, and had sent the Holy Ghost to teach His Apostles all things, and to bring to their remembrance whatever He had said², that they were qualified to write what they did. And therefore St. Peter says, that they preached the Gospel unto men "with the Holy Ghost sent down from heaven"³.

Thus, then, we receive the Gospel itself from the hand of Christ in heaven.

7. Another important respect in which Christ teaches the world by His Apostles in this book is in Church-Regimen and Polity. It is recorded as a fruit of the effusion of the Holy Ghost upon the primitive Church, that "all who believed were baptized⁴;" and "they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread" (that is, in the reception of the Holy Eucharist), "and in prayers;" that is (as the original expresses it), in *the* prayers or public Liturgy of the Church. Here we see reflected, as in a mirror, a divine image of Church-Communion. By it, Christ Himself instructs us, that the Christian life in the soul is begun by Him in Baptism, and is continually nourished by Him in the Sacrament of the Lord's Supper; and that they who have been engrafted into His mystical Body must take care to maintain its Unity, and to cherish their own spiritual life, by communicating with it in the profession of a true faith, and by the reception of the means of grace in the public offices of religion.

He teaches us also in this book, that He has set apart certain persons as His Ministers, for the dispensation of the Word and Sacraments; and that they who desire to receive a blessing from Him, must seek for its bestowal by the agency of those whom He has authorized and commissioned to convey it by that dispensation.

¹ Mark ix. 32. Luke ii. 50; ix. 45; xviii. 34.

² 1 Pet. i. 12.

³ John xiv. 26.

⁴ Acts ii. 41.

For example, we find in this book, that although He spoke to Cornelius by an Angel, He commanded him by the voice of the Angel to send for St. Peter, in order to hear the Word preached, and to be received into the Church by the Ministry of man¹. Similarly, though He called Saul by His own voice from heaven, yet He commanded him to go into the city, "where it should be told him what he must do²." And He sent to him Ananias, who received him into the Church by baptism³, saying, "Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord⁴."

8. Here, then, and in other places, He has shown the necessity of a Christian Ministry; and He has also taught the world, what the due organization of that Ministry is. As we have seen, He declared the *continuity* of the Apostolic office by the election of Matthias; and He proclaimed the duty of *extending* it, by calling Barnabas and Paul to the Apostleship⁵. He constituted Elders in every Church by their hands⁶. He instituted by the agency of the Apostles the Holy Order of Deacons⁷. Thus He has delivered a divine exhortation from heaven to all Churches, to take good heed to maintain the threefold Ministry of Bishops, Priests, and Deacons; and to seek for His Blessing by a right use of that Ministry in extending His Kingdom throughout the world.

All therefore who desire to have the blessing of Christ on their Missions at home and abroad, may not seek for it by any novel and unauthorized agency, but by the means which He has appointed for that end.

9. Again; by the practice of His Holy Apostles, as twice recorded in this book⁸, He teaches from Heaven the use and necessity of the holy rite of Confirmation. It is Christ Himself sitting in glory, who sheds forth the full outpouring of the gift of the Holy Ghost, by the laying on of Apostolic hands on those who have been baptized. It cannot rightly be alleged, that Confirmation is less obligatory on Christians, because it was not instituted by Christ Himself on earth. For, by reason of what Confirmation is, it *could not* have been instituted by Christ while *on earth*. Confirmation is the appointed means for the plenary effusion of the gift of the Holy Ghost on those who have been baptized. And that gift could not be bestowed till after Christ's Ascension. While He was upon earth, "The Holy Spirit was not yet given, because Jesus was not yet glorified⁹."

The fact, that Confirmation was not instituted by Christ when on earth, is a necessary consequence of the dignity of the gift bestowed in it; and is therefore not a reason for its disparagement, but for its reverent use. Let no one therefore despise what was administered by the holy Apostles, who were taught by Christ, and inspired by the Holy Ghost; and was used by them for the conveyance of a gift, not of partial and temporary use, but of universal need for all men in all ages of the Church, the gift of the Holy Ghost. He who despises Confirmation, despises not man, but God¹⁰. He despises not the Apostles alone, but despises

¹ Acts x. 5. 48, and xi. 14.

² Ib. ix. 6.

³ Ib. ix. 18.

⁴ Ib. xxii. 16.

⁵ Ib. xiii. 2.

⁶ Ib. xiv. 23.

⁷ Ib. vi. 6.

⁸ Ib. viii. 14. 17; xix. 5, 6.

⁹ John vii. 39.

¹⁰ 1 Thess. iv. 8.

Him Who said to the Apostles, "He that receiveth you receiveth Me¹, and He that despiseth you despiseth Me²;" and he cannot be said to love the Lord Jesus; and he incurs the penalty pronounced by the Holy Ghost Himself; "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha³."

Consequently, since the administration of Confirmation is restricted to the Apostolic Office of Bishops, it is the duty of every Church, and of every Christian, to endeavour earnestly, that the Episcopate may be multiplied, so that no christian soul, for which Christ shed His blood, may be defrauded of that portion of its spiritual birthright which Christ Himself designs for it in the holy rite of Confirmation; and, after it, in timely access to the Holy Communion.

10. Again. Christ has taught us by the agency of His Apostles, what is the right mode of settling Controversies in the Church. By the Convention of the Apostles and Presbyters to the Council of Jerusalem, as recorded in the fifteenth chapter of the Acts of the Apostles, and by the Mission of Paul and Barnabas to that Council, and by the part taken in it by St. Peter, St. James, and St. Paul, Christ, Who guided them by His Spirit, declares from Heaven, that for the appeasing of religious differences, men are not to resort to any one person, although he may call himself infallible, nor are they to follow the wayward devices of their own private imaginations; but that appeals are to be made to Synods of Bishops and Presbyters, invoking the aid of the Holy Ghost, and grounding their decrees on Holy Scripture; and that whatever, having been settled and promulgated by them, regulating their proceedings by these principles, is received by the consentient voice of Christendom, and takes root in the practice of the Universal Church, may be deemed to be a true exposition of Scripture, and conformable to the mind of Christ.

11. Other things there are in the Constitution and Regimen of the Christian Church, which are intimated in this book, and which may be ascribed to Christ teaching from Heaven by means of His Apostles upon earth.

One of these is the sanctification of the First Day of the week,—the Christian Sunday. Doubtless it is a part of positive Divine Law, dating from the Creation, as revealed in the Old Testament, that one day in seven should be hallowed; and by that Law, the day to be hallowed is the seventh day of the week. But that the seventh-day Sabbath is now abrogated, and that the first day of the week is to be hallowed in its stead, can hardly be proved by any, who do not take into consideration Christ's Teaching, as embodied in the practice of the Apostles, observing as holy the first day of the week, instead of the seventh.

The Acts of the Apostles supplies the necessary connecting link in this argument. There it is said⁴ that "upon the First Day of the week, when the disciples came together to break bread," that is, to receive the Holy Communion, "Paul preached unto them." This passage is to be taken together with other intimations in Holy Scripture, particularly the relation of Christ's appearances to His Apostles on this day, the day of His Resurrection⁵, and the narrative of the sending of the Holy Ghost from Heaven on this day⁶, and the record of Christ's revelation of

¹ Matt. x. 40.

⁴ Acts xx. 7.

² Luke x. 16.

⁵ John xx. 19. 26.

³ 1 Cor. xvi. 22.

⁶ Acts ii. 1.

Himself to St. John in Patmos when in the Spirit on the Lord's Day¹. And these intimations collectively will suffice to convince an unprejudiced person, that while the sanctification of one day in seven still remains in full force, on its original foundation of positive Divine Law from the beginning, the Day to be sanctified by Christians is the First Day of the week.

It may indeed be objected that such conclusions as these are collected rather by probable inferences, than deduced directly by demonstrative proof. But perhaps it may be replied, that our moral probation in this world consists in the trial of our attention to such probabilities as these. They are the best tests of our obedience; they prove its sensibility; they show, whether we are actuated only by that servile fear, that does God's bidding, when it is commanded to do so under strong coercion and penal discipline; or whether we are animated by that clear-sighted and cheerful spirit of filial love, which divines, and almost anticipates, our heavenly Father's desires, and hastes with angelic alacrity at the least signification of His will.

These intimations therefore of the Will of Christ as to Christian Doctrine, and Church Discipline, as displayed in the Acts of the Apostles, are of inestimable value; they are not mere isolated incidents, and historical facts, limited in their uses to any particular age or country; they are general types and divine precedents, of universal application.

The Acts of the Apostles is a concise book, and it is an inspired book. In its brief compass the Holy Ghost describes the operations of Christ, acting by His Holy Apostles. It *omits* many things in their history which the world would desire to know; and these omissions are eloquent proofs, that the actions of the Apostles, which the Holy Spirit has *not* omitted, but has specially selected for commemoration in this book, are of paramount importance. The omissions serve to bring out in bolder relief, and in more salient prominence, the significance and value of what is *not* omitted, but distinctly set down in writing by the dictation of the Holy Spirit. The actions of the Apostles—or rather, the actions of Christ operating by them—which are recorded in this book, are doubtless designed to be patterns and examples for the faith and practice of the Church, in every country and in every age. They are like beams of the Sun of Righteousness, drawn together and concentrated in a brilliant focus, so that they may illumine the mind of the Church in every hour of her existence.

Therefore we need not hesitate to say, that in the Acts of the Apostles the Shepherd and Bishop of our souls², Jesus Christ, is revealed to us as sitting in His chair in His heavenly Cathedral, surrounded by His Angelic Hierarchy, and delivering to all Christian Bishops and Pastors a divine Charge, a holy Pastoral, a Symbol of Christian Doctrine, a Code of Ecclesiastical Polity, a Rule of Church Discipline, a chart of Missionary enterprise, a system of Biblical Evidences and Exegesis, for the perpetual instruction and regimen of every age and clime, even till He comes again, to judge the Quick and Dead.

¹ Rev. i. 10.

² 1 Pet. ii. 25

VII. What benefits may we derive from this contemplation?

First, the inestimable blessing of Unity. Christendom is rent by schisms. Our own Country is distracted by religious Discord. Surely the time is come, that we should seriously lay to heart the great dangers we are in by our unhappy divisions. Surely the hour is arrived, that we should consider more carefully the grounds of our differences, and meditate more earnestly on the sin of strife, and on the blessedness of peace.

Among the means available for the appeasing of strife and recovery of unity, none is more efficacious than this Divine Book, dictated by the Holy Spirit of Love; in which He reveals His own mission from Christ, and displays to us Christ acting and teaching by means of those who were sent by Him, and inspired by the Holy Ghost.

Therefore in referring to what the Apostles taught, we are referring to Christ Himself; and all who love Him may do well to remember His own words, "If ye love Me, keep My commandments¹;" and "Why call ye me Lord, Lord, and do not the things that I say²." It cannot consist with love to Christ, to slight any, even the least, indications of His will, revealed in this book by the Holy Ghost.

Here is the true foundation of Apostolic Doctrine and Discipline. It rests on a foundation which cannot be shaken; it is a House built upon the Rock, the Rock of Ages, which is Christ.

Let us then consider, whether in this Divine Book we may not find a path of unity, in which we may walk together as Brethren toward our heavenly home.

On the one hand, they who revere the doctrinal symbols and primitive organization of the Church, and desire to restore and reinvigorate them, where-soever they are decayed, and to propagate them where they are wanting, may be invited to consider, whether, in endeavouring to attain this end, some among us may not have placed the Church in too prominent an attitude, and in too independent a position; and whether it be not our duty, to raise our eyes, and to direct the eyes of others upward, from the Church upon earth to Jesus Christ her Lord, acting and teaching in and by her from Heaven. The Holy Ghost has taught us in this Divine Book not to rivet our minds even on the Apostles themselves³; but to concentrate all our thoughts and affections on Him Who sent them, and acts by them. Let us not regard the Church as separable from Christ; but ever think on her as dependent on Him, and as deriving all her grace and virtue, all her authority and power, from Him alone. Let us not forget the words of the Psalmist, speaking to her, the Queen at Christ's right hand, and saying, "He is thy Lord God, and worship thou Him⁴."

On the other hand, if we are tempted to think lightly of the Apostolic and Primitive Church, if we are disposed to treat with indifference any of the specific functions of the Christian Ministry, and its threefold orders, then let us pause and consider, whether we have rightly conceived the question at issue; and whether,

¹ John xiv. 15.

² See above, pp. xii, xiii.

³ Luke vi. 46.

⁴ Ps. xlv. 12.

by such a temper of mind, we may not be doing grievous wrong—not to men—but to Christ; to Christ our Lord and King, our Prophet and Priest, our Saviour and our Judge, seated in heavenly glory and majesty at God's right hand; to Christ, vouchsafing to send "His Holy Spirit from Heaven to teach His Apostles, and to guide them into all Truth¹;" and whether we may not be guilty of disobeying Him, and of sinning against the Holy Ghost.

To think less of men, and to think more of God; to lift up our eyes from the Church Militant on earth, to her Lord and Head triumphant in heaven,—this is what the Holy Ghost teaches us in the Acts of the Apostles. Therefore it is that He annexed it as a second volume to St. Luke's Gospel, and joined both together in one work; revealing in the former, Christ acting and teaching on earth, and in the latter, Christ acting and teaching in heaven. The Acts of the Apostles is the Gospel-History of Christ, now reigning in glory.

VIII. The Notes, which are contained in the present Volume, have been written with such persuasions as these.

They have also been dictated by a conviction, that the design of this Sacred Book has not been clearly understood by some; and that it has not, in recent times, nor perhaps even in ancient days, received that attention which it claims, and which, if duly bestowed upon it, would do much to settle the controversies of Christendom, and to advance the progress of the Gospel; and that the nearer the end of earthly things approaches, the greater its uses will be.

Accordingly, from these considerations, the Plan of the Book has been dwelt upon at large in the present Introduction.

The writer of these Notes cannot quit this subject, without an expression of thankfulness to Almighty God, that He has preserved in England a Church, which has not disqualified herself for interpreting the Acts of the Apostles.

One of the most painful feelings arising in the mind, from the perusal of interpretations of the Acts of the Apostles by learned members of those religious Communions, which have departed from the rule of primitive Christian Doctrine and Discipline, is caused by distortions or disparagements of the Apostolic Precedents recorded in this Book, and received and followed by the ancient Church.

By a dereliction of those Apostolic Precedents, those Communions have disabled themselves for expounding the Acts of the Apostles. They cannot interpret this Book, without, at the same time, pronouncing a sentence of condemnation on themselves.

From the infirmity of human nature, it is rather to be desired than expected, that they should prefer to censure their own principles, rather than to misinterpret that by which they are censured.

For this reason, the student of Scripture may need to be cautioned against those expositions; which, as if by a judicial retribution, are too often blemished by sceptical strictures on the History of the Acts, as well as by perversion of its

¹ John xvi. 13.

teaching in matters of Christian Doctrine and Discipline, and by imputations of errors to those Saints and Martyrs, who were inspired by the Holy Ghost¹. For this reason also, the English student of Holy Scripture, while he thankfully avails himself of all the aids—critical, philological, historical, and antiquarian—which the erudition of Protestant Germany has richly furnished,—may well be thankful to the Great Head of the Church, that the principles of the English Reformation were not innovating and revolutionary, but preservative and restorative; and that God has raised up Expositors in England, inferior to none in wisdom and learning, and placed on a sacred vantage-ground of sound Exposition, by the principles and constitution of the Church, to which they have the happiness to belong.

IX. In the Text of the present Edition of the Acts of the Apostles, more deviations from the *Textus Receptus* will be found, than, within the same compass, in the Edition of the Gospels. This is due to the fact, that there are many more discrepancies in the Manuscripts² of this Book, than of them, or of almost any other Book of the New Testament.

The reader, however, will find satisfaction in observing, that scarcely any of these variations affect the sense, in any perceptible degree; and that none in any respect touches the substance of any Christian Doctrine³. And he may thence derive an assurance, that while the collation of the vast variety of Manuscripts of the New Testament, which are derived from all parts of the world, serves to establish immovably the integrity of the Text of the Inspired Volume, and to confirm the Truth of the Gospel; not one of that countless multitude has been found to invalidate in the least degree any historical fact, or any doctrinal article on which the Christian religion is founded, and our hope of salvation rests.

¹ For a specimen of this, the Reader may refer to the notes on the speech of St. Stephen, Acts vii.

² Particularly MS. D, i. e. the Codex Bezae or Cambridge Manuscript, on which see *Bp. Middleton's* Remarks, Appendix to his Work on the Greek Article, pp. 649—669. *Bornemann's* edition of the Acts is based upon that MS. Some of its principal discrepancies may be seen in *Eichhorn's* Einleitung in d. N. T. ii. p. 87, *Kuinoel*, Prolegomena, § 2.

³ Except, perhaps, Acts xx. 18, and the question there is rather one of language than of substance.

*Oloisters, Westminster Abbey,
May 14, 1857.*

CHRONOLOGICAL SYNOPSIS

OF THE

EVENTS RELATED IN THE ACTS OF THE APOSTLES¹.

IN the examination of this subject it is to be remembered—

1. That the common era—*Anno Domini*—begins about *four years too late*. (See Note on Matt. ii. 20.)

2. That our Blessed Lord's ministry, which began when He was thirty years of age (see Note on Luke iii. 23), and which seems to have lasted three years and a half (see on John v. 1), and which terminated at a Passover, commenced probably in the Autumn of A.D. 26, and ended at the Passover in A.D. 30. (See Note on John i. 14, and vii. 2; and cp. *Africanus*, *Chronogr. Routh*, R. S. ii. 187—190. *Clinton*, *Fasti Rom.* p. 14.)

3. That our Blessed Lord and Saviour was crucified on the 15th of Nisan, A.D. 30, that His Resurrection was on the 17th of Nisan of that year, and that the Ascension was forty days afterwards, and that the Day of Pentecost on which the Holy Spirit descended, was on a Sunday, the Seventh Lord's Day after that on which He rose from the Dead. (See Note on Acts ii. 1.)

4. That the only date in the history of the Acts of the Apostles which can be fixed with absolute certainty, is that of the death of Herod Agrippa at Cæsarea, described in Acts xii. 20—22; and that the determination of other points in the Chronology of the earlier portion of the Acts depends mainly on the date of this event.

It appears from *Josephus* (Ant. xix. 8. 2) that Herod Agrippa was made King of Judæa and Samaria by the Emperor Claudius on his accession, which took place early in the year A.D. 41 (his predecessor, Caligula, having been murdered on the 24th of January in that year), and that Agrippa died soon after the completion of the third year of his reign (Bell. Jud. ii. 11. 6). His death therefore took place A.D. 44, and it appears from the Acts (xii. 3) that it was after a Passover.

Besides, *Josephus* informs us (Ant. xxiii. 6. 10) that Herod Agrippa had been appointed by the predecessor of Claudius, Caligula, to the Tetrarchies of Philip and Lysanias, soon after his accession, which was in the month of March, A.D. 37 (*Dio*, lvi. 639. *Basnage*, *Annales* i. p. 458. *Clinton*, F. R. p. 28). And it is stated by *Josephus* (Ant. xix. 8. 2) that Herod Agrippa died in the seventh year of his government, dating from that appointment by Caligula, early in A.D. 37. And thus we are brought again to A.D. 44, as the year of Herod's death.

5. Thus we have two limits in the history of the Acts, an anterior limit, or *terminus à quo*, in our Lord's Ascension and the descent of the Holy Spirit in the Spring of A.D. 30, and a posterior limit, or *terminus ad quem*, in the Spring or Summer of A.D. 44, the date of Herod's

¹ The principal works on this subject are those of *Josephus*, recent times, those of *Anger*, A. de temporum in Actis ratione, *Eusebius*, Hist. Eccles. and Chronicon (Venet. 2 vols. 4to. Lips. 1833; *Birks*, *Grenwell*, *Lewin*, *Conybeare* and *Howson*, *Winer*, B. W. B. Art. Paulus; *Clinton's* *Fasti Romani*, 1818), *Prosper Aquitanus*, Chronicon (Bassani, 1782), *Bishop Pearson*, *Tillemont*, *Basnage*, *Lardner*, and *Paley*, specified in the List of Authors prefixed to this volume; and in more Oxford, 1845, and *Wieseler*, Chronologie des Apostolischen Zeitalters, Götting. 1848.

death. And in this interval of fourteen years are to be arranged the events recorded in the first twelve chapters of the Acts of the Apostles.

6. Another note of time is furnished by notices in the history of St. Paul, as narrated by himself in the first and second chapters of his Epistle to the Galatians.

In order to show that his preaching was not derived from men, but by revelation from Christ Himself, he there relates (Gal. i. 18) that he had no intercourse with the other Apostles, which could have imparted to him the knowledge he possessed; and that it was not till *three years* after his conversion that he went up to Jerusalem from Damascus to see Peter, and that he remained there only fifteen days, and thence went into Syria and Cilicia (Gal. i. 21).

He adds, that *fourteen years* afterwards he went again up to Jerusalem with Barnabas, and took Titus with him.

It has been doubted, whether these fourteen years are to be dated from his conversion, or from the expiration of the three years mentioned previously in Gal. i. 18.

On the whole, it seems most probable that the fourteen years are to be dated from the short visit to Jerusalem, and the journey thence to Tarsus at the end of those three years. For it is observable that in Gal. i. 18, the Apostle says, *ἔπειτα, μετὰ ἔτη τρία*, i. e. then, after three years from my conversion. But in Gal. ii. 1, he says, *ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην*, i. e. having passed through an interval of fourteen years, from the last named date, I went up again to Jerusalem¹.

This visit was most probably the same as that described in Acts xv. 2—22, when St. Paul was sent from Antioch to the COUNCIL of JERUSALEM (cp. *Bede* in Act. xv. *Davidson*, ii. 112—122. *Hovson*, i. p. 539—547). It is true that St. Paul had been at Jerusalem some little time *before* that visit; but he had only gone to the Elders with alms (xi. 30; xii. 25), and he had no occasion to refer to this visit, in his Epistle to the Galatians. Besides, he says that in the visit which he is mentioning in his Epistle to the Galatians, he had recounted to the Apostles what he had been *preaching* to the Gentiles (Gal. ii. 2). But such an assertion as that is wholly inapplicable to the short visit mentioned in Acts xi. 30; xii. 25, on which he went up with alms to Jerusalem, and when he had not as yet been even *ordained* to preach to the *Gentiles*². (See Note on Acts xiii. 1, 2.)

But in writing to the Galatians, concerning his intercourse with the other Apostles, he could not omit to notice the visit, which he made soon afterwards to Jerusalem, (viz.) that described in Acts xv. 2—22, when he went up to the Apostles and Elders assembled in Council there, to discuss a question in which St. Paul had a personal and official concern. Hence it would seem, that the Council of Jerusalem was held about seventeen years after the Conversion of St. Paul.

This conclusion cannot be regarded as more than an approximation to the truth, because it depends on the two passages above cited, where St. Paul speaks of years, which may be either complete years, or only, according to the Jewish method of reckoning, current years.

7. Another chronological clue seems to be supplied by the mention of the circumstances of St. Paul's escape from Damascus after his Conversion (ix. 25). It appears from 2 Cor. xi. 32, 33, where St. Paul himself is describing that escape, that the city of Damascus had then fallen into the hands of Aretas, King of part of Arabia Petræa, who had appointed an Ethnarch there.

In looking for a season when such a remarkable incident was likely to have occurred, we find none more probable than that in which Aretas had defeated the forces of Herod Antipas,

¹ *Bishop Pearson*, indeed, infers, p. 379, that the *ἔπειτα* (in Gal. ii. 1) must be deduced from the conversion, and *not* from the end of the three years, because another *ἔπειτα* intervenes in i. 21. But perhaps this circumstance may be rather alleged as an argument in favour of what is said above. For it is evident that the second *ἔπειτα* in i. 21, which introduces the visit of fifteen days to Jerusalem, and the journey thence to Tarsus, is dated from the first *ἔπειτα*, which specifies the

end of the three years; and so it seems the third *ἔπειτα* is to be dated from the second.

² *Bede* says in Act. xiii., "Videtur Paulus xiii^o post Domini passionem anno Apostolatū cum Barnabā accepisse xiv^{to}, autem anno ad Gentium magisterium profectus est. Nec Historia Ecclesiastica repugnat, docens Apostolis esse præceptum ut duodecim annis prædicarent in Judæā."

to whom he had long been hostile, on account of Herod's ill-treatment of his daughter, whom he had abandoned for Herodias. (*Joseph. Ant.* xviii. 5. 1. *Matt.* xiv. 1—13.) Herod Antipas being defeated (late in A.D. 36), appealed for succour to the Emperor Tiberius, who commanded Vitellius, then President of Syria, to declare war against Aretas. (*Joseph. Ant.* xviii. 5. 1.) But soon after, Tiberius died (March, A.D. 37), and Vitellius drew off his forces, and went to Rome. (See Notes on ix. 2 and 24.)

It seems probable, that Aretas availed himself of the favourable opportunity thus presented for occupying the city of Damascus.

This occupation would be only of short duration. Caligula interfered in the affairs of Arabia, in the *second year* of his reign (*Dio*, lix. 9), and would hardly have allowed Aretas to retain what he had usurped. If these calculations are just, the date of St. Paul's Conversion would be A.D. 34.

It may be remarked, that the Jews do not seem to have had the same power of persecuting the Christians at Damascus when St. Paul escaped from that city, as they had when he came down from Jerusalem with a commission from the High Priest. (*Acts* ix. 1—14; xxvi. 11.) But *now* the Jews lie in wait for him, and endeavour to destroy him by the permission and agency of the Ethnarch of Aretas. (*Acts* ix. 23. *2 Cor.* xi. 32.) The occupation of Damascus by Aretas seems therefore to have been *after* his Conversion.

8. Another note of time may be derived from *Acts* ix. 31, where it is related that "all the Churches in Judæa, and Galilee, and Samaria had *rest*, and walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied."

The Christians had nothing to fear at that time from the *Romans*. Their persecutions were from the *Jews*; and if the Churches had rest, it was not to be ascribed to any cessation of desire, but to a suspension of power or opportunity on the part of the Jews to persecute them.

It has been suggested by *Basnage*, ad A.D. 40, *Lardner* (i. 55; iii. 252), and others (see Note on *Acts* ix. 31), that this "rest of the Churches" was due to the alarm in which the Jews themselves were, on account of the command given by the Emperor Caligula, to the President of Syria, Petronius, in A.D. 39, to set up the Imperial Statue in the Temple at Jerusalem. (*Joseph. Bell. Jud.* ii. 10. 1. *Ant.* xviii. 8. 2. *Philo*, *Legat.* 31.)

It was not till the death of Caligula and the accession of Claudius, 24th Jan. A.D. 41, that the Jews were relieved from this panic. And soon after that, Herod Agrippa, the person who had showed his zeal for the Jews by interceding with Caligula for a revocation of this command (*Joseph. Ant.* xviii. 8. 7. *Philo*, *Leg.* 35), "stretched forth his hands to vex certain of the Church, and killed James the brother of John with the sword; and because he saw it *pleased the Jews*, he proceeded to take Peter also." (*Acts* xii. 1.)

This *Rest* of the Churches cannot have commenced till *after* St. Paul's visit to Jerusalem, for then a persecution was going on, to which he was exposed. (*Acts* ix. 26—31.) Besides, when Paul came to Jerusalem, Peter was there; but during the Rest, Peter was absent from Jerusalem on a Missionary Tour. (*Acts* ix. 31—43; cp. *Lardner*, iii. 253.)

9. Certain notes of *duration* are set down in the *Acts* (*viz.*):—

(1) After St. Paul's first visit of fifteen days to Jerusalem and his journey to Cilicia (*Gal.* i. 18—23. *Acts* ix. 30; xi. 25), and his intercourse with Barnabas, who brought him from Tarsus to Antioch, he remains with Barnabas a *whole year* at Antioch, where the Disciples are first called Christians (xi. 25—27).

(2) Paul and Barnabas, after their first Missionary Journey, returned to the Syrian Antioch, and remained *no small time* there (*διέτριβον χρόνον οὐκ ὀλίγον*) with the Disciples (xiv. 28).

(3) After their return from the Council of Jerusalem to Antioch they again *tarried* there (*διέτριβον*, xv. 35).

(4) St. Paul, in his second Missionary Journey, came through Asia Minor and Macedonia into Achaia (*Acts* xvi. xvii.), and remained at Corinth *a year and six months* (*ἐκάθισε ἐνιαυτὸν καὶ μῆνας ἕξ*, xviii. 11).

(5) From Cenchreæ, the eastern port of Corinth, he set sail for Ephesus, where he

remained only a *short time*, being desirous of being at Jerusalem for the feast (xviii. 19—21), probably Pentecost.

(6) After a short visit to Jerusalem he returned to Ephesus, where he spent *three years* (xx. 31).

(7) After these three years he went again to Macedonia (xx. 1), and came into Hellas, and spent there *three months* (xx. 3).

He then went back through Macedonia, came to Philippi (xx. 6), where he spent *Easter*, and passed by Troas (xx. 6—12) and Miletus (xx. 15) to Cæsarea and Jerusalem, where he had not been for several years (δι' ἐτῶν πλείονων, xxiv. 17), and where he had desired to be at the feast of *Pentecost*.

(8) He was arrested in the Temple by the Jews, and was sent for safety to *Cæsarea*; and he was detained there in "custodia libera" *two years* by Felix, who (xxiv. 27) had been governor for *many years* (ἐκ πολλῶν ἐτῶν, xxiv. 10), and is succeeded in the procuratorship by Festus, who sends St. Paul by sea toward *Rome*.

(9) After his shipwreck in the Mediterranean, St. Paul remains during the winter at Malta; and *after three months* he sets sail again "in a ship which had *wintered* in the island" (xxviii. 11).

(10) He remains at Rome *two whole years* (διετίαν ὅλην, xxviii. 30).

(11) It is evident from St. Luke's narrative that St. Paul arrived at Rome in the *Spring* of the year after the succession of Festus to the Procuratorship in the room of Felix;

What year was that?

(1) Felix was Procurator of Judæa in A.D. 52⁴; and he had been *many years* (ἐκ πολλῶν ἐτῶν) Procurator when Paul pleaded before him at Cæsarea. (Acts xxiv. 10.)

(2) Felix, when recalled, was saved from the punishment due to his misgovernment by the influence of his brother Pallas with the Emperor Nero. (*Joseph. Ant.* xx. 8, 9.) Pallas was put to death by Nero A.D. 62; and Nero was suspected of having poisoned him. (*Tacit. Ann.* xiv. 65.)

(3) St. Paul, when brought a prisoner to Rome, was delivered into the charge of the prefect of the prætorian guard (τῷ στρατοπεδάρχῃ, Acts xxviii. 16). It seems then that there was only *one* prefect at that time.

But after the death of Burrhus, who was prefect till February, A.D. 62, when he died (*Tacit. Ann.* xiv. 51. *Clinton*, F. R. p. 44. *Wieseler*, p. 83), there were *two* prefects. See *Bp. Pearson*, ii. 389, and *Wieseler*, p. 86.

(4) Josephus relates (*Ant.* xx. 8. 11), that a dispute arose between the Jews and Festus the Procurator, and that they sent a deputation to Rome, where their cause was favoured by Poppæa, the wife of Nero. This could not have been before A.D. 62, when Poppæa became his wife. (*Tacit. Ann.* xiv. 49. *Sueton. Ner.* 35.) But some time may have elapsed after the appointment of Festus, before the dispute could have arisen, and the deputation have proceeded to Rome and have gained the favourable notice of Poppæa.

(5) Josephus also states (*Vit.* 3) that he himself went to Rome to intercede for some Jewish Priests whom *Felix* had sent there before his removal from the procuratorship. Josephus arrived at Rome A.D. 63 (*Vit.* 1). From his narrative it appears that they had been some time in detention at Rome, and that he engaged the interest of Poppæa in their favour.

(6) Eusebius says (*H. E.* ii. 23) that James, the Bishop of Jerusalem, was martyred by the Jews at Jerusalem, because they were disappointed by the escape of St. Paul from their hands. The martyrdom of St. James took place at the Passover, A.D. 62. (*Euseb.* ii. 23. *Joseph. Ant.* xx. 9. 1.) It appears that Festus the Procurator had recently died, and that his

⁴ It is said by *Wieseler*, p. 67, and others, that Felix was appointed by Claudius in the thirteenth year of his reign, i.e. after Jan. 24, A.D. 53; and this is inferred by him from *Josephus*, *Ant.* xx. 7. 1, δωδέκατον ἔτος ἥδη ἐκπληρωκός. But *Josephus* applies these words to the appointment of Agrippa, and not of Felix. It appears from that passage, and from *Bell. Jud.* ii. 12. 8, that Felix was appointed Procurator before, though probably not long before, the appoint-

ment of Agrippa to the tetrarchy of Philip; which took place early in A.D. 53. The appointment of Felix is placed still earlier by *Tacitus*, *Ann.* xii. 54, "Pallas jampridem Judææ impositus." Cp. *Lewin*, p. 1080, and *Eusebius* (*Chron.* ii. p. 271) assigns it to the *eleventh* year of Claudius, i.e. A.D. 51. *Clinton* (*Fasti Rom.* pp. 34—36) is in favour of an earlier date than A.D. 52, for the appointment of Felix.

successor had not arrived; and that Ananus the High Priest, who was a Sadducee, and of a cruel temper, and his adherents, took advantage of this interval to destroy St. James and others. (*Joseph. Ant.* xx. 9. 1.) St. Paul's arrival at Rome would therefore have been before—but not long before—that time.

(7) On the whole, therefore, it seems most probable that Festus succeeded Felix in the Spring or Summer of A.D. 60, and that St. Paul's arrival at Rome is to be placed in the Spring of A.D. 61, and that he remained at Rome till the Spring of A.D. 63. *Lardner* (iii. 279) says, "Paul came to Jerusalem at the Feast of Pentecost, A.D. 58, and was sent away to Rome at the end of A.D. 60," and he is followed by *Wieseler*, 66—80. *Winer*, R. W. B. i. p. 368. *Birks*, *Horæ Apostolicæ*, pp. 167—182. *Howson*, ii. 669—672. *Hackett*, p. 15.

From the above premises we arrive at these chronological results, which may be arranged as probable in the following order:—

CHRONOLOGICAL TABLE.

- A.D.
30. The Crucifixion of Christ, on the 15th Nisan, probably April 7th.
His Ascension, probably on the 18th May.
The Descent of the Holy Spirit, probably on the 27th May.
- 31—32. The Events described in Chapters iii.—vi. of the Acts.
33. St. Stephen's Martyrdom (Acts vii.). Saul was then a *veavlas* (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).
34. St. Paul's Conversion (ix. 1—25).
Retires to Arabia (Gal. i. 17).
36. Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph. Ant.* xviii. 4. 2).
Damascus occupied by Aretas, who appoints an Ethnarch there.
37. 'After many days' (ix. 23), St. Paul escapes from Damascus.
Goes up to Jerusalem; where he remains *fifteen days*, and sees Peter and John (Gal. i. 18, 19. Acts ix. 26, 27); and
Disputes with the Grecians;
Sent to Tarsus (ix. 30).
The Emperor Tiberius dies 16th March, and Caligula succeeds.
- 38—41. Rest of the Churches (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43).
Tarrys at Joppa *many days* (ix. 43).
Conversion of Cornelius (x. 1—48).
41. The Emperor Caligula dies 24th January, and is succeeded by Claudius.
43. Euodius, first Bishop of Antioch (*Euseb. Chron.* ii. p. 269. *Clinton*, F. R. App. ii. p. 548).
The Disciples called CHRISTIANS at Antioch (Acts xi. 26).
44. James the brother of John is killed with the sword (Acts xii. 2), and
Peter is imprisoned by Herod Agrippa, before Easter (xii. 4). Peter is delivered;
and
Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
Peter retires from Jerusalem (xii. 17).
Paul and Barnabas having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the Brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28), i. e. after January, A.D. 41, return from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas. (See on xv. 39.)

- A.D.
45. Ordination of St. Paul and Barnabas, at Antioch, to the Apostleship of the Gentiles.
(See on xiii. 1.)
Their first Missionary Journey to Cyprus (Paphos), and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence Mark returns to Jerusalem. They visit Antioch of Pisidia, Iconium, Lystra; return to Perga and Pamphylia, and thence to Antioch, where they remain a considerable time with the disciples.
49. A Controversy arises at Antioch concerning the obligation of the Ceremonial Law (xv. 1, 2).
Paul and Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to the Apostles and Elders," concerning this matter (xv. 2, 3).
- 50, 51. Council of Jerusalem (xv. 6—29).
Paul and Barnabas return to Antioch, where they remain some time (xv. 35, 36).
Their *παροξυσμός* (xv. 39).
Paul takes Silas (xv. 40) on his second Missionary Journey, and afterwards Timothy also at Lystra (xvi. 1).
- 52—54. Passes through Phrygia and Galatia to Troas (xvi. 6, 8). Thence crosses over to Philippi (xvi. 12), and Thessalonica (xvii. 1), and Berea (xvii. 10); thence to Athens (xvii. 15) and Corinth, where Paul spends a year and six months (xviii. 1, 11).
Aquila and Priscilla come to Corinth.
Epistles to the Thessalonians.
54. Sets sail from Cenchreæ in the Spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).
After a short visit at Jerusalem (xviii. 21),
St. Paul returns to Ephesus; where he spends three years (xx. 31)—*three months* in the Synagogue, and *two years* in the School of Tyrannus (xix. 8—10).
The Emperor Claudius dies (13th October), and Nero succeeds.
57. *First Epistle to the Corinthians.*
St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).
Second Epistle to the Corinthians.
Comes into Hellas, and spends three months there (xx. 3).
58. *Epistle to the Romans*, written at Corinth or Cenchreæ.
Returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6).
Passes over to Troas (xx. 6). Touches at Miletus (xx. 17) and Tyre (xxi. 3), and lands at Cæsarea (xxi. 8).
Comes to Jerusalem, after several years (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17).
Is arrested at Jerusalem in the Temple (xxi. 28).
Is conveyed to Cæsarea (xxiii. 23—33).
- 58—60. Remains two years in detention at Cæsarea (xxiv. 27).
Is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1).
Winters at Malta (xxviii. 11).
61. Spring: arrives at Rome.
62. Martyrdom of St. James the Bishop of Jerusalem, at the Passover.
- 62, 63. St. Paul is at Rome, where he writes *Epistles* to the *Ephesians*, *Colossians*, and *Philippians*, and perhaps to *Philemon*, in which he calls himself "Paul the Aged" (Phil. 9. See above on A.D. 33).
Is detained at Rome till the Spring of A.D. 63 (xxviii. 30); where the History of the "Acts of the Apostles" concludes.

CHRONOLOGICAL SYNOPSIS.

The CONTEMPORARY CHRONOLOGY of the *Emperors of Rome*, the *Presidents of Syria*, the *Procurators of Judæa*, and the *High Priests of Jerusalem*, may be exhibited in the following TABLE¹.

A. D.	Emperor.	President of Syria.	Procurator of Judæa.	High Priest.
30.	Tiberius, since A. D. 14, Aug. 19.	.....	Pontius Pilate from A. D. 26 or 27 (<i>Jos. Ant. xviii. 4. 2</i>).	Caiaphas, since A. D. 25.
34.	Vitellius (<i>Joseph. Ant. xviii. 4. 4. Tacit. Ann. vi. 27</i>).	.....	.....
36.	Pontius Pilate recalled (<i>Jos. Ant. xviii. 4. 2</i>).	.....
37.	Caligula succeeds March 16.	.....	.....	Caiaphas removed by Vitellius.
39.	Petronius (<i>Joseph. Ant. xviii. 8. 2</i>).	.....	Jonathan, son of Ananus (<i>Jos. Ant. xviii. 4. 3</i>).
41.	Claudius succeeds Jan. 24.	.....	HEROD AGRIPPA, King of Judæa.	Theophilus, son of Ananus (<i>Jos. Ant. xviii. 5. 3</i>).
42.	Vibius Marsus (<i>Ant. xix. 6. 4</i>).	.....	Simon, son of Boëthus (<i>Joseph. Ant. xix. 6. 2</i>).
43.	Matthias, son of Annas (<i>Ant. xix. 6. 4</i>).
44.	C. Cassius Longinus (<i>Ant. xx. 1. 1</i>).	Cuspius Fadus (<i>Ant. xix. 11. 2; xx. 5. 1</i>).	Elionæus, son of Cantheras (<i>Ant. xix. 8. 1</i>).
45.	Herod, King of Chalcis, obtains from Claudius the appointment of the High Priests, and the charge of the Temple (<i>Ant. xx. 1. 3</i>).	Joseph, son of Cami (<i>Ant. xx. 1. 3</i>).
46.	Tiberius Alexander (<i>Ant. xx. 5. 2</i>).	.....
47.	Ventidius Cumanus (<i>Ant. xx. 5. 2</i>). Herod, King of Chalcis, dies, is succeeded by his nephew, Herod Agrippa II.	Ananias, son of Nebedæus, appointed by Herod, King of Chalcis (<i>Ant. xx. 5. 1</i>).
48.
49.	Titus Ummidius Quadratus (<i>Ant. xx. 6. 2. B. J. ii. 12. 5</i>).	.....	.....
53.	Felix (<i>Ant. xx. 7. 1</i>). HEROD AGRIPPA II., who had been King of Chalcis since A. D. 48, and had the charge of the Temple and the appointment of the High Priests, and was advanced, about the close of A. D. 52, to the Tetrarchies of Philip and Lysanias, with the title of King (<i>Ant. x. 7. 1. B. J. ii. 12. 8; iii. 3. 5</i>).	.....
54.	Nero succeeds Oct. 13.	.....	.....	.....
59.	Herod Agrippa appoints Ishmael, son of Phabi (<i>Ant. xx. 8. 8</i>).
60.	Domitius Corbulo.	Festus succeeds Felix (<i>Ant. xx. 8. 9</i>).	.....
61.	Festus dies. The province without a procurator.	Agrippa appoints Joseph, surnamed Cabi, son of Simon (<i>Ant. xx. 8. 11</i>).
62.	Albinus (<i>Ant. xx. 9. 1. B. J. ii. 14. 1</i>).	Ananus (<i>xx. 9. 1</i>).
63.	Jesus, son of Damneus (<i>xx. 9. 1</i>).

¹ See *Zeittafeln in Winer, B. W. B. ii. p. 763. Wieseler, p. 594. Lewin, pp. 1022—1107, and Alford, Proleg. pp. 23—25.*

Inferences deducible from the preceding CHRONOLOGICAL SYNOPSIS and TABLE.

The consideration of the results represented above may suggest the following reflection :—

1. The Times and Numbers which are recited in Holy Scripture, and which serve as landmarks of Sacred History, seem to be regulated by certain laws.

For example, the periods of Forty Days and Forty Years recur frequently in Holy Scripture as Times of Probation. (See Numb. xiv. 33; xxxii. 13. Ps. xcv. 10. Heb. iii. 9. 17, and Notes on Acts i. 3; vii. 23.)

2. If the dates assigned in the above Table are correct, it appears that the period of probation which was allowed to the city Jerusalem after the crucifixion of Christ was *Forty Years*; i. e. from A.D. 30 to A.D. 70, when it was taken by the Romans and the Temple was destroyed.

This result being consistent with the general dealings of Divine Providence with His people, confirms the conclusion stated in the Table.

3. St. Luke's work is divided into two parts, viz. :

1. his Gospel.
2. the Acts of the Apostles.

If the dates specified above are correct, then the Ascension of Christ, with which St. Luke's Gospel ends, and the Book of the Acts begins, stands at the middle point between both; and each portion of St. Luke's work records the events of about *Thirty-three Years*.

4. It is related in Holy Scripture of King David, the type of Christ, that he reigned forty years; seven, or seven and a half, in Hebron, and thirty and three years in Jerusalem over all Israel and Judah. (2 Sam. v. 4, 5. 1 Chron. xxix. 27.)

Perhaps these times may be typical of Christ's kingdom after His Ascension; at first limited to the literal Israel, and then, in the eighth year after the Ascension, extended, in the Conversion of Cornelius, to all Nations.

David reigns forty years; and Solomon, the peaceful, also a type of Christ, succeeds, who builds the Temple, the figure of the Church.

In the fortieth year after the Ascension of Christ, the literal Temple is destroyed; but this destruction of the material fabric conduced to the construction of the spiritual; the demolition of the Temple was the building-up of the Church. It weaned the hearts of the people of God from the earthly Jerusalem, and raised their eyes to the graces and glories of the heavenly, which is the Mother of us all. (Gal. iv. 26.) It tended to unite both Jew and Gentile in Christ and His Church; and thus the forty years led to a peaceful union of all the people of God under the divine Son of David, the true Solomon, the Prince of Peace.

5. The number *seven* generally introduces in Scripture a period of Rest after toil and affliction. (See on Matt. i. 17; xxvii. 52. 62. Luke xxiii. 56.)

In looking at the Chronological Table of the History of the Acts we find,

- (1) The first seventh year, i. e. A.D. 37, marked by the "Rest of the Churches."
- (2) The second, or fourteenth year (i. e. A.D. 44), distinguished by another Rest, after the death of Herod Agrippa I. (See Acts xii. 24.)
- (3) The third septennium, A.D. 51, by Rest after controversy (xv. 23—30; xvi. 4, 5).

All these periods of seven are marked in the history by what may be called sabbatical sentences, expressive of Rest after labour and suffering. See ix. 31; xii. 24; xv. 31; xvi. 5.

Such analogies as these will appear more or less worthy of notice to the reader, accordingly as he is disposed to attach more or less importance to a subject which has hitherto received little consideration in modern times, viz. the significance of periods of time in Sacred History. In the present state of our knowledge in this respect, it would be rash to build any thing upon them as a foundation; but the observation of them, if otherwise deducible by reasoning, may be confirmatory of the results to which that reasoning leads; and may perhaps induce others to pursue the inquiry further, which, while it demands patience of investigation,

and soberness of deliberation, and diffidence in stating its results, has so much to commend it to the thoughtful student of Scripture, in the records of Inspiration, and in the testimony of Christian Antiquity, that it will not be lightly set aside by any who desire to understand the "whole counsel of God."

ANCIENT GREEK MANUSCRIPTS, IN UNCIAL LETTERS,

CONTAINING

THE ACTS OF THE APOSTLES.

- A *Alexandrine*, of IVth or Vth century, in British Museum, London; a facsimile published by *C. G. Woide*, Lond. 1786. Folio.
- B *Vatican*, of IVth or Vth century; in the Vatican at Rome, No. 1209. No accurate collation yet published. A transcript has been printed, but not published, by *Cardinal Mai*¹. Cp. *Tregelles*, p. 156.
- C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Published by *Constantine Tischendorf*, Lips. 1843.
- D *Codex Bezae*, Greek and Latin, of VIth or VIIth century?; in the University Library at Cambridge. A facsimile published by *Kipling*, Cantabr. 1793. Folio.
- E *Laudianus*, Greek and Latin, of VIth or VIIth century; in the Bodleian Library at Oxford; originally from Sardinia. Published by *Hearne*, Oxon. 1715.
- F *Coislimanus*; VIIth century; published by *Tischendorf*, Monumenta Sacra, p. 404.
- G *Angelicae Bibliothecae*, at Rome, IXth century.
- H *Mutinensis*, IXth century.

In the Acts of the Apostles

A is complete.

B is complete.

C contains only some portions, viz. :

Chap. i. 2—iv. 3.

v. 35—x. 42.

xiii. 1—xvi. 36.

xx. 10—xxi. 30.

xxii. 21—xxiii. 18.

xxiv. 15—xxvi. 19.

xxvii. 16—xxviii. 4.

¹ "Monstravit mihi," says *Tischendorf*, N. T., p. lviii., "Angelus Mai anno 1843, volumina impressa quinque, quorum quatuor Vetus quinto Novum continetur Testamentum.

Quae editio, brevi opinor proditura quamquam non erit ejusmodi ut ipsum Codicem accuratissime exprimat, magnopere tamen varias Codicis lectiones supplebit."

ANCIENT GREEK MANUSCRIPTS IN UNCIAL LETTERS. xliii

D is *defective*, as follows :

From viii. 29—x. 14.
xxi. 2—xxi. 10.
xxi. 15—xxi. 19.
xxii. 10—xxii. 20.
xxii. 29 to end.

E is *defective*, as follows :

From xxvi. 29—xxviii. 26.

F contains only some portions :

iv. 33, 34.
ix. 24, 25.
x. 13, 15.
xxii. 22.

G begins at viii. 10, and is thence complete to the end.

H contains only some portions :

v. 28—ix. 38.
x. 19—xiii. 36.
xiv. 3 to end ; the portion after xxvii. 4 being supplied by a
later hand.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

Erasm. Basil, 1516, 1519, 1522, 1527, 1535.

Complutensis, in the fifth Volume of the Complutensian Polyglot: *printed* in A.D. 1514, and published at Complutum or Alcalá, in 1520.

Stephens. Paris, 1546, 1549, 1550, 1551.

Beza. Genev. 1565, 1576, 1589, 1598.

Elzevir, commonly called the "Textus Receptus." Lug. Bat. 1624.

Fell. Oxon. 1675.

Mill. Lond. 1707. Roterod. 1710, by *Kuster*.

Bentley. On his proposed edition, see *Bentley's* Correspondence *passim*, and *Tregelles* on the Printed Text of N. T. p. 57—78.

Bengel. Tubing. 1734.

Wetstein. Amstelodami, 1751, 1752. 2 vols. folio.

Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.

Matthæi. Riga, 1782—1788. 12 vols.

Alter. Viennæ, 1786, 1787.

Birch. 1788—1801.

Scholz. Lips. 1830—1836. 2 vols. 4to.

Lachmann. 1st ed. 1831; 2nd ed. Berolin, 1842—1850. See *Tregelles*, pp. 97—115, and *Tischendorf*, pp. xli.—xlvii.

Tischendorf. Lips. 1841. Two at Paris, 1842.

His first critical edition appeared at Leipzig, 1849: with copious Prolegomena. See there, p. xli., his own account of his editions.

His *seventh* Edition, now in course of publication (1857), is intended to present a complete conspectus of all the critical subsidia, as yet available, for the revision of the Text of the New Testament.

The following extracts from the prospectus are of importance, as indicating the present views of the learned Editor:—

"Auf Grund dieser dokumentlichen Vorarbeiten, wie sie wohl noch nie für eine Neutest. Ausgabe unternommen worden sind, wird *zum ersten Male* ein solcher kritischer Apparat dargeboten, der für alle aufgenommenen Lesarten, ohne Ausnahme die Zeugnisse für und wider enthält, so wie auch die Angabe aller anderen Lesarten, die in den griechischen Unzialhandschriften gefunden werden oder sonst irgend beachtenswerthe Auctorität für sich haben.

"Der Textconstituierung ist die grösste Sorgfalt und Gewissenhaftigkeit gewidmet worden. Forgesetzt und immer tiefer eingehende Beobachtungen haben den Herausgeber zu *mancher Aenderung der frühern Entscheidungen* geführt; *namentlich hat er die Bevorzugung einiger unserer ältesten Zeugen aufrichtigen Gründen beschränken zu müssen geglaubt.*

"In diesem Betrachte gewährt die neueste Ausgabe eine gewiss willkommene Förderung kritischer Studien dadurch, dass sie sehr häufig eine Andeutung der Entscheidungsgründe über die einzelnen Lesarten enthält."

Alford. Lond. 1855-6. Second edition. 3 vols.

Bloomfield. Lond. 1855. Ninth edition. 2 vols.

For List of ANCIENT VERSIONS see the Edition of the Gospels, p. xxxviii.

For Special Editions of the ACTS of the APOSTLES, see the following List:—

LIST OF AUTHORS AND EDITIONS

REFERRED TO IN THE FOLLOWING NOTES TO THE ACTS OF THE APOSTLES.

-
- Akerman, John Yonge*, F.S.A., Numismatic Illustrations of the New Testament. London. 1846.
- A Lapide, Cornelius*. Lugd. 1732. Folio.
- Alford, Henry*, B.D., Greek Testament. 3 vols. 1855-6.
- Ambrose, St.*, Ambrosii Opera. 4 vols. Paris. 1836.
- Ammonius*. See *Catena*.
- Andrewes, Bp.*, Works. Oxford. 11 vols. 1841—1854.
- Arator*, Ecclesiæ Romanæ Diaconus; de Actibus Apostolorum ad Papam Vigilium Libri duo. A Latin Poem in Hexameter Verse, consisting of 2326 lines, written about the middle of the Sixth Century. It is contained in the Bibliotheca Patrum Maxima, Vol. x. Lugd. 1677; and in the Abbé Migne's Patrologia, Vol. lxxviii. Paris. 1847.
- Athanasius, St.*, Opera. Ed. Bened. 2 vols. folio. Patavii. 1777.
- Augustine, St.*, Augustini Opera. Ed. Benedict. 12 vols. 8vo. Paris. 1836.
- Barrow, Isaac*, D.D., Works. 6 vols. 8vo. Oxford. 1841.
- Basil, St.*, Basilii Cæsar. Opera. Ed. Paris. 1721. 3 vols. folio.
- Basnage, Sam.*, Annales Ecclesiastici à Cæsare ad Phocam. Roterodam. 3 vols. folio. 1706.
- Baumgarten, M.*, Apostelgeschichte. English Translation by *Morrison* and *Meyer*. Edinb. 1854.
- Beda, Venerabilis*, in Acta Apostolorum, et Retractationes. Tom. xii. Lond. 1844.
- Bengel, J. A.*, Gnomon N. T. 2 vols. Tubingæ. 1835.
- Beveridge, Bp.*, on the Thirty-nine Articles. Oxford. 1840. 2 vols.
- Bingham, Joseph*, Origines Ecclesiasticæ. Lond. 1834. 8 vols. 8vo.
- Birks, Rev. T. R.*, M.A., Horæ Evangelicæ. Lond. 1852. See also *Paley*.
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- Bloomfield, S. T.*, D.D., Greek Testament. 2 vols. 8vo. Ninth ed. 1855.
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- Bruder, C. H.*, Concordantia Novi Testamenti. Lips. 1842. 4to.
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- Burton, Edward*, D.D., Lectures on the Ecclesiastical History of the First Century. Oxford. 1831.
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- Cassiodorii* Senatoris Complexiones in Acta Apostolorum. Roter. 1723.
- Catena* in Acta SS. Apostolorum à Cod. Nov. Coll. edidit *J. A. Cramer*, S.T.P. Oxon. 1838.
- Chrysostom*, Homilies on the Acts, Tom. iv. Ed. Savil. 1612. Pp. 607—919.
- Clemens Alexandrinus, St.*, Opera. Ed. Potter. 2 vols. folio. Oxon. 1715.
- Clinton, H. F.*, M.A., Fasti Romani. 1845 and 1850.

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- Cook, Rev. F. C.*, M.A., *The Acts of the Apostles, with a Commentary.* Lond. 1850.
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- Cyril, St., Alexandrin.*, Opera. Lut. Paris. 1638.
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- Davidson, Samuel*, LL.D., *Introduction to New Test.* Lond. 1848.
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- Elz.*, Elzevir Edition of Nov. Test. Græc. Lug. Bat. 1624.
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- Ford, Rev. James*, M.A., *Prebendary of Exeter, Acts of the Apostles Illustrated from Ancient and Modern Authors.* Lond. 1856.
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- Gregory, St., Gregorii Magni Opera.* Ed. Paris. 1705. 4 vols. folio.
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- Grinfield, E. W.*, *Editio Hellenistica N. T. et Scholia Hellenistica N. T.* Lond. 1843-8. 4 vols. 8vo.
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ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. ¹ ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ^a Luke i. 3. ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ² ἄχρι τῆς ἡμέρας ἐντειλάμενος τοῖς ^b Luke 24. 51. ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη· ³ οἷς καὶ παρ- c ch. 13. 31. ἔστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

ON the Title of this Book, see the Preface to this Volume.

CH. I. 1. τὸν μὲν πρῶτον λόγον] τὸν πρῶτον λόγον, a modest name for his Gospel. (Chrys.) πρῶτον for πρότερον, as Luke ii. 2, see note.

Ὁ μὲν without δὲ expressed, see Acts iii. 21; iv. 16; xxvii. 21; xxviii. 22. Winer, Gr. Gr. § 63, p. 508.

This expression πρῶτον λόγον is important for determining the time of the publication of the Gospels.

The Acts are carried down to A.D. 63. If they were written then (as seems probable), the Gospel of St. Luke, his πρῶτος λόγος, was written before A.D. 63.

The Gospels of St. Matthew and St. Mark, which are prior to St. Luke's, were published before that time.

It is probable that the Gospel of St. Luke, which is said by ancient Church-History to have been written under St. Paul's eye, was, as well as the Acts, composed in his *diēria*, or two years' sojourn at Rome (see Introductory Note to the Gospels, p. xlv).

— περὶ πάντων] Not that St. Luke narrated them *all* (cp. John xxi. 25); but *pās* is used in Scripture in a relative sense, i.e. for all those things which are "apta et congrua et officio sufficientia" (Aug. de Consens. Evang. iv. 8), requisite, convenient, and sufficient for the purpose in view. Acts xxi. 27. Ephes. vi. 21.

Cp. πάντοτε προσεύχεσθαι, Luke xviii. 1; ἦσαν διαπαντός ἐν τῷ ἱερῷ, Luke xxiv. 53.

— ἤρξατο] By this word, as here used, and at v. 22, as well as by the word Θεόφιλε, St. Luke connects his δεύτερον λόγον, or Acts of the Apostles, with his πρῶτος λόγος (the Gospel); see on Luke iii. 23. St. Luke (says Valck.) wrote *one* work, divided into *two parts*.

Besides, the word ἤρξατο as here used has a deeper sense;

St. Luke intimates by it, that our Lord's Ministry on *earth* was only the ἀρχή, or *beginning* of His Mediatorial Kingdom; and that this kingdom, so begun, received a fresh accession of majesty at His Ascension into heaven, and at His Session at the Right Hand of God; and that its sway is now exercised in the protection of His Church, and in the Government of the World, and that it will be continued till He appears again in glory, when all His enemies will be put under His feet; and then the Kingdom which was *begun* at His Baptism will be *consummated*, by the complete subjugation of Satan and of Death, and by the full and final triumph of Christ; and "God will be all in all." 1 Cor. xv. 28.

In the *Gospels* the Holy Spirit has described the *beginning* of that Kingdom as inaugurated by Christ on *earth*.

In the *Acts* of the Apostles He describes the *continuance* and *extension* of that Kingdom through the power of Christ exalted and glorified in *heaven*.

Cp. Olshausen, p. 348, Baumgarten, l. 11—15, and below, note on x. 11.

2. ἐντειλάμενος τ. ἀ. διὰ Πνεύματος ἁγίου] He gave charge VOL. I.—PART II.

to His Apostles by the Holy Spirit (Chrys., Theophylact, Valck.), when He breathed on them and said, λάβετε Πνεῦμα ἅγιον, John xx. 22, and so gave them an earnest of the gift of Pentecost. Cp. Heb. ix. 14, διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμαρτων τῷ Θεῷ, and below, xi. 28, and xxi. 4, ἔλεγον διὰ τοῦ Πνεύματος, and Winer, § 61, p. 491.

— οὓς ἐξελέξατο] whom He chose out of the world for Himself (John xv. 16), obscure and humble though they were, and advanced them to the high dignity of seeing His miracles and hearing His Words, and finally to be witnesses of His Resurrection and Ascension. Such was His love and mercy to them.

3. ἐν πολλοῖς τεκμηρίοις] Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 13—50. John xx. 19. 1 Cor. xv. 5. 7.—τεκμήρια, as distinguished from σημεῖα, are evidences derived from logical induction. (Valck.)

— δι' ἡμερῶν τ.] not *during* forty days, but *at intervals*, in the period of forty days; for He appeared to them from time to time, and then disappeared (Chrys.), proving to them His humanity by eating and drinking with them; yet weaning them, by vanishing suddenly, from dwelling on His corporal presence; and instructing them in His Divine power, and perpetual, though unseen, presence, by unexpected appearances among them, and disappearances from them.

On this text, see Barrow's Sermon 29, vol. v. pp. 39—63.

The period of "Forty Days" seems to be marked in Holy Scripture as significant of *probation* before some great event. Examples may be seen in the History of the Flood, Gen. vii. 4. (See Aug. Serm. de Ascens. 264.) Moses in the Mount before the giving of the Law, Exod. xxiv. 18; xxxiv. 28. Deut. ix. 9; x. 10 (see Blunt, Lectures, p. 12); the time of the spies in searching the Land, Numb. xiii. 25; xiv. 34; the time of Elias before coming to Horeb, 1 Kings xix. 8; the time of probation for Nineveh, Jonah iii. 4.

Compare the same period before our Lord's *Presentation* in the *Temple* (Luke ii. 22), and of His Fasting before He entered on His *Ministry* (Matt. iv. 2, where see note).

As He was forty days after His Birth before He was presented in the Temple in the earthly Jerusalem, and again forty days after His Baptism, before He entered on His Ministry, so now He waits forty days after His Birth from the Grave, before He presents Himself in the Temple of the heavenly Jerusalem, and enters on His Ministry in the true Holy of Holies, where He "ever liveth to make intercession for us." Heb. vii. 25.

The Forty Days, a term of Probation, have also a preparatory reference to the Pentecost or Fiftieth, the Day of Jubilee. (Lorin.)

Forty years after this (a year for a day, Numb. xiv. 33) Jerusalem was destroyed, because the people would not believe in Christ, who had so mightily declared Himself the Son of God by His Resurrection, which had been so plainly proved by so many proofs for Forty Days. (Lightfoot.)

— ὀπτανόμενος] not θεωρούμενος. On the difference between ὀπταμαι and θεωρῶ, see on John xvi. 16.—ὀπτανόμενος (con-

d Luke 24. 49.
John 14. 26.
& 15. 26.
e Matt. 3. 11.
Mark 1. 8.
Luke 3. 16.
John 1. 26.
ch. 2. 4. & 11. 16.
& 19. 4.
f Matt. 20. 21.
Luke 17. 20.
Isa. 1. 26.
Amos 9. 11.
g Matt. 24. 38.
h ch. 2. 2.
Luke 24. 48, 49.
John 15. 26, 27.
i Mark 10. 19.
Luke 24. 51.

⁴ ^d Καὶ συναλιζόμενος αὐτοῖς παρήγγειλεν ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἣν ἠκούσατέ μου ⁵ ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. ⁶ Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ⁷ Εἶπε δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. ⁸ ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθε μοῦ μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. ⁹ Καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν

nected with ὑπομαι) means *appearing* suddenly, from time to time.

— λέγων τὰ] Observe the Article τὰ, *the* things, i.e. all that was requisite for them to know and do.

— περὶ τῆς βασιλείας τ. Θ.] Concerning the Christian Church (Matt. xiii. 11. 19. 24. 31. 33. Luke iv. 43; vi. 20; vii. 28; viii. 10), her Doctrines, Government, Trials, Hopes, and future Consummation. See *Professor Blunt's* Lectures "on the History of the Church during the first three Centuries," pp. 12—16.

4. συναλιζόμενος] Associated, and assembling together with, = συναχθεὶς συναθροισθεὶς (*Hesych.*), so used by *Xenophon*, *Cyrop.* i. 4. 14. *Anab.* vii. 3. 48. *Joseph.* Ant. viii. 4. 1; xix. 7. 4. Cp. *Bp. Pearson* in *Ignat.* ad *Magnes.* 10, and *Valck.* here.

— ἀπὸ Ἱεροσολύμων] The form Ἱεροσόλυμα is used about twenty times in the Acts, but never except after a *preposition*; in all other cases we have Ἱερουσαλήμ.

The same peculiarity is found in *St. Luke's* Gospel.

— μὴ χωρίζεσθαι] As they would otherwise have been disposed to do. But they were to remain at Jerusalem, in order that the miracle of the descent of the Holy Ghost upon them might be more striking and convincing as wrought in the capital of Judea, and at the next great Festival after the Crucifixion, viz. at the Festival of Pentecost, when strangers from all parts of the world would be gathered to Jerusalem, and would carry back the tidings of that manifestation into all lands; and also that the *Christian Law* might go forth from Mount Zion (*Isa.* ii. 3. *Micah* iv. 2), and so show its harmony with the *Levitical Dispensation*.

It is recorded on ancient authority, that our blessed Lord enjoined His Apostles to remain at Jerusalem for *twelve years* after the Ascension. See the passages cited by *Bp. Pearson*, in *Acts*, § xi. *Routh*, *Rel. S.* i. pp. 471. 484. *Blunt*, *Lectures*, pp. 43, 44.

Cp. below, vi. 2; viii. 1.

It is probable that the Apostles made circuits in Palestine during that time, and did not quit the Holy Land till about A.D. 42.

— τὴν ἐπαγγελίαν τοῦ Πατρὸς] Another expression connecting the Acts of the Apostles with the Gospel of St. Luke. See there, xxiv. 49, Ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς μοῦ ἐφ' ὑμᾶς.

— ἣν ἠκούσατέ μου] For a similar change of the *oratio obliqua* to *recta*, cp. Luke v. 14, and below, xvii. 3, and xxiii. 22, and see *Winer*, § 63, 2, p. 511.

5. ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ]

See below, xi. 16. But were not the Disciples baptized before?

It would seem that they were, and with Christ's Baptism (*John* iii. 22; iv. 2), and that Baptism differed from the Baptism of John; for John baptized unto repentance and faith in Christ to come (*Acts* xix. 4), and they who were baptized by *John*, were baptized *afterwards* into Christ (*Acts* xix. 5). But we do not hear that any which were baptized into Christ before the Ascension and day of Pentecost, were baptized again after it. What the Disciples received by Baptism with water into Christ *before* the day of Pentecost, is a question on which various opinions have been offered (see *Aquinas*, 3, p. 9. 66, art. 2, and 73, art. 5, and *A Lapide* here).

But this is clear, that whatever it was, it was consummated as it were by a *χρῆσις τελειωτική*, in the full effusion of the Holy Ghost on the day of Pentecost.

See further on, *Acts* x. 47.

— οὐ μετὰ πολλὰς ταύτας ἡμέρας] After not many days, and those days ταύτας, namely, dating from *this present time*. Cp. *Winer*, § 23, p. 146.

He says that they are not many, that they may hope; but He does not say *how* few they are, in order that they may watch. (*Chrys.*)

6. Κύριε] Jesus is often called in this book, written for Hellenists, by the name *Kérios*. And (as *Valck.* well observes) the word *Kérios* in the LXX Version, read by the Hellenists, is used for *Jehosiah*; "ut adeo parum intersit (adds *Valck.*), utrum Jesus Kérios dicatur an Θεός." See below, on v. 21.

— ἀποκαθιστάνεις τ. β.] The ordinary meaning of ἀποκαθίστημι in the LXX and N. T. is *restituo*. In the LXX it is used for the Hebr. נָחַץ *reverti fecit*, from root נָחַץ *reverti, reducere*. See *Gen.* xxix. 3; xl. 13. 21. *Ps.* xxxv. 17, and *passim*.

In the N. T. it often means restoration or return, *Matt.* xii. 13. *Mark* iii. 5; viii. 25. *Luke* vi. 10. *Heb.* xiii. 19. It seems to have this meaning here; but it signifies *something more*.

According to the Jewish expectation of the Jews, the times of the Messiah would bring *more* than all the pristine glory to the City and Nation of the ancient people of God.

They looked for an amplification of the power and splendour of David and Solomon, in Christ. See the Hebrew authorities in *Lightfoot* here. Therefore it seems that the word ἀποκαθίστημι and ἀποκατάστασις, as used in this respect, imply something more than *restitution*; viz. a consummation of all that had, in their opinion, been promised by God to His people when redeemed and restored under the glorious reign of the Messiah. And this sense of the word appears clearly in iii. 21.

The question therefore addressed to our Lord is, Art Thou at this time intending fully to establish the Kingdom of the Messiah? καθιστάνω is *stabilio*, and the preposition ἀπὸ (as in ἀποδοῦναι, *Matt.* xxii. 21) intimates that what is established is, as it were, *due*, and to be paid as a *debt*. The temporal kingdom of the Messiah for which they looked, was, they supposed, promised in ancient Prophecy, and pledged by solemn stipulations of God.

Hence ἀποκαθιστάναι is used by the LXX for *to pay*, *Gen.* xxiii. 16; cp. *Job* v. 18. See also *Gloss. Hesych.*, ἀποκαταστήσαι = *τελειῶσαι*, and cp. *Mark* ix. 12, and note below, iii. 21.

The question of the Apostles appears to be mentioned here, in order to show how much they needed the grace of the Holy Ghost to enlighten their minds as to the true nature of Christ's Kingdom. They thought of temporal Sovereignty, but He spoke to them of the *witness* which they must give (v. 8), and by which the Kingdom was to be advanced. Compare the similar conversation, *Matt.* xx. 21—23.

7. χρόνους ἢ καιροὺς] "The times or seasons." χρόνος = πολλῶν καιρῶν συνοχή, καιρὸς = μέρος χρόνου. (*Thom. Mag.*) Hence *Sophocles*, *Elect.* 1306, χρόνου καιρός.

It is not for you to know the *time* which will elapse before My Kingdom will be established; nor the *season* in which it will be established.

— ὁ Πατὴρ] See on *Mark* xiii. 32.

8. ἔσεσθε μοῦ] So A, B, C, D, and others.

Etz., ἔσεσθέ μοι. Μοῦ is emphatic, and the genitive is expressive of property in, and protection of. Ye shall be witnesses of Me, and I will defend you. Cp. ii. 32; iii. 15; v. 32; xiii. 31.

— ἕως ἐσχάτου τῆς γῆς] Here is the clue to the design of this Book—to trace the progress of the Church from its origin at Jerusalem to the "ends of the earth."

9. ἐπ' ἡμῶν] Our Lord is said ἀναληφθῆναι (*Mark* xvi. 19. *Acts* i. 2. 11. 22. 1 *Tim.* iii. 16) and ἐπαρῆναι here; and He is also said to go, as on a journey, πορεύεσθαι, v. 10; and so St. Peter says (1 *Pet.* iii. 22), πορεύεσθαι εἰς οὐρανόν. As His Resurrection is said to be God's act (*Acts* ii. 24. 32; iii. 26; xiii. 33, 34; xvii. 31), and yet His own act (*John* ii. 19; x. 18); so His Ascension (as *Chrysostom* observes) is called in Scripture an ἀνάβασις, as well as an ἀνάληψις, showing at once His

ὀφθαλμῶν αὐτῶν. ^{10 k} Καὶ ὡς ἀπενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου ^{k Luke 24. 4.}
αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήτι λευκῇ, ^{John 20. 12.}
εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ^{11 l} οἱ καὶ ^{l Matt. 24. 30.}
ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον
ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. ^{12 m} Τότε ὑπέστρεψαν εἰς Ἱερου- ^{m Luke 24. 52.}
σαλὴμ ἀπὸ ὁρῶν τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαβ-
βάτου ἔχον ὁδόν.

Humanity and also His Divine power and Unity with the Father.

By His Ascension into Heaven, our Great High Priest fulfilled the type of the Levitical Law (Levit. xvi. 2), and entered with His own Blood, once for all, into the Holy of Holies, even Heaven itself, where He ever liveth to make intercession for us. Heb. ix. 12; vii. 25. *Br. Pearson*, On the Creed, Art. vi. p. 505.

— *νεφέλῃ* He did not vanish by degrees; but a cloud comes as a chariot to convey Him to Heaven. Ps. civ. 3. (*Chrys.*) And in like manner He will reappear at the last Day. Rev. i. 7, ἰδοὺ ἔρχεται μετὰ νεφέλων.

10. ἀπενίζοντες] *intentis oculis, rectis:* "tendere oculos," *Lucret.* i. 67: "tendens lumina," *Virg. Æn.* ii. 405, one of the words used only by *St. Luke* (iv. 20; xxii. 56. *Acts* iii. 4, and eight other times in the *Acts*, iii. 12; vi. 15; vii. 55; x. 4; xi. 6; xiii. 9; xiv. 9; xxiii. 1) and by *St. Paul* (2 Cor. iii. 7. 13).

One of the numerous evidences from diction of identity of *St. Luke* with the Author of the *Acts*, and of his connexion with *St. Paul*.

On the origin of the word ἀπενίζω, see *Valck.* here, who says "ἀπενίζω significat valde tendens, nervos tendens, valde intentus." *Euripides* (in *Alcæmon. ap. Hesych.*), ἦκε δ' ἀπενίζης ἀπ' οἴκου de homine qui cum summâ virum contentionis festinabat: hinc ἀπενίζω adhibetur de iis qui rectis atque intentis oculis intuentur: cp. *Bentl.* ad *Horat.* i. 3. 18."

— ἄνδρες δύο παρειστήκεισαν] "while the Apostles were gazing up to heaven, behold two men were standing near them." The ἰδοὺ and the imperfect sense of the verb mark the suddenness of the appearance of the Angels.

He calls them ἄνδρες, men, as *Luke* xxiv. 4, ἄνδρες δύο, which he explains in v. 23 to be *Angels* (cp. also x. 3 with x. 30); so that there is no ground in this word for the allegation of some modern writers, that *St. Luke* does not mean to affirm that these two ἄνδρες were angels. And these two men announce Christ's reception into heaven, and declare that He will come again from heaven in like manner.

But why did not the Holy Spirit call them Angels?

Because their message showed them so to be, and because they appeared as ἄνδρες. Observe also they address the Apostles as ἄνδρες, — ἄνδρες Γαλιλαῖοι, — and thus remind them and us of the dignity to which our nature is raised by the Ascension of the *Man* Christ Jesus, and of our own nearness to Angels, and of the glorious hope to which we men—even though we be obscure Galileans—are thus advanced of being equal to the Angels (ἰσάγγελοι) in the world to come. (*Luke* xx. 36.) The name of the Angel *Gabriel*, who is specially employed on embassies concerning the Incarnation, is equivalent to ἀνὴρ Θεοῦ. See on *Luke* i. 19.

Angels are always ministering to Christ as their Lord at His Birth, at the Temptation in the Garden, at the Resurrection, at the Ascension. (*Theophyl.*) Cp. our Lord's prophecy, *John* i. 51.

"Ascendit Iudex cœli; sonuit præco cœli; audierunt Apostoli angelicam vocem, 'sic veniet,' ad homines veniet; homo veniet, sed Deus, homo veniet ut impleatur quod scriptum est, videbunt in quem purpurerunt" (*Zech.* xii. 10). *Aug.* Serm. 265, on the Ascension, — a festival observed in his time on the fortieth day after the Resurrection. See *ibid.*

The Festival of the Ascension is reckoned by *Augustine* (*Epist.* ad Januar. 54) as one of universal observation; and as dating perhaps "ab ipsis Apostolis."

12. σαββάτου ἔχον ὁδόν] Two thousand cubits. The distance between the Tabernacle and the furthest point of the camp in the wilderness. (*Origen.* in *caten.* *Lightfoot*, i. p. 740, and ii. p. 637.) The distance is not very clearly determined, on account of the difference of the measure of the cubit. *Lightfoot* and *De Dieu* reckon it at about five stadia; *Reland*, Pal. i. 52, at six. See *Williams*, Holy City, p. 371.

Chrysostom's remark, δοκεῖ μοι ἐν σαββάτῳ γεγονέναι ταῦτα, is only put forth as a private conjecture, to account for what is very remarkable. But *Bengel* well says (p. 489), "Colligit hinc Chrysostomus die Sabbati eos reversos esse in urbem. Malim statuere proprium in toto Oliveti Monte Ascensionis locum hæc ab urbe distantia notari." See next note.

Lightfoot says (i. 252), "The Jews' Chorography will here help us. They tell us, two thousand cubits was the suburbs of a city. (*Maym.* in *Schabb.* per. 27.)

"Two thousand cubits were the bounds of a Sabbath, or a Sabbath-day's journey. (*Talm.* in *Sotah*, per. 5.)

"Bethphage was of this nature; it was not a town upon Mount Olivet, as it hath been very generally supposed, and accordingly placed in most maps, but it was that space of ground that lay from Jerusalem wall forward towards Mount Olivet, and up Mount Olivet to the extent of two thousand cubits from the wall, or thereabout; and hereupon it was reputed by the Jews of the same qualification with Jerusalem, as a part of it, in divers respects. *Talm.* Bab. Pesachim. fol. 63, fac. 2, 'He that slays a thanksgiving sacrifice within, while the bread belonging to it is without the wall, the bread is not holy.' What means without the wall? *R. Tochanan* saith, 'without the wall of Bethphage.' And the same gloss useth the very same words again upon the same Tract, fol. 91, fac. 1. And again in the same Treatise, fol. 95, fac. 2, the *Mishna* saith thus: 'The two loaves and the shewbread are allowable in the Temple court, and they are allowable in Bethphage.' Nay, the Gloss in *Sanhedr.* fol. 14, fac. 1, saith, 'Bethphage was a place which was accounted as Jerusalem for all things.' So that the place called Bethphage began from Jerusalem, and went onwards to and upon Mount Olivet, for the space of a Sabbath-day's journey, or thereabout, and then began the coast that was called Bethany. And hence it is that *Luke* saith that Christ, when He ascended into heaven, led forth His disciples as far as Bethany (*Luke* xxiv. 50), which elsewhere he sheweth was the space of a Sabbath-day's journey (*Acts* i. 12), which cannot be understood of the town Bethany; for that was fifteen furlongs (*John* xi. 18), or very near two Sabbath-days' journey from Jerusalem, but that He led them over that space of ground which was called Bethphage, to that part of Olivet where it began to be called Bethany, and at that place it was where Christ began His triumphant riding into the city."

Note on the place of the ASCENSION. *St. Luke* says that our Lord led out His disciples from Jerusalem, ἔως εἰς Βηθανίαν, as far as Bethany (xxiv. 50), and blessed them, and ascended into heaven.

The village of Bethany was about fifteen furlongs from Jerusalem (*John* xi. 18), or about twice a Sabbath-day's journey (see on v. 12).

The village of Bethany was also on the eastern slope of the Mount of Olives, which was reckoned as five or six furlongs from Jerusalem. (*Joseph.* Ant. xi. 8. 6. B. J. v. 2. 3.)

Hence it has been inferred that our Lord did not ascend from the summit of the Mount of Olives, but from the eastern slope of it. See note on *Luke* xxiv. 50.

But perhaps this opinion, which has been strongly affirmed by *Dr. Robinson* (*Palest.* i. 375), may be questioned; and it may be thought more probable that the Ascension took place either at the summit of Mount Olivet or near that point. See *Williams*, Holy City, pt. ii. chap. v. pp. 441—445.

The passage in the *Acts* (i. 12) being written by *St. Luke* after the passage in his *Gospel* (xxiv. 50), ought to be taken to explain and complete it; and not vice versa; i. e. the mention of the Mount of Olives is designed to be supplementary to the reference to Bethany, and to interpret it.

The term Bethany, as *Lightfoot* has shown (i. 252; ii. 485), is often used to describe the district of that village; which stretched toward Jerusalem, and touched the suburb called Bethphage, which extended eastward from Jerusalem to a distance of about 2000 cubits, or six furlongs, or a Sabbath-day's journey, on the Mount of Olives. (See *Lightfoot*, i. 252.)

When, therefore, *St. Luke* says that our Lord led His disciples out as far as Bethany, he means that He led them to its point of contact with Bethphage on the Mount of Olives.

This opinion, which has been well illustrated by *Lightfoot*, is confirmed by what *Dr. Robinson* himself calls (i. 375) one of the "earliest traditions of Palestine, and which points out the place of our Lord's Ascension on the summit of the Mount of Olives."

n ch. 9. 39.

& 20. 8.

Matt. 10. 2-4.

Luke 6. 15.

¹³ καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερφῶν οὗ ἦσαν καταμένοντες ὁ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθο-

This tradition is mentioned by *Eusebius*, Bishop of *Cæsarea* in *Palestine*, in his *Demon. Evang.* vi. 18, written about A.D. 315. Referring to the prophecy (*Zech.* xiv. 4, "His feet shall stand upon the Mount of Olives"), he says, "The feet of our Lord and Saviour—the Logos, or Word, Himself—by means of the Tabernacle of Humanity which He hath exalted (i. e. in His human Flesh), stood on the Mount of Olives, near the grotto there shown at this day, after that He had prayed, and had delivered to His disciples the Mysteries concerning the consummation of all things, on the summit of the Mount of Olives, whence He made His ascent into heaven." It is also corroborated by *St. Cyril* writing at *Jerusalem* in the fourth century, and Bishop of that city. See on *Luke* xiv. 50. So *Cassiodor.* p. 159.

In pictures of the Ascension, the prints of our Lord's feet are often represented, impressed on the soil of the Mount of Olives.

This tradition is sometimes traced to *S. Jerome*, and he is quoted as saying (*de locis Hebraicis*, in *Acta*, in v. *Olivetum*), "Ultima vestigia Domini humi impressa hodie cernuntur." This Treatise is not by *S. Jerome* (he is cited in it v. *Smyrna*); but it is not without its use, as representing the local opinion.

It has indeed been alleged as an objection, that on this supposition the Ascension would have been in *sight of Jerusalem*.

But this opinion seems to be grounded on a misconception of the nature of our Lord's personal appearances after His Resurrection.

When He walked on the public road to *Emmaus*, He was not recognized for some time even by the two disciples (*Luke* xiv. 16). And He Who appeared suddenly on several occasions to the disciples in the city of *Jerusalem* (*John* xx. 19. 26), and on the sea-shore in *Galilee* (*xxi.* 1), and to more than five hundred brethren at once (*1 Cor.* xv. 6), so ordered His disappearance at His Ascension, that He made it manifest, "not to all the people, but to witnesses chosen before of God, even to those who did eat and drink with Him after He rose from the dead." (*Acts* x. 41.)

This opinion that our Lord ascended from the Mount of Olives, at a distance of about six furlongs from *Jerusalem*, sheds light on other passages of Scripture, and is fraught with spiritual instruction.

David, the type of Christ, wept as he went up the Mount of Olives, when he was rejected and resisted by his own people and son. (*2 Sam.* xv. 30–32.)

On the Mount of Olives Christ, the Son of *David*, wept over *Jerusalem*. (*Luke* xix. 41.)

When *David* came to the top of the Mount of Olives, he worshipped, and sent his friend, *Hushai* the Archite, back to the city of *Jerusalem* (*2 Sam.* xv. 32–37), and *Hushai's* counsel prevailed over that of *Ahitophel*, the type of *Judas*. (*2 Sam.* xvii. 1–23.)

May there not be here some typical reference to the parting of our Lord from His faithful Apostles in this place?

Dr. Lightfoot says (ii. p. 486), "So far from the city was that place of Mount Olivet, where Christ ascended, viz. that part of the mount where Bethphage ended and Bethany began. Perhaps the very same place mentioned *2 Sam.* xv. 32, or certainly not far off, where *David* in his flight taking leave of the Ark and Sanctuary, looked back and worshipped God; where, if any one would be at the pains to inquire why the Greek interpreters retain the word *Ῥῶς*, *Ros*, both here and in *ch.* xvi. 1, ἦν Δαβὶδ ἐρχόμενος εἰς τοῦ *Ῥῶς*, and *David* came unto *Ros*; and Δαβὶδ παρήλθεν βραχὺ τι ἀπὸ τοῦ *Ῥῶς*, and *David* passed on a little way from *Ros*, he will find a knot not easy to be untied."

So *Lightfoot*. But is not the word *Ῥῶς* of the LXX the same as the Hebrew word used in both these places, *רֹשׁ הָרֹשֶׁת*, the head, or summit of the Mount (of Olives)? And was not the summit so called in the popular language?

And if the analogy suggested by *Lightfoot* is just, then this circumstance seems to increase the probability that our Lord ascended from the summit of that mount.

Again, on the Mount of Olives Christ predicted the future destruction of *Jerusalem* (*Matt.* xxiv. 3), and His own second coming to Judgment (*xxiv.* 30).

What more suitable than that the scene of suffering should also be the scene of glory purchased by suffering?

What more proper, than that He should ascend in that place, where He had pre-announced His future coming in glory?

The angels themselves seem to refer to this fitness of place in their address to the Apostles (*Acts* i. 11); and it is worthy of remark, that the voice of Ancient Prophecy points to some future

manifestation of the Messiah's glory on the Mount of Olives. (*Zech.* xiv. 4. *Ezek.* xi. 23.)

Again; it was from the border of Bethany, and its point of contact with Bethphage on the Mount of Olives (see on *Mark* xi. 1), that our Lord began to ride in triumph, as King and Saviour, into the City of *Jerusalem*. That triumphal entry seems to have been typical and prophetic. It is, perhaps, an appropriate and beautiful circumstance, that, at that point in the Mount of Olives where He began His triumphal entry into the earthly city, He also began His triumphal journey to the *Jerusalem* that is above, as King and Saviour of the World, riding on the clouds of heaven.

Hence also we may perhaps recognize the reason why the remarkable term a "Sabbath-day's journey" is used here to describe the distance which the Apostles walked, from what (as *Bengel* observes) is here specified as the place of the Ascension.

This is the only passage in the New Testament where "a Sabbath-day's journey" is mentioned at all; and it seems surprising at first that it should be mentioned by *St. Luke* writing for *Gentiles*, and should be specified in reference to an event posterior to the Resurrection, when the Jewish seventh-day Sabbath had ceased to be obligatory.

There surely must be therefore some inner meaning in this expression, "a Sabbath-day's journey," used in connexion with that glorious event, the consummation of Christ's earthly ministry, His Ascension into heaven. What can that be?

The Sabbath was a type of that rest which, after their week of this world's work, remaineth to the people of God in that place of repose where they rest from their labours (*Heb.* iv. 9. *Rev.* xiv. 13), and whence they will pass, by a joyful Resurrection and Ascension, to the heavenly city of the great King.

The return of the Apostles with joy by a Sabbath-day's journey to the earthly *Jerusalem* from the place of Ascension, whence their Saviour mounted in glory to the heavenly *Jerusalem*, may be designed to suggest the cheering assurance, that they who contemplate on earth the Ascension of the Lord, and stand looking up stedfastly into heaven, and ascend in heart and mind with Him, and continually dwell in spirit with Him there, will pass by a Sabbath-day's journey through the grave and gate of death into the *Jerusalem* that is above, and there enjoy the beatific vision of eternal peace. "Qui gloriam Domini ad Patrem ascendit intus intueri merebitur, hic Sabbati itinere urbem perpetuæ pacis ingreditur." (*Bede*.)

¹³ τὸ ὑπερφῶν sc. οἰκῆμα. ὑπερφῶν is properly an adjective (*Valck.*), not an upper room, and the upper room, ἡ ὕψις (*Vitranga*, de *Synag.* p. 145, and *Lightfoot* here, p. 638). The definite article points to some place already used as the resort of the Apostles, οὗ ἦσαν καταμένοντες, as is said here. Ancient authorities assert that this was no other than the large ἀνάγειον (see on *Mark* xiv. 15), in which our Blessed Lord had celebrated the last Passover, and had instituted the first Eucharist, and where He had appeared on the two successive Sundays after His Resurrection from the dead.

Here it would seem the Apostles were assembled when the Holy Ghost descended upon them. See *S. Cyril*, Bishop of *Jerusalem*, who affirms (*Catech.* xvi.) that τὸ Πνεῦμα τὸ ἅγιον κατήλθεν ἐνταῦθα ἐν τῇ Ἱερουσαλὴμ, and that this Upper Room was afterwards called ἡ ἀνωτέρα τῶν ἀποστόλων ἐκκλησία. Cp. *S. Jerome*, *Epist.* 86, *Ep. Paulæ*, and *Bede*, *De locis sanctis*, c. 3. *Cave*, *Primitive Christianity*, i. 6, and *Alford* here. Hither they resorted for prayers and for the Holy Communion. See note below on *Acts* ii. 2. 46; v. 42.

"Ibi," says *Bp. Pearson* here, "Ecclesia videtur esse constituta. Nam, ut narrat *Ephraïmus*, lib. de *Pond.* c. 14, cum *Adrianus* imperator *Hierosolyma* adiret, invenit urbem totam funditus eversam, et templum Dei dirutum, παρακτὸς ὁλίγων οἰκημάτων, καὶ τῆς τοῦ Θεοῦ ἐκκλησίας, μικρὰς οὐσας, quam ibi collocatam asserit, ubi discipuli reversi, cum *Salvator* ascendit à *Monte Oliveti*, ἀνέβησαν εἰς τὸ ὑπερφῶν. Ἐκεῖ γὰρ ἐκοδόμητο, τοῦτέστιν ἐν τῷ μέρει *Σιών*. *Nicéphorus* etiam tradit, *Helenam* *Constantini* matrem amplissimum in *Sione* templum erexisse; in cuius postico domum circumclausit, ubi facta est ἡ τοῦ ἁγίου Πνεύματος καθόδος ἐν τῷ ὑπερφῶν, lib. viii. c. 30."

If this assertion is well grounded, then this "upper room" on Mount *Zion* at *Jerusalem* was the first Church in the world,—the primitive Church of Christendom.

There is one God, and in this one Godhead there is one Father, one Son, and one Holy Ghost; and there is one Church of God from the beginning to the end of the world. Perhaps the continuous unity of the Church was marked by the fact, that the same upper room which had seen the celebration of the last Pass-

λομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. ¹⁴ Ὅντοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ, ^{o ch. 2. 1. Luke 24. 10. & 23. 49.} σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ.

¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν, ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν, ¹⁶ Ἄνδρες ἀδελφοί, ^{p Ps. 41. 10. John 13. 18. & 18. 3.} εἶδει πληρωθῆναι τὴν γραφὴν, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν ¹⁷ ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

¹⁸ Ὅντος μὲν οὖν ἐκτίσματο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενό- ^{q Matt. 27. 5. & 26. 15.}

over, saw also the administration of the first Eucharist by Christ. And perhaps this unity was displayed further when this same upper room saw the first appearance of the Son of God to His assembled Apostles after His Resurrection on the First Lord's Day, and when this upper room, to which they resorted for prayer to God the Father (see Acts iv. 23, 24), saw also the descent of God the Holy Ghost upon them. See below, ii. 46.

— *ὁ τε Πέτρος*] Matt. x. 2. Mark iii. 16. Luke vi. 14.

— *Ἰωάννης*] So A, B, C, D. *Elz.* places James before John. In the three Lists of the Apostles (Matt. x. 2. Mark iii. 16. Luke vi. 14) before the Ascension, James comes before John, and in the two former of them, Andrew comes next to Peter. In the three Lists in the Gospels, Bartholomew comes before Thomas: in both of St. Luke's lists, Simon Zelotes comes before Jude. The only names which occupy the same places in all are,

1. *Peter.*

5. *Philip.*

9. *James*, the son of Alphaeus, probably the same as the Lord's Brother.

It has been inferred by some, that St. James the Apostle was not the 'Lord's brother,' because it is added here that *οἱ ἀδελφοὶ τοῦ Κυρίου* (v. 14) were also present. But James may be distinguished from the *other ἀδελφοὶ τοῦ Κυρίου*, as Mary is from the *other γυναῖκες* here, and as Joseph is from the *other Patriarchs* in vii. 9. See below, on xii. 17.

12. *Judas*, succeeded by Matthias.

— *ὁ Ζηλωτὴς*] Formerly such. See Matt. x. 4.

— *Ἰούδας Ἰακώβου*] i. e. *Brother* of James: cp. Luke vi. 16. Jude 1. Examples of this ellipsis of ἀδελφός from profane writers may be seen in *Valck.* and *Kuin.* Cp. *Winer*, G. G., p. 171. He was Bishop of Jerusalem after St. James the Less, his brother. *Euseb.* iii. 11, and iii. 32.

14. *προσκαρτεροῦντες*] One of the words often repeated in the Acts in relation to Church communion, and declaring its duties and privileges. Here the duty prescribed is *perseverance* and *steadfastness* in Christian faith and worship. See ii. 42. 46; vi. 4. Cp. Rom. xii. 12.

— *ὁμοθυμαδόν*] With one heart and soul. The Holy Spirit writing by St. Luke, is constantly inculcating this word in this history of the Primitive Church. He applies it to the Apostles here; to the 120 (ii. 1), to the whole body of believers (ii. 46). Cp. iv. 24; v. 12; xv. 26, and Rom. xv. 6.

He thus reminds all future generations, that maintenance of Unity of Pastors among themselves, and of Pastors and People, is the duty of each and all, and is the characteristic of the Church. It was a fruit of Christ's doctrine (John xv. 12) and prayer (xvii. 21), and of His legacy (xiv. 27), and of His breathing upon them (xx. 22), and was matured by the descent of the Holy Ghost.

On ἐπὶ τὸ αὐτό, see v. 15.

— *τῇ προσευχῇ*] *Elz.* adds, καὶ τῇ δέήσει, which is not in A, B, C, D, E, H, nor in the *Vulgate*, *Syriac*, and other Versions. Another note of connexion with St. Luke's Gospel. See on Luke v. 16.

— *γυναῖξ*] Probably Mary Magdalene, Salome, Joanna, and Susanna, and others. Luke viii. 2, 3.

— *Μαρία*] "*Propter excellentiam distinguitur à cæteris.*" (*Valck.*) In the Gospels the blessed Virgin Mary is not mentioned as accompanying Christ from place to place with his Apostles; and this is the last time where her name occurs in Holy Scripture.

The Holy Spirit takes leave of her here, associated with the Apostolic company of worshippers in the Upper Room at Jerusalem. She is one of those who there continue steadfast in prayer. How unlike the spirit and language of the Holy Ghost is that will-worship which takes her out of that holy fellowship, and makes her an object of adoration!

In recent times the blessed Virgin is often represented in Paintings as present at the Ascension; but *Arator*, writing at Rome in the sixth century, in his poetical Version of the Acts,

addressed to Pope Vigilius, speaks of her as waiting at Jerusalem for the return of the Apostles from the Mount of Olives, v. 55:

"*Moenia nota petunt, quâ tunc statione sedebat
Porta Maria Dei, Genetrix intacta Creantis
A Nato formata suo.*"

15. *ἀδελφῶν*] So A, B, C. *Elz.* μαθητῶν.

— *ὀνομάτων*] A Hebraism for persons. *Vorst.* de Hebr. p. 350. Cp. Rev. ii. 13; iii. 4.

See also below, on iv. 36.

— *ἐπὶ τὸ αὐτό*] *together*; at the same place and time. A favourite expression with the Author of the Acts, and like *ὁμοθυμαδόν*, a note of Church-unity (see v. 14), a watchword of the Church, and of every faithful member of it. See below, ii. 1, *ὁμοθυμαδόν ἐπὶ τὸ αὐτό*. ii. 44, *ἦσαν ἐπὶ τὸ αὐτό*. Cp. ii. 47. Hence *Ignat.* ad Magnes. 7, *ἐπὶ τὸ αὐτὸ μία προσευχή, μία δέησις, εἰς νοῦς, μία ἐλπὶς, ἐν ἀγάπῃ.* *Clemens Romanus*, i. 34, *ἡμεῖς ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτὸ συναχθέντες.*

16. *ἄνδρες ἀδελφοί*] On this speech, see *S. Iren.* iii. 12.

17. *ὅτι*] *Because* He was their ὁδηγός, or leader; *because* being one of us "he knew the place" (John xviii. 2) where, and the time when, He might be taken: and *because* it had been prophesied that one of His familiar friends should betray Christ. Ps. xli. 9.

— *ἐν ἡμῖν*] *Elz.* has σὺν ἡμῖν. But *ἐν* is in A, B, C, D, E, H, and in *Vulg.*, *Syriac*, and other Versions, and is more expressive. He was not only numbered with us, but *in* us, i. e. in our Apostolic body.

— *ἔλαχε τὸν κλῆρον*] He calls it a *lot* (see below, v. 26), because it was not by their own desert, but by God's grace that they were called to their office. (*Chrys.*) Hence the word *Clerus*, or *Clergy*.

The Acts of the Apostles, if we may so speak, prepared a Christian *Onomasticon*, or Vocabulary for the Church, e. g. in its use of the words *ἐπισκοπή*, v. 20, *πρεσβύτεροι*, *χριστιανοί*, and others.

18. *ἐκτίσματο*] he was the *moving* cause of the purchase (see *Gregor.* Moral. i. c. 9). It has been alleged by some recent Expositors that this statement is at variance with Matt. xxvii. 6—8, where it is said that the Chief Priests purchased the field with thirty pieces of silver; and that St. Luke could not have been acquainted with St. Matthew's Gospel, or he would not have inserted this statement. But the fact is, that St. Luke's assertion is in harmony with St. Matthew's, and is supplementary to it.

The Holy Spirit in Scripture is wont to trace human actions to their *first causes*, and to treat the *principal agents* as accountable for the whole transaction, though done, as Scripture itself records, by the instrumentality of others.

There is a solemn moral lesson in this.

Thus in this book the Jews are four times said to have *crucified* Jesus (Acts ii. 23 and 36, and iv. 10 and v. 30), though they could not put any one to death (John xviii. 31); because they were the main actors who used the instrumentality of Pilate for that purpose. Thus also (vii. 9) the Patriarchs are said to have sold Joseph into *Egypt*, though they had no intention that he should go there. Thus the Jews are even said to have laid Christ in the tomb (xiii. 29), though this was only a *consequence* in which they took no part, of his death, which was not inflicted by them, but by a heathen power, at their instance.

If such modes of speech as these—and others that could be adduced—are considered, it will hardly be denied, that Judas, who received the thirty pieces of silver, and who *returned* them to the Chief Priests, and, as it were, forced them upon them by throwing them down in the Temple (Matt. xxvii. 5), was the cause and prime mover of the purchase of the field which was bought with that sum, and that he may be said to have been its purchaser.

It cannot be rightly argued, that St. Luke was not acquainted with St. Matthew's statement, because he does not repeat it. It

μενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ·¹⁹ καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά· τουτέστι χωρίον αἵματος·²⁰ γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἐπαυλὶς αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καί, Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.²¹ Ἀεὶ οὖν τῶν συνελθόντων ἡμῶν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε

r Ps. 69. 26.
& 109. 8.

s ver. 8.
& ch. 4. 33.
John 15. 27.

might as well be inferred, that St. Luke in writing the Acts did not remember what he himself had said in his "former treatise," his Gospel—because he does not repeat his own words, concerning the same events, but adds some new incidents to his narrative: e.g. with regard to the *Ascension*.

Rather, he thus shows the independence of his own testimony.

It may also be conjectured with probability, that Judas might in other respects be regarded as the purchaser of the field;

For, it is evident from *St. Matthew's* account (xxvii. 5), that as soon as he had cast down the thirty pieces in the Temple he went and *hanged himself*;

It appears also from St. Peter's speech here (Acts i. 19), that the *field* was the *place* of his death: see on v. 19;

And the *Field* was purchased *after* his death (Matt. xxvii. 6).

It is remarkable, that a field in the neighbourhood of a great City, which was to serve as a Public Cemetery, should have been purchaseable for so small a sum as thirty pieces of silver, or shekels, i.e. for less than *five pounds*;

How is this to be explained? Probably from the circumstance intimated by St. Peter, that it had been polluted by the horrible death of Judas; whence it was called *Aceldama*; and that it was regarded with a feeling of execration on that account. Hence also it was, that when purchased for this paltry sum, it was applied to an unclean use, i.e. to be a *burial-place*; a burial-place for *ἔθνη*, strangers, *heathens*, unclean persons, whom the *Jews* would not admit into their cemeteries.

It might well be said then, that in this sense, by defiling it with his death, Judas had been the purchaser of the field; he had made it unavailable for any other than an unclean use, and had rendered it purchaseable by the Chief Priests for the miserable sum of thirty pieces of silver, which he had received from them as the wages of iniquity, and had then thrown back in remorse into their hands.

See below, vii. 9; xiii. 29, and *Whitby's* note here.

— ἐκ μισθοῦ] So A, B, C, D, E, H. *Elz.*, τοῦ μισθοῦ.

— πρηνὴς γενόμενος] "pronus in faciem prolapsus. *πρηνής*, ἐπὶ πρόσωπον." (*Hezych.*) ἐπὶ στόματον. (*Phavorin.*)

Judas, the betrayer of Christ, was prefigured in the manner of his death, i.e. hanging, by Ahitophel the traitor, and Absalom the rebel against David. (*Bede.*)

— ἐλάκησε μέσος] See on Matt. xxvii. 5, where *Kuin.* after *Valck.* (p. 324) well says, "Locus Matthæi cum loco Lucæ facilitè potest componi, si statuitur, Matthæum exposuisse mortis genus, Lucam verò attigisse ejus eventum. Judas ægritudine animi commotus, laqueo sibi mortem conscivit (ἀπήγατο), laqueo autem, sive pendentis corporis Judæ gravitate, sive aliâ quâcunque de causâ disrupto, ex altiore loco, è rupe, præceps ac pronus delapsus est, ita, ut diffusio corpore, intestina diffusa sint. *Apuleius* Met. i. p. 12, *ascenso grabatulo ad exitium sublimatus immisso capite laqueum induo; sed dum pede altero fulcimentum, quo sustinebar, repello, ut ponderis deductu restis ad ingluviem adstricta spiritus officia discluderet, repente putris alioqui et velus funis rumpitur, atque ego de alto decidens in terram devolvor.*" *Meyer* says (p. 30) that St. Luke is at variance with St. Matthew, and "follows another tradition, according to which Judas did not destroy himself." Others (*Strauss* and *Zeller*), on the plea of this alleged discrepancy, deny the fact of his death altogether!

With this account in the speech of St. Peter compare the narrative of the death of Judas by *Papias*, the contemporary of the Apostles, and Bishop of Hierapolis, in the fragment preserved by *Theophylact* (pp. 16. 195. *Œcumen.* p. 11), and in *Cramer's* *Catena*, p. 12, where *Apollinarius* says, οὐκ ἐναπέθανεν τῇ ἀγχονῇ Ἰούδας, ἀλλ' ἐπέβλεψεν, καθαιρεθείς πρὸ τοῦ ἀποπνιγῆναι: and he then introduces the relation under the name of *Papias* (cp. *Routh*, R. S. i. p. 9), which explains St. Peter's words, *πρηνής*

γενόμενος ἐλάκησε μέσος, by the *πρηνής* and *θγκωσις* of the body, and which states that Judas died in his own field, ἐν ἰδίᾳ χωρίῳ.

Cp. also the lines of *Arator* :—

"Mercedem sceleris solvit sibi, tædia vitæ
Horruit ipse suæ, stringens in gutture vocem;
Aëris in medio, coelo terræque perousus
Inter utrumque perit —
Viscera rupta cadunt nullis condenda sepulchra."

On the death of the heresiarch *Arius* as compared with that of *Judas*, see *Athanas.*, Ep. ad Serapion, Vol. i. § 3, p. 270.

19. Ἱερουσαλὴμ] See above, i. 4.

— Ἀκελδαμά] Syr. ܐܬܪܬܐ ܕܚܝܬܐ ܕܥܕܝܐ, ἀγρός αἵματος, Matt. xxvii. 8. (*Kuin.*)

So called for a double reason,

As bought with price of blood, Matt. xxvii. 8.

As sprinkled with the blood of him who took that price. (*Lightfoot.*)

It was near Mount Zion, to the south side of it. (*Jerome*, de locis Hebr.) Cp. *Routh*, R. S. i. 24. *Robinson*, Palestine, i. 524. *Winer*, i. 188. It would therefore be near the valley of *Hinnom*. *S. Chrys.* (on v. 26) observes that this name was given by the Jews, by a providential dispensation from God: ἀνόμοσαν οὖτω, οὐκ εἰδότες, καθάπερ Καὶ δόφας προεφάτηυσεν, οὐκ εἰδώς.

20. γέγραπται γάρ] This citation is from two Psalms, lxi. 25, cix. 8, and almost *verbatim* from the LXX Version used by the Hellenistic Jews, for whom, as well as for Gentile converts, St. Luke specially wrote, and has been well harmonized with the original Hebrew by *Surenhursius*, p. 383.

The only notable variation is αὐτοῦ for αὐτῶν.

This substitution of αὐτοῦ for αὐτῶν may be explained from St. Peter's own words, that Judas was *leader* to those who took Jesus, v. 16. In a word, Ἰούδας, the false Apostle who betrayed his Master to death, stands forth as the representative of the faithless Ἰουδαῖοι. His end is a type of theirs. What the Messiah, the King and Judge of all men, pronouncing a divine sentence by the mouth of the Psalmist¹ (Ps. cxix. 5—7; lxi. 22—29. Cp. lix. 11—15) imprecates on them, He imprecates on him; and the death of their *leader* is a warning to those who were led by him, what their destruction will be unless they repent. In Judas the Holy Spirit sees the Jewish nation personified; and finally, Jerusalem herself, because she would not repent, became an *Aceldama*, or field of blood.

— ἐπαυλὶς] An allusion to the pastoral office of Judas. "Scilicet ἐπαυλὶς respondet Hebraico nomini πῦρ quod propriè *domum pastoritiam cum stabulo* significat, deinde verò etiam de *castello et domicilio* quocunque adhiberi solet v. *Michælis* Supplem. ad Lexx. Hebr. p. 1011 sqq. *Hezych.*: ἐπαυλὶς, μάνδρα βοῶν, ἡ οἰκία, ἡ αὐλή, ἡ στρατοπεδία, καὶ ἡ ποιμενικὴ αὐλή." (*Kuin.*)

— ἐπισκοπὴν] πῦρ inspectionem, visitationem (Numb. iv. 16; xvi. 29. Isa. x. 3. Jer. x. 15); and so prepared by the use of the LXX Version to designate the *Episcopal office* (τὴν ἐπισκοπὴν, *Chrys.*), in which Matthias succeeded to Judas; and thence adopted for that purpose in the New Testament, 1 Tim. iii. 1. Cp. *Clem. Rom.* i. 42. 44.

The same may be said of the word κληρὸς as used here, vs. 17. 25, 26 (see note there), as a preparation for its application to the Ministers or *Clergy* of the Church.

We may observe here the purpose of Almighty God in having prepared a Greek Version, made by Jews themselves, of the Old Testament Scriptures, i.e. the LXX, for the use of the Apostles and Evangelists, in adopting *names* for the regimen and offices of the Church, and for disseminating the Gospel throughout the world.

— λαβέτω] So A, B, C, D. *Elz.* λάβοι.

¹ This, as St. Augustine has already shewn (see his *Serm.* 22, where he refers to St. Peter's speech), is the true view of the maledictions in the Psalms. They are not curses pronounced by David or by any man, in his own person, but they are Prophetic Commi-

nations, Judicial Sentences, uttered by the Great God and Judge of all—Christ; they are rehearsals of the Sentence of the Great Day; and as such they are evidences of the *Inspiration* of the Psalms.

καὶ ἐξήλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, ²² ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῶν γενέσθαι ἓνα τούτων. ²³ Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. ²⁴ Καὶ προσευξάμενοι ^{1 Sam. 16. 7.} εἶπαν, Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἓνα, ²⁵ λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἰδίον. ²⁶ Καὶ ἔδωκαν κλήρους ^{u 1 Chron. 24. 5.} αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

II. ¹ Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν ἅπαντες ^{a Lev. 23. 15. ch. i. 14.}

21. ὁ Κύριος Ἰησοῦς] 'the Lord Jesus.' The word Κύριος = Lord, Jehovah (see on v. 6 and ii. 36), applied to Christ, the Lord of the world, and Head of the *Kuriakh*, or Church, and regulating her affairs by His Spirit, and maintaining her cause by His Power from His Throne in heaven, may be regarded as the Key-note to the History of the Acts of the Apostles. (Cp. *Baumgarten*, i. 28.)

He it is who chooses Matthias in place of Judas (i. 24). He sends the Holy Ghost to His Church (ii. 33—35). He adds believers to her daily (ii. 47). He works Miracles by the hands of His Apostles (iii. 6; iv. 10). To Him St. Stephen prays at the hour of death (vii. 59, 60). He calls Saul with a voice from heaven (ix. 5). He sends Ananias to baptize him (ix. 10, 15). He sends Peter to Cornelius (x. 4, 14, 36). His Angel delivers Peter and destroys Herod (xii. 7, 23). He calls Paul to Macedonia (xvi. 9, 10). He comforts Paul at Jerusalem (xxiii. 11). And, finally, the book closes with the declaration, that Paul preaches at Rome, the heathen capital of the world, "the things concerning the Lord Jesus" (xxviii. 31).

22. ἀρξάμενος] See v. 1, and Luke xxiii. 5. *Winer*, p. 547.

— μάρτυρα τῆς ἀναστάσεως] Because this was the question at issue,—Is Christ risen from the dead? All other things in His history were manifest; this was more private, and known comparatively to a few, and it was to be believed and confessed by all. (*Chrys.*)

23. καὶ ἔστησαν] Our Lord did not supply the place of Judas when He was on earth, but left that place vacant at His Ascension, and to be supplied after it; and He did supply it from heaven in answer to their prayer to Him as God. See vv. 24—26: "Shew whom *Thou* hast chosen." "The lot was cast into the lap, but the disposing thereof was of the Lord." (Prov. xvi. 33.)

Thus He educated them in the fundamental doctrine of Church polity, viz. that the Church is ruled and protected by Him,—not visibly present in body, but sitting on His Royal Throne, in power and glory, at the right hand of God.

24. Κύριε] This prayer is addressed to Christ. Cp. ἐξελέξω here, and ἐξελέξατο, i. 2. The Apostles are sent by Him. Cp. *Olshausen*, p. 365, and see v. 21.

25. ἀφ' ἧς] So A, B, C, D. *Elz.* has ἐξ ἧς, but it seems more fitting to say that he went aside from it than out of it.

— εἰς τὸν τόπον τὸν ἰδίον] See *S. Ignat.* ad Magnes. c. 5, ἐπεὶ οὐκ τέλος τὰ πράγματα ἔχει, καὶ ἐπικεῖται τὰ δύο ὁμοῦ, ὃ τε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἰδίον τόπον μέλλει χωρεῖν. So in a good sense St. Peter is said by *St. Clement* of Rome (i. 5) to have gone, after his labours and martyrdom, εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. Cp. *Polydore* ad Phil. 9, where he speaks of St. Paul and other Christian martyrs: ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ, ὃ καὶ συνέτατον. The Rabbinical writers interpret Numb. xxiv. 25 in a cognate sense: "Balaam ivit in locum suum, i. e. in gehennam. *Targum Eccles.* v. 6, Die mortis sue descendit anima ejus in gehennam, in locum unum, quo omnes peccatores abeunt." (*Lightfoot*, Hor. Hebr. et Talm. ad h. l.) And this, though it be perhaps an incorrect exposition, yet shows the meaning conveyed by the phrase to a Jewish ear.

"The place of Judas," says *Hooker*, Appendix to bk. v. p. 571, "was *locus suus*, a place of his own proper procurement; devils were not ordained of God for hell-fire, but hell-fire for them."

On this text see also *Bp. Bull's* two Sermons, proving that "the soul subsists after death in a place of abode prepared for it by God till the Resurrection; and that this middle state of happiness or misery is allotted by God to every man immediately after death, according as he has done good or evil in this life." (Serm. ii. and iii. vol. i. pp. 23—82.) Against the erroneous notions of a sleep of the soul, and of a purgatory, see above, on Luke xvi. 22.

26. καὶ ἔδωκαν κλήρους] For the Holy Spirit was not yet given. While this was so, they committed the matter to lot, but never resorted to it after the day of Pentecost. (*Chrys.*) They had a precedent in the Scripture of the Old Testament for the use of lots. The Land of Promise was divided by lot (*Josh. x.*), and the first king of Israel was chosen by lot (1 Sam. x. 17).

The word *Clerus*, as applied to the Clergy, appears to have been suggested by the use made of the term in the LXX and in this passage. As *Chrys.* says on *ελαχε*: "Ἐλαχε τὸν κλῆρον τῆς διακονίας ταύτης· κλῆρον δὲ αὐτὸν καλεῖ δεικνύς τῆς τοῦ Θεοῦ χάριτος τὸ πᾶν ἔν, καὶ ἀναμνησκόμενος αὐτοῦ τῶν παλαιῶν, ὅτι ὁ Θεὸς αὐτοὺς ἐκκληράσατο καθάπερ τοὺς Λευίτας."

Num. xviii. 24. Vers. LXX.: ἐγὼ ἡ μερίς σου καὶ ἡ κληρονομία σου.

S. Hieron. (ad Nepotian. de vitā Clericorum): "Propterea vocantur Clerici vel quia de sorte sunt Domini vel quia Dominus sortis, id est pars, Clericorum est."

Suidas: κλῆρος, τὸ σύστημα τῶν διακόνων καὶ πρεσβυτέρων. — αὐτῶν] A, B, C, D, have αὐτοῖς, which may be the right reading, and then the sense would be, 'They presented lots to them.' Perhaps they placed in an urn two papers, on one of which the word 'Apostle' was written, and he who drew that lot (τὸν κλῆρον) was numbered with the Eleven.

κλήρους αὐτῶν does not mean 'their lots' (which would have been τοὺς κλήρους), but lots on which their names were written; and if this is the right reading, then it is probable that the names of the two were put into an urn, and he whose name fell out first (*ἔπεσε*) was elected. (Cp. *Levit.* xvi. 8. *Homer*, *Il.* v. 316.)

The precise mode which was here used in the election of Matthias seems to have been left in uncertainty, that it might not be used as an example for the future ordinations of the Christian Ministry. See the note of *Mr. Humphry* here.

CH. II. 1. ἐν τῷ συμπληροῦσθαι τ. ἡ.] When the day of Pentecost, or the Fiftieth, was being filled up, as the complement to the forty-nine which were counted from the morrow of the day of unleavened bread. Cp. Luke ix. 51, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. St. Luke is the only one of the writers of the New Test. who uses the word *συμπληροῦν*.

As to the day on which the Holy Ghost was given, it is to be observed,

(1) That after forty-nine days from the sixteenth day of Abib or Nisan had passed, the next day was the Feast of Pentecost, or Fiftieth. (*Jahn*, Archæol. § 354.)

(2) This is clear from the texts of Scripture (*Levit.* xxiii. 15, 16. Numb. xxviii. 26. Deut. xvi. 9), when explained by Jewish writers, especially *Josephus*, *Antiq.* iii. 10. 5: τῇ δευτέρῃ τῶν Ἀζύμων ἡμέρῃ, ἕκτη δ' ἐστὶν αὕτη (cp. *Levit.* xxiii. 6) καὶ δεκάτῃ τοῦ μηνὸς ὃς Νισὰν παρ' ἡμῶν καλεῖται, τῶν καρπῶν οὓς ἐθέρσαν μεταλαμβάνουσι . . . θύουσιν δ' ἐπὶ ταῖς ἀπαρχαῖς τῶν καρπῶν ἄρνιον εἰς δλοκαύτωςιν τῷ Θεῷ· ἐβδόμῃ δὲ ἐβδομάδος διαγεγενημένης μετὰ ταύτην τὴν θυσίαν, αὗται δ' εἰσὶν αἱ τῶν ἐβδομάδων ἡμέραι τεσσαράκοντα καὶ ἑνέα, τῇ Πεντηκοστῇ προσάγουσι τῷ Θεῷ ἄρτον.

(3) The counting of the forty-nine days began from the end of the sixteenth of Nisan. See *R. Solomon* in *Lightfoot*, i. p. 746, and *Maimonides* quoted by *Whitby* (in loc.).

(4) Hence, therefore, in the year of our Lord's Passion, we have the following calendar of days (cp. *Lightfoot*, i. p. 748, and ii. p. 642):

Thursday, XIVth Day of the Month Nisan, Christ institutes the Holy Eucharist.

Friday, XVth Day of Nisan, He is crucified.

Saturday, XVIth Day of Nisan, He rests in the Grave.

Sunday, XVIIth Day of Nisan, He rises from the Dead.

From the end of Saturday, the XVIth Day of Nisan, forty-nine days are counted; and the Fiftieth, or Feast of Pentecost, falls on a Sunday. And it was the universal belief of the ancient

b ch. 4. 31.

c Matt. 3. 11.

ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. ² Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. ³ Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ'

Christian Church, that the Holy Ghost came down from heaven on the same day of the week as that on which our Lord arose from the dead, viz. the First Day of the week.

These particulars are to be noted, because in modern times some have been found to deny that our Lord was crucified on a Friday, or that the day of His Crucifixion was the XVth of Nisan, or that the Holy Spirit descended on the Lord's Day.

It may be enquired,—

Why was the Holy Spirit given at the Feast of Pentecost? And Why at this particular Feast of Pentecost?

(1) Because Pentecost was the Feast on which two loaves of common leavened bread were offered (Levit. xxiii. 17—20). The corn sown was ripened and made into bread. And now in Christ, who is the bread of Life, the corn which had fallen into the ground and was risen, had reached its perfect maturity.

Also, the Feast of Pentecost was the ingathering of the Harvest, and now the Holy Spirit would enable the Apostles to gather from the Field, "which is the World," the spiritual harvest of which the seed had been sown by Moses, the Prophets, and by Christ. Now the sickle was to be put to the corn of the spiritual harvest of souls (*Theophyl.*) by the Apostolic reapers, who were to gather them in sheaves, and consecrate them to God.

(2) Because, at that time the Law, graven in stone, had been given on Mount Sinai (Exod. xix. 1, 2), and it was fitting that the new Law should be written on the hearts of the Disciples (Jer. xxxi. 33. Heb. viii. 10) at the same time on Mount Zion, from which it was to come forth, and that it might be understood that the Law and the Gospel are from the same Divine Author. (*Severian, Theophyl.*) See on i. 4.

"Supputemus numerum (says *Jerome*, de xlii. Mansion. Mans. xii. vol. ii. p. 593), et inveniemus quinquagesima die egressionis ex Aegypto in vertice montis Sinai Legem datam. Unde et Pentecostes celebratur solemnitas, et postea Evangelii Sacramentum Spiritus Sancti descensione completur—et divisus linguis credentium totus Evangelicā prædicatione mundus impletur."

(3) Because the Feast of Pentecost was the first great Feast following after the Passover; and because it was fitting that the vast numbers of people who were at Jerusalem at the Passover (about two millions and a half; see *Whiston's* note on *Josephus*, vi. 9. 3), and saw or heard of the Crucifixion of Christ (Luke xxiv. 18), might also see the glorious and triumphant manifestation of His Exaltation and power in the descent of the Holy Ghost. (*Chrys., Severus ap. Theophyl.*) And thus on their return to their several countries, the Pilgrims of the Law might become Preachers of the Gospel.

(4) Because the Law had been given to the Israelites on Mount Sinai, at the season (afterwards called Pentecost) next following the first Passover, which commemorated their Deliverance from Egypt, and prefigured the universal Redemption by Christ. And it was fitting that the Christian Law, which was to be written not on tables of stone, but on the fleshly tables of the heart, by the finger of the Holy Ghost (*Severian*), should be given at the Pentecost next following the completion of the work of Redemption by the sacrifice of the True Passover, which is Christ.

(5) The name itself πεντηκοστή, the Fiftieth, might suggest the name of Jubilee, which was significant of the preaching of "the acceptable year of the Lord." And on this Fiftieth Day the Holy Spirit anointed the Church, Christ's mystical Body, to preach that acceptable year to the world (see *Aug. Epist. cxix.* and *Jerome*, in *Mens. xii.*), "sicut priori populo,—quinquagesimo die, vero Jubileo et vero anno remissionis Lex data est, in Apostolos quoque descendit Spiritus Sanctus."

Cp. *Bp. Andrewes*, Sermons, iii. p. 111, on Acts ii. 1—4.

(6) Besides, this was the first great Festival after Christ's Ascension to Heaven, and it was fitting that, according to the sure word of Prophecy (Ps. lxxviii. 18), the great event of His triumphant Inauguration in glory, of His Coronation in His glorified Humanity, and of His Enthronization at God's right hand in Heavenly places, should be solemnized and celebrated by public manifestations on earth of royal bounty and spiritual largesses to His Church, proving His Ascension, and verifying His own word to His Apostles (John xvi. 7. Acts ii. 33).

Cp. *Bp. Andrewes*, pp. 226, 227, and *Barrow's* Whit-Sunday Sermon, iii. pp. 473—494.

(7) Because Seven is the number of perfection; and when Seven times seven days had been completed, then came the fulness of Christ's power in the Holy Ghost (*Greg. Naz. Or.*

xli. pp. 732—734). He came personally in His first Advent, after seven times seventy years from the command to rebuild Jerusalem (Dan. ix. 24—27). And now He comes in the power of the Spirit, after seven times seven Days from the day of restoration, by His own death and burial in the grave.

It is observable that in this year the fifteenth of Nisan fell on a Friday, the day on which man had been first created; and so man was created in the first Adam, and restored in the Second Adam, on the same day of the week. The Resurrection, which according to types and prophecies, was to be the third day after the Passion, took place on the first day of the week; the day on which God said, "Let there be light" (Gen. i. 4, 5). And the Feast of Pentecost in this year fell also on the First Day of the week. And thus the First Day of the week has been consecrated to all the Three Persons of the ever-blessed and undivided Trinity; and the blessings of Creation, Redemption, and Sanctification are commemorated on the Christian Sunday.

On this text see *Greg. Nazian. Orat. xl.* Sermones, p. 733. *Leo M.*, Sermones lxxii.—lxxv. *S. Aug.*, Sermones, p. 266—270, and Appendix, pp. 182—187. *Bp. Andrewes*, Sermons, "On the Sending of the Holy Ghost," vol. iii. pp. 107. 130. 221. 301.

—ἀπαντες] stronger than πάντες.—"ἀπαντες in his libris universos nemine excepto designat; πάντες sæpè tantum plerisque." (*Valck.*)—πάντες ἀπὸ τοῦ πλεῖστοι. (*Hezych.*)

—ὁμοθυμαδόν] They were prepared to receive the Spirit of unity, by unity of heart, unity of time, and unity of place.

—τὸ αὐτό] Perhaps because it was the Lord's Day. (*Light-foot.*) The place is called οἶκος: a *conclave*, v. 2. In one οἶκος there are many οἶκοι. *S. Cyril, Bp. of Jerusalem*, states that it was a large apartment which afterwards was converted into a Church (Catech. xvi. 4), well known in his day, probably the ὑπερῶν mentioned i. 13. (See *Valck.* and note there, and *Greg. Nazian.* in *Caten.*)

If it had been, as some have supposed, a chamber in the Temple, St. Luke would hardly have failed to mention that circumstance; and it does not seem likely that the use of an οἶκος in the Temple would have been conceded to the Apostles by the Priests. Indeed, after the Sacrifice of Christ on the Cross, and the rending of the Veil, the Christian Church had now become the Temple of God; and it is not probable that any spiritual dispensation, such as the outpouring of the Holy Ghost, would be connected with the material Temple at Jerusalem.

As *Chrys.* says, the οἶκος in which they were assembled may be regarded as typical of the universal Church, which is illumined by the Holy Spirit in the Gospel, and which was humble and private in its primitive state, but afterwards spread itself from the ὑπερῶν at Jerusalem throughout the world; and by its instrumentality the graces of the Holy Ghost which are poured forth on the Apostles, flow down as it were from one heavenly source, by the streams of those different nations, which were assembled at the Day of Pentecost, and thence returned to their own homes, and so diffuse themselves in all parts of the earth, and irrigate and fertilize the world.

2. ἐκ τοῦ οὐρανοῦ ἦχος—πνοῆς] From heaven, the place whence the Spirit came. The wind shows His power and vehemence, and reminds them of the wonders of Sinai at the delivery of the old Law. Cp. *Bp. Andrewes*, p. 118.

—τὸν οἶκον] The chamber. See on v. 1, and below on v. 46, κατ' οἶκον. It must have been a large apartment, as it seems to have held 120 persons (cp. i. 13. 15; ii. 1). They were all assembled there early (see v. 15), either by a previous direction from Christ, or by some special intimation, or because it was the First Day of the week, when they met for public worship. They there remained in an attitude of expectation, sitting.

3. διαμεριζόμεναι—ἐκδίδασκε] The Tongues of Fire parted themselves off (*Valck.*) from one source (ἐκ μιᾶς βίβης, *Chrys.*), and distributed themselves among them.

See St. Luke's use of διαμερίζω, Acts ii. 45. Luke xxiii. 34, and cp. St. Paul's words, 1 Cor. xii. 4—11, διαίρεσις χαρισμάτων, and πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαίρουν ἰδίᾳ ἐκδότην, and Heb. ii. 4, Πνεύματος ἁγίου μερισμοῖς.

Also the Tongues rested on the head of each. Hence the singular number ἐκδίδασκε (cp. *Valck.* and *Winer*, § 58, p. 458), showing that these gifts were from one Spirit, and that they were not to be a mere transitory boon, but an abiding presence. Christ ascended up on high and gave gifts to men, that the Lord God might dwell among them. (Ps. lxxviii. 18.)

ἐνα ἑκάστον αὐτῶν. ⁴ Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. d ch. 1. 5.
& 19. 6.
Mark 16. 17.
1 Cor. 12. 10.

They had

(1) *Tongues* given them that they might *preach*.

(2) Of *Fire*, that they might do it with *power*.

(3) The *Tongues* were *distributed* among them, that none might envy the other, and none exalt himself over the other, and that *each* of them might do his part in edifying the whole.

(4) They *sat* on the head of each of them, that each might do that work *constantly*, especially by the Word of God.

"Hence," says *Theoph.*, "when a Bishop is ordained, the *Gospel*, which is the *Tongue* of *Fire* of the *Spirit*, is laid on his head."

— ἐφ' ἑνα ἑ.] "Cp. omnino ἐπὶ super Joh. i. 32, 33." (*Bengel.*) Thus the inauguration of the Apostles by the Holy Ghost resembled that of Christ. Matt. iii. 16.

On whom did the Holy Ghost come? *S. Aug.* (in Joann. xci.). says, "Venit in die Pentecostes Sanctus Spiritus in centum viginti homines congregatos, in quibus et Apostoli omnes erant qui illo impleti *linguis omnium gentium loquebantur*." So *Chrys.*: "Other believers besides the Apostles received the Holy Ghost, enabling them to *speak* with tongues. But the *Apostles* alone appear to have been endued with the power of conveying to others the gift of the Holy Ghost, enabling them to speak with tongues." See viii. 18.

4. ἤρξαντο λαλεῖν ἑτέροις γλώσσαις] "They began to speak in languages not their own,—other than they had ever learned." (*Bp. Andrewes*, p. 138.) The phrase is from Isa. xxviii. 11, LXX, διὰ γλώσσας ἑτέρας, and it announces the fulfilment of the prophecy of Ps. xix. 3, 4 (*Ambrrose*); and is explained by v. 8, τῇ ἰδία διαλέκτῳ, and v. 11, ταῖς ἑαυτοῖς γλώσσαις.

Hence, ἐλάλουν ἑτέροις γλώσσαις καὶ οὐ πατρίοις, says *Greg. Nazian.* (p. 742, Orat. xli.), but ταῖς ἰδίαις τῶν ἀκούοντων. Some of them spake in the language of India, some of Scythia, some of Crete and Arabia,—nations hostile to the Jews. (*Æcum.*) "Prædicaturi multis gentibus accipiunt genera linguarum." (*Jerome*, iv. 178, ad Hedib. 9, where are some excellent remarks on this text.) "Loquebantur linguis omnium gentium." (*S. Aug.*, Sermon. 316. Cp. below, x. 46; xi. 15, 16.) "Quia futura Ecclesia in omnibus linguis prænnuntiabatur." (*Serm.* 266.) "Loquebatur unitas Ecclesie in linguis omnium gentium." (*Aug.* Sermon. 267.)

The Apostles were gifted with the Tongues of all nations, because they were to preach to all nations,—ἐπειδὴ πανταχοῦ διέρχεσθαι ἔμελλον. (*Chrys.*, *Theophyl.*)

All other interpretations of the words ἑτέροις γλώσσαις are irreconcilable with grammatical rules and historical truth. The miracle was not (as some have thought) in the ears of the hearers, but in the *tongues* of the *speakers*. The appearance of *tongues* indicates this; of tongues sitting on the heads of the Apostles. As *S. Cyril* says (in Caten.), "they spake with languages they had never learnt;" and thus was fulfilled the prophecy, "there is neither speech nor language, but their voices are heard among them; their sound is gone out into all lands, and their words into the ends of the world." (Ps. xix. 3, 4. Rom. x. 18.) The Spirit was given in the form of Tongues in order to *consecrate* the preaching of Apostolic doctrine (*Severus*); and thus they were ordained by the *χειροτονία* of the Spirit, laying as it were His own Hands on their heads, to the Apostleship of the world. (*Severian*, in Caten. *Chrys.* Aug. Tr. xciii. in Joan. *Cyril*, Cateches. 17. *Nazian.* Orat. xli. p. 743; xlii. *Leo*, Sermon. in Pentec., and *Greg.*, Hom. 30 in Evang. cited by *A. Lapide*.) "Thus each of them became as it were a *θεός* of the Holy Ghost." (*Severian*.)

Besides, as the Fathers observe (see *Chrys.* here, and *Aug.* passim. Cp. *Bp. Andrewes*, p. 130), the miracle of Pentecost at *Sion* was the *ἀντίστοιχος*, or *antithesis* of the Confusion of Tongues at *Babel*. "There," says *Chrys.*, "the one language was divided into many; here many languages are united in one man;" and it is truly and beautifully said by *Leo M.* (Sermon. lxxiii. p. 165), "O quam velox est sermo sapientie, et ubi Deus magister est, quam citò discitur, quod docetur! Non est adhibita interpretatio ad audiendum, non consuetudo ad usum, non tempus ad studium, sed spirante ubi voluit Spiritu Veritatis, proprie Gentium voces facte sunt in Ecclesie ore communes. Ab hoc igitur die tuba evangelicæ prædicationis intonuit; ab hoc die imbres charismatum, flumina benedictionum omne desertum et universam aridam irrigaverunt." Cp. *ibid.* Sermon. lxxiv. p. 169.

This is also well expressed by *Arator*, v. 122:

"— igne magistro

Imbuit ora calor, dictisque fluentibus exit
Linguarum populosa seges; non littera gessit
Officium, non ingenii stillavit ab ore
Vena, nec egregias signavit cera loquelas;
Sola fuit doctrina Fides."

The Building of the Church by the Divine Spirit of Love at *Sion* was designed to remove the evil of the Building of the Tower by the human spirit of pride at *Babel*. And though it did not please God to bring all Nations back to *one lip* (Gen. xi. 1), yet by enabling the one Apostolic company to speak the same Gospel of Peace in all languages, He showed how the sin and misery of *Babel* would find their remedy in *Sion*. The same member, the tongue, which had scattered mankind through all the world, was now, when attuned by the Spirit of peace, used to bring back the world "to the fold of Unity." So the curse was taken away, and a blessing poured forth in its place.

Therefore, "It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, through Jesus Christ our Lord, according to whose most true promise the HOLY GHOST came down, as at this time, from Heaven, with a sudden great sound as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth, giving them *both the gift of divers languages*, and also boldness with fervent zeal to *preach the Gospel unto all Nations*, whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee and Thy Son Jesus Christ. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory, Glory be to Thee, O Lord most high."

On the Gift of Tongues—its Design and Use.

One of the most convincing proofs of the truth of the Ancient Interpretation of this text, as thus declared by the CHURCH of ENGLAND, is to be found in the almost countless discrepancies of the Expositors who have deserted that Interpretation.

There is a large and consistent body of Interpreters, dating from the second century, and continued for many hundred years in all parts of Christendom, in favour of the Ancient Exposition; whereas, on the contrary, the Expositions at variance with it, which have been propounded in modern times, have no ancient authority in their favour; and are as inconsistent with one another as they are irreconcilable with the teaching of Christian Antiquity.

It would be fruitless to enumerate all these conflicting speculations. They may be seen in *De Wette's* Einleitung, where they occupy ten pages (pp. 27 to 37), or in *Meyer's* Kommentar, p. 42; and see *Mr. Alford's* note here, and *Bunsen's* Hippolytus, &c., ii. p. 12, 2nd ed.

It has been recently alleged, even by some English Expositors, who allow that the Apostles spoke with *foreign tongues* on the Day of Pentecost, that there is no evidence in the Acts of the Apostles, or in any other part of Holy Scripture, that the Apostles—as the Church of England affirms—were supernaturally endued with power "to *preach the Gospel* in divers languages," which they had never learnt, or that they ever did preach it in such languages.

But on this allegation it may be observed,

1. That our Lord's promise to His Disciples was general, Mark xvi. 17, 18, "These signs shall follow them that believe; In my Name they shall cast out devils; they shall *speak* with *new tongues*; . . . they shall lay hands on the sick and they shall recover."

The signs there mentioned by Christ were not for momentary display, but for continual profit and edification.

The power of speaking with new tongues is combined in Christ's promise with that of healing the sick, and casting out devils. The Apostles were led to expect to receive a supernatural ability to do all these things, and the need of the gift of *new tongues* was certainly not less than that of those other gifts which are joined with it. And it can hardly be said that the Divine Promise was fulfilled, if the power of *speaking with new tongues* was limited to one or two special occasions, and not applied to the noblest of all uses of speech, that of preaching the Gospel.

¹ The words in the printed edition of the Catena (p. 20) are, ὑπὲρ τοῦ τὸ κήρυγμα ΑΝΘΗ ΟΥΝ τῆς ἀποστολικῆς διδασκαλίας—read ἈΝΑΘΕΙΟΝ.

⁵ Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. ⁶ Γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων

2. The miraculous power of *preaching* in new tongues may also be said to have been *presupposed* in our Lord's commission to His Apostles, Galilean Fishermen, "unlearned and unlettered men" (ἰδιώτας καὶ ἀγραμμάτους), "Go ye and teach all Nations." "Go ye, μαθητεύσατε, make ye disciples of the learned Greek and of the proud Roman; convert the many-tongued Nations of the Earth; 'Preach the Gospel to every creature.' 'Ye shall be My Witnesses to the ends of the Earth.'" (Acts i. 8.)

But how were they to do this without the knowledge of foreign languages? It is not sufficient to reply that they knew Greek, and that with a knowledge of Greek they could preach to all the world.

For, first, it is not clear that they did know Greek, or at least, know it in such a way as to speak it with fluency, and in such a manner as not to expose their message to contempt.

And if Greek was all that was necessary, why were they gifted with the tongues of so many nations on the Day of Pentecost?

They did not go forth to preach till they had received the gift of Pentecost; but they complied with Christ's command, when they had been endued with power from on high. As *Irenæus* says, iii. 1, "Postea quàm induti sunt supervenientis Spiritûs Sancti virtutem ex alto, exierunt in fines terræ—evangelizantes."

Their prompt obedience to Christ's command, and the immediate success which attended their Missionary labours in all parts of the world, seem to indicate that they had the power of communicating readily with all Nations in their vernacular languages. And how could this be but by a supernatural gift?

3. The evidence derivable from the Acts of the Apostles of the possession of this power, is also cogent,—

1st, Positively.

We see the Apostles in the first instance *using* their confessedly miraculous power, in order to *preach* the Gospel to the various tribes, speaking different languages, collected at Jerusalem on the Day of Pentecost. Here certainly is a proof that the power was employed for the *propagation of the Gospel*. And this specimen of its use for a permanent and necessary end, seems to suggest a belief that it was vouchsafed to, and used by the same persons according to the need, on *other* occasions for the same purpose.

It is worthy of remark here that the Apostle, who takes the lead in *preaching* on this occasion, is *St. Peter*. And he is also prominent in preaching to different congregations and persons in the earlier portion of this History. And his preaching is invariably attended with success. Yet of *St. Peter* it is noticed in the Gospel that he could not, of himself, speak *his own* vernacular language with accuracy. (Matt. xxvi. 73. Mark xiv. 70.) How was the fisherman of Bethsaida, with his Galilean barbarisms, to work such effects as he did in preaching, without a supernatural gift of language? Cp. note on xxiv. 1.

Again; in the Acts of the Apostles we see *St. Paul* preaching to the various Tribes of Asia Minor, and to the barbarous (i. e. foreign) inhabitants of Malta (see notes on xiii. 15; xiv. 11, and xxviii. 2—4), doubtless in their own languages.

And *St. Paul's* case seems to afford a strong corroboration of what has been now asserted.

He was the most learned of the Apostles. Humanly speaking, he had more of *ordinary* qualifications for addressing foreign congregations, than any of the rest. And yet he was more gifted *supernaturally* than others with the power of speaking with γλώσσαι, or foreign languages. (1 Cor. xiv. 18.) And why? Because his Missionary travels were more extensive than theirs. He who, as "the Apostle of the Gentiles" (Rom. xi. 13), had a commission to preach to more nations, was more gifted; and his case shows the need and reason of the gift.

2ndly, Negatively, also

The evidence from the Acts of the Apostles is strong.

In this divinely-inspired record of the Missionary labours of the Primitive Church, we never hear that any one of the Apostolic Missionaries of the Gospel ever sat down for a single hour to learn a foreign language, or ever was retarded or deterred for a single moment by ignorance, or defective knowledge, of any foreign language, from preaching the Gospel to any person or congregation in any part of the world. What is there similar to this in any annals of Modern Missions? (See further below, xiv. 11.) And how is this to be explained but by a *supernatural* ability to *preach* in foreign tongues?

It has also been recently objected in some Expositions of this passage that there is *no early patristic* evidence of a spiritual gift of speaking in different Languages for the *preaching* of the Gospel.

On this it may be observed;

There is early Patristic evidence that the Apostles went forth to preach the Gospel in all lands; and that they did preach it. But there is *no* evidence that the Apostles ever *learned* a foreign language, or *could not speak* the language of the country to which they went.

Besides; even if there existed no testimony such as is described from the few surviving works of the Fathers of the *Second* and *Third* Centuries, yet the concurrent Testimony of the Fathers of the *Fourth* and *Fifth* centuries proves what the Tradition of the Church was on this point.

But there is early patristic testimony of the continuance of the gift of tongues for preaching the Gospel.

St. Irenæus, the disciple of Polycarp, the Scholar of St. John, says (v. 6; cp. *Euseb.* v. 7), "We hear many brethren in the Church, having prophetic gifts, and speaking with all kinds of tongues by means of the Spirit, παντοδαπαῖς λαλούντων διὰ τοῦ Πνεύματος γλώσσαις, and bringing to light the hidden things of men's hearts for edification, and declaring the mysteries of God."

How *Irenæus* understood the passage before us, appears also from his words (iii. 17), "Luke relates that the Spirit descended on the disciples after the Ascension of the Lord, on the Day of Pentecost, in order that all Nations might be enabled to enter into life; wherefore they united in all languages in praising God the Holy Spirit, bringing distant Tribes into Unity, and offering the first fruits of all Nations to God."

It is not indeed necessary to suppose, nor is it probable, that the power of speaking in foreign languages, without previous study, was long continued in the Church. Soon after the completion of the Canon of the New Testament the Holy Scriptures were translated into various languages, and native Churches were formed in the principal countries of the world. As *St. Gregory I.* says (in *Marc.* xvi. 16), when the Tree of the Gospel was first planted, it was watered with extraordinary effusions of the Holy Ghost; but when it had taken root, then ordinary means sufficed for its growth.

— ἀποφθέγγεσθαι αὐτοῖς] So A, B, C, D. *Elz.* has αὐτοῖς ἀποφθέγγεσθαι. The alteration may have been made for greater ease of construction; but trajections of this kind (as *Alford* well observes) are usual with *St. Luke*. And there is something marked in the reservation of αὐτοῖς, i. e. *them especially* (according to Christ's promise), *them*, who were lately so weak and timid,—the last and emphatic word. Cf. αὐτοῖς and αὐτῶν in the preceding verse.

The word ἀποφθέγγεσθαι (used only in the Acts, ii. 14; xxvi. 25) has a special force; it is not simply to speak, but "magnificè loqui" (*Valck.*), to pour forth short sentences (*Chrys.*, *Ecum.*, and *Bloomfield* here). This word seems to explain the mode in which those who received the gift of tongues on the day of Pentecost spoke, viz. by ejaculatory ascriptions, perhaps in orderly sequence, of glory to God, and by short and fervent exhortations to their several hearers.

5. κατοικοῦντες] Some residing there in expectation of the appearance of the Messiah then expected (see *Lightfoot* here), others who had come up for the Feast.

6. συνεχύθη] was *confounded*, or was in *confusion*, from doubt and astonishment; and the confusion showed itself in the conflux of people, and in the passions by which they were agitated, and in the variety of languages which they spoke; an image of *Babel*.

St. Luke here happily uses a word (συνεχύθη) which reminds the reader of בָּבֶל (*Babel*), which the LXX render by σύγχυσις, ἐν ἧᾱ συνεχύθη ὁ κόσμος τὰ χεῖλη πόλεως τῆς γῆς, Gen. xi. 9. *Babel*, built by human pride, is on the one side; and the Church of Christ, animated by the Holy Ghost, the Spirit of Love, on the other. Here are two opposite powers brought into contact on the Day of Pentecost. The Din of the one rages against the Peace of the other, and the eddying streams flow together. The confusion of Tongues is calmed by the effusion of the Holy Ghost; and by the diffusion of the Truth, under the gracious influence of the Holy Spirit, the Tongues of *Babel* are brought into harmony, and preach the One Gospel of Christ, and sing in a holy concert the Songs of Sion.

— διαλέκτῳ] dialect. Something more than γλώσσῃ, or language. See *Valck.* p. 327. The Apostles—illiterate Galileans,

αὐτῶν. ⁷ Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ἀκούομεν, ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι Ἰουδαῖοι τε καὶ προσήλυτοι, ¹¹ ὧς Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ; ¹² Ἐξίσταντο δὲ πάντες καὶ διεπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; ¹³ ἕτεροι δὲ διαχλευάζοντες ἔλεγον, Ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

who, as *Valck.* observes, p. 349, knew only *one dialect* of one language—spoke in different languages and in different dialects of the same language (*Bede*, *Retract.* p. 104). For example, the Medes and Elamites (Persians) spake the same tongue, but in different dialects. And so it was with many other races enumerated in vv. 9—11. Hence we may explain Ἰουδαίαν in v. 9. See note there.

The Christian Church speaks in all dialects of all languages. It shoots out its roots and fibres every where, and consecrates all nations and races of the world.

8. πῶς ἡμεῖς ἀκούομεν, ἕκαστος] It is not said that each of the Apostles had the power of speaking all languages. But as at Babel the tongue which a certain number of persons spoke served as a guide to lead them away together to settle in a given place, and so the world was colonized: so, it would seem, at Pentecost, the foreign tongue which each disciple was enabled to speak collected about him a group of those strangers then at Jerusalem who spoke that particular tongue; and so all were evangelized.

It has been supposed by some (e. g. *Severus* in *Caten.* here), that the gift of a special language was like a spiritual intimation to each of the Apostles signifying to what country he should direct his attention διδοται ἐκάστῳ γλῶσσα καθάπερ κανὼν; that is, it was as it were his appointment or χειροτονία to a particular charge; and *St. Jerome* says (iv. 178), "accipiunt genera linguarum, ut nosceretur qui Apostolorum quibus deberent gentibus nunciare."

9—11. Πάρθοι καὶ Μῆδοι—Ἀραβες] The arrangement of these words is remarkable. It follows the order of the three principal diasporas or Dispersions of the Jews throughout the world, as follows:—

(1) The earliest diaspora, that of the Ten Tribes in Media and Syria, and the two Tribes in the neighbourhood of Babylon, now subject to the Parthians, who are therefore placed first.

(2) The diaspora of Asia Minor, the dwellers in Cappadocia, &c., an offset from the Assyrian dispersion.

(3) The Egyptian, planted by Ptolemy Lagus.

On these dispersions cp. *Mede's* excellent Essay, Works, book i. Disc. xx. pp. 74—77; *Lightfoot*, ii. p. 1144; and *Hosson*, i. pp. 21, 22.

It is observable, that St. Peter, the Apostle of the Circumcision, provided instruction for all these dispersions;

(1) He went in person to the Parthians, for he wrote from Babylon (1 Pet. v. 13). Cp. *Wieseler*, p. 557.

(2) He wrote his two Epistles to the Asiatic diaspora.

(3) He sent "Marcus his son" to the Egyptian diaspora.

S. Jerome (*Ser. Eccl.* 8.) Other authorities for these statements may be seen in the Editor's Lectures on the Canon of Scripture, pp. 291—297. On the providential pre-arrangement for the spread of Christianity by means of these diasporas, or Dispersions, throughout the world, see *Bp. Pearson's* admirable remarks in one of his excellent discourses: recently recovered by *Archdn. Churton*, ii. pp. 30, 31. He there says: "On the day of Pentecost Jews were present from every nation under heaven. Sojourners also were there, the causes and witnesses of the miracle. And when they returned to their own land, what did they report with greater joy, than that their own mother-tongue had been ennobled at Jerusalem by the revelation of divine mysteries? Thus the preaching of the Gospel at first communicated to the Jews of all nations at Jerusalem followed them to their own homes." He adds, p. 36: "In order that the kingdom of Satan might be overthrown by the Gospel, preached by the Apostles and Apostolic men, it was requisite that they should speak in tongues understood by all nations."

The enumeration of these tribes (*Parthians* and *Medes*, &c.) as present at the day of Pentecost, and as then evangelized by the Apostles (v. 41), has a special interest as displaying the fulfilment in part of *Ancient Prophecy*. See the passage in *Isa.*

xi. 11, "It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people that shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea," καὶ τοὺς διεσπαρμένους Ἰούδα συνάξει ἐκ τῶν τεσσάρων πετεργῶν τῆς γῆς. (LXX.)

The regions mentioned by Isaiah correspond very nearly with those specified here by St. Luke; and in the reception of the first-fruits of these various Dispersions into the Christian Sion the Church, it may be rightly said that they have been recovered, and brought back again to their true home in Christ, the spiritual Jerusalem.

9. Ἰουδαίαν] Since they who spake were Galileans (v. 7), and the Galilean dialect differed from that spoken in Judaea (*Mark* xiv. 70), they who dwelt in Judaea might well express surprise at what they heard; and therefore there is no reason for abandoning the reading of the MSS. here for Ἰουδαίαν, Ἰουδαίαν, or Βυβυλίαν, with some Commentators.

— Ἀσίαν] That district called Ionia and Lydia, of which Ephesus was the capital, and sometimes called Proconsular Asia. Cp. *Acts* vi. 9; xvi. 6; xx. 16. *Rev.* i. 4. 11. The Asia of the New Testament may be said to bear the same relation to "Asia Minor" that Portugal does to Spain.

10. ἐπιδημοῦντες Ῥωμαῖοι] There should be no stop after Ῥωμαῖοι, and the sentence should be rendered, 'Jews of Rome,' whether by birth or conversion, and now sojourning at Jerusalem for the Feast. (*Valck.*)

13. ἕτεροι δὲ διαχλευάζοντες] The native Jews mocked because they did not know the foreign languages spoken by the Apostles, and those foreign tongues seemed to them like a jargon of unmeaning sounds,—a proof that the miracle was not in the ears of the hearers (as some thought even in ancient times; see *Bede*, *Retractat.* in *Act.* ii. p. 103), but in the tongues of the Apostles, and a refutation of several modern theories on this subject.

δια-χλευάζοντες, the compound, is a stronger word than the simple verb. Cp. δια-γογγύζω, *Luke* xv. 2; xix. 7.

— γλεύκους] Pentecost being a time of convivial rejoicing (*Deut.* xvi. 11). They say 'new wine,' though the Vintage was not come. (*Chrys.*) But no wonder that they who mock at the work of the Spirit, and call it a mere jargon, should be confuted not only by reference to the time of day (as St. Peter confutes them), but from the time of year. "Behold," says *Severian*, "their folly convicted by the season itself. How could there be new wine at Pentecost? But calumny is blind."

And yet, like Caiaphas, and Pilate, and other enemies of the truth, they were overruled unconsciously to declare what was true. For now the new wine of the Spirit was poured into new bottles. (See on *Matt.* ix. 17. *Luke* v. 38.) "Jam enim," says *Bede* after *Cyril. Hieros.* Cat. 17, "vinum novum in utres novos venerat, cum Apostoli, non in vetustate literæ sed in novitate Spiritûs, Dei magnalia resonarent." This is happily versified by *Arator*, v. 150, after *Augustine* and others. See on v. 15:—

"Hos etiam musto typicâ ratione moveri
Error verus ait, quos ebria fonte recenti
Complevit doctrina poli; nova vasa liquorem
Suscepere novum; nec corrumpuntur acerbo
Quo veteres maduere lacus, de Vitis bibentes
Quæ, Christo cultore, dedit convivia verbis,
Unde rubent quas vertit aquas."

The word γλεύκος is rightly rendered 'mustum' in *Vulg.* and 'new wine' in the *Auth. Vers.* And the suggestions that have been made of another rendering would destroy the spiritual sense of the passage, as declared by ancient Expositors.

14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῶν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 Ὁ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· 16 ἀλλὰ τοῦτο ἔστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. 18 Καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. 19 Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20 Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθῃ τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21 Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν

14. σταθεῖς] having taken up his station,—a sign of boldness; see next note. So ἀπεφθέγγετο, he spoke aloud.

In his reports of speeches, St. Luke is wont to begin with describing the attitude and gesture of the speaker (x. 34; xiii. 16; xvii. 22; xxiii. 1; xxvi. 1).

—σὺν τοῖς ἑνδεκα] It is probable that the Eleven spoke also to several companies of persons in various languages, and that St. Peter's speech is recorded as a specimen of what was spoken by the Apostles, and because it was addressed specially to the Jews of Jerusalem, and was probably spoken in their language. See *Lightfoot* here (i. p. 764), and note on v. 41.

A proof of the gift of the Holy Spirit is here shown in the change wrought in the recipients. What a contrast between Peter in the hall of Caiaphas before the Crucifixion, and the same Peter on the day of Pentecost after the descent of the Holy Ghost! He who had faltered at the voice of a woman and denied his Master, now confronts the multitude which had killed Him, and reproves them for the deed, *ἴθα γὰρ ἂν παραγένηται τὸ Πνεῦμα τὸ ἅγιον, χρυσοὺς ἀντὶ πηλίνων ποιῇ.* (*Chrys. Severian.*) See further below, iv. 8, and the admirable specimen of sacred eloquence in *Greg. Nazian.* Or. xli. pp. 741, 742.

15. οὐ—μεθύουσιν] "Homo ebrius non alienam discit linguam; sed suam perdit; sed facti sunt Apostoli novi utres pleni vino novo. Cf. Matt. ix. 17." (*Aug. Sermon. 266.*)

—ὥρα τρίτη] The hour at which the Morning Sacrifice was offered in the Temple, and until which it was the custom to fast. On Sabbaths and Festivals the fast was continued to noon. See *Lightfoot* here.

16—21. ἀλλὰ τοῦτο—σωθήσεται] On the harmony of this citation with the original, see *Surenhusius*, *καταλλαγή*, pp. 388—391.

The ἐσχάταις ἡμέραις are the *Days of the Messiah*, or the Christian Dispensation. See *Moses Stuart* on Heb. i. 2. St. Luke adopts here almost *verbatim* the words of the LXX.

On these verses (vv. 16—21) see *Bp. Andrewes'* Sermon, vol. iii. p. 301.

17. ἐνυπνίοις] So A, B, C, D, H, and some cursives. A Hebraism, as in Joel iii. 1. (*Meyer.*) *Elz. ἐνύπνια*, and so LXX.

18. ἐκχεῶ] future, a later form (*Winer*, § 13, p. 71), found in the LXX, Ezek. vii. 8; xxi. 31, and elsewhere.

19. δώσω τέρατα] The Fathers apply this—

(1) To the signs at the Crucifixion—the eclipse—the rending of the rocks—the earthquake at the Resurrection. (*Cyril.*)

(2) To the phenomena before the siege and fall of Jerusalem. (*Chrys. and Theophyl.* referring to Josephus, B. J. vi. 5.)

—τέρατα καὶ σημεία] The LXX thus render the single word *σημεῖα*. Cp. Exod. xi. 9, 10. For the most part they use *νεῖο* for *τέρας*, as in Exodus iv. 21; vii. 3, 9; and Deut. iv. 34; vi. 22.

"Differt *τέρας* à *σημεῖο*, hoc enim sumitur etiam pro quolibet signo extra miraculum; at *τέρας* semper sumitur pro *portento* vel *prodigio*." (*Mintert.*) A Miracle is a *δύναμις* as wrought

by divine power; a *τέρας* as a supernatural *prodigy*; a *σημεῖον* as a sign or credential of a mission from God.

—αἷμα] The Jews had said, "His blood be upon us and upon our children" (Matt. xxvii. 25), and it was upon them when the blood of 1,100,000 persons was shed in the siege of Jerusalem: and then the *πῦρ καὶ ἀτμίδα καπνοῦ* consumed the Temple and the City. (*Cyril, Severian.*)

20. πρὶν ἢ ἔλθῃ τὴν ἡμέραν—ἐπιφανῆ] St. Luke adopts *ἐπιφανῆ* from the LXX, from *ἐπιφανής*, which they render elsewhere in the prophetic books (Hab. i. 7; Mal. i. 14; iv. 5) by *ἐπιφανής*, which is very proper to describe our Lord's coming to judge Jerusalem, and to judge the world. As at the *Ascension*, the Angels pass immediately from speaking of that event to speak of Christ's *Second Coming* to Judgment (i. 11), so here on the Day of Pentecost, St. Peter proceeds to speak of that Second Advent, because (as *Bp. Andrewes* says, iii. 315), "from Christ's Departure till his Return again, from this Day of Pentecost, 'a great and notable Day,' till the last 'great and notable Day,' between these two Days no more such Day. Therefore he called them the last Days." No other Revelation or pouring out of the Spirit is to be expected.

21. τὰς] all—not Jew only, but Gentile also.

—ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα] this expression both in the Greek and in Hebrew is much stronger than *to invoke*; the Hebrew is *קָרָא בְּשֵׁם יְיָ*, whosoever shall call on the Name of—and signifies, whosoever shall trust in, adore, and obey the Lord in all his glorious attributes.

See below, ix. 14; xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22.

"Hebraica phrasis *ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου* significat *Deum colere* Gen. iv. 26; xii. 8." (*Rosenmüll.* So *Chrys., Didymus, and Theophyl.*)

Some of the ancient Fathers (e.g. *Julius Africanus*, in *Routh*, R. S. 238) understand this phrase to mean *προσαγορεύεσθαι ὀνόματι Κυρίου*. (Cp. Gen. iv. ult.)

22. Ἰησοῦν τὸν Ναζωραῖον] St. Peter begins by preaching Christ in his humanity and condescension,—*Ἰησοῦν τὸν Ναζωραῖον*, Jesus the Nazarene. So styled by Pilate in the Inscription on the Cross. He then raises His hearers gradually by appealing to His mighty works, known to them. (*Athanas. Chrys.*)

On this speech see also *Iren.* iii. 12.

It may be observed here that *S. Irenaeus* (in iii. 12) cites a large portion of the Acts of the Apostles (i. 16; ii. 4, 22, 37; iii. 2; iv. 8, 22, 31; v. 30; vii. 2, 55; viii. 26, 32; ix. 4, 20; x. 1, 15, 34, 35, 37; xiv. 1; xv. 7, 23; xvii. 24) to show that the Apostles acknowledged and preached one and the same God as the Author of both Testaments and Dispensations, the Mosaic and Christian; and one and the same Christ, God and Man, the Creator of all things by His word, and the Redeemer of all men by His death.

—ἀπὸ τοῦ Θεοῦ ἄνδρα] avouched, accredited, declared by, and from God to you—ἀπὸ, by, used to signify the authority which originates, sanctions, and sends—Rom. xiii. 1; Gal. i. 1; Col. i. 2. *Winer*, § 47, p. 332.

μέσω ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, ²³ τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προ-
γνώσει τοῦ Θεοῦ ἐκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλατε·
²⁴ ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν
κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵ Δαυὶδ γὰρ λέγει εἰς αὐτόν, Προωρώμην
τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα
μὴ σαλευθῶ. ²⁶ διὰ τοῦτο ἠψφράνθη ἡ καρδιά μου, καὶ ἠγαλλιάσατο
ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι·
²⁷ ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην, οὐδὲ δώσεις τὸν
Ὅσιόν σου ἰδεῖν διαφθοράν. ²⁸ Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πλη-
ρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. ²⁹ Ἄνδρες ἀδελφοί,
ἔξον εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ
ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
ταύτης. ³⁰ Προφῆτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ Θεός,
ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσει

m ver. 32.
& ch. 3. 15.
& 4. 10. & 10. 40.
& 13. 30, 34.
& 17. 31.
Rom. 4. 24.
& 8. 11.
1 Cor. 6. 14.
& 15. 15.
2 Cor. 4. 14.
Gal. 1. 1.
Eph. 1. 20.
Col. 2. 12.
1 Thess. 1. 10.
Heb. 13. 20.
n Ps. 16. 8—11.
o 1 Kings 2. 10.
ch. 13. 36.
p 2 Sam. 7. 11—
16.
Ps. 132. 11.
Rom. 1. 13.
1 Tim. 2. 8.

²³. ὀρισμένη βουλῇ] In order that they may not imagine that they have triumphed over God, and conquered Christ by the Crucifixion, he says that it was done with the Divine foreknowledge and counsel.

But in order that they may not therefore think themselves innocent, he adds, διὰ χειρῶν ἀνόμων. Cp. Matt. xvi. 21. Acts iii. 18; iv. 28.

There was no excuse to them; "but yet the act was done by the determinate counsel and foreknowledge of God, Who most wisely and powerfully ordered those various and vicious motions of the creature, for the effectuating of His own most glorious and gracious purposes." Bp. Sanderson, Sermon. ix. 1 Tim. iii. 16. Vol. i. p. 231; and below note on iv. 28.

The Speeches of St. Peter recorded in the Acts are to be compared with and illustrated by the writings of the same Apostle in his two Epistles. On this verse see 1 Pet. i. 11. 20.

²⁴. λύσας τ. ὠδῖνας τ. θανάτου] The ὠδῖνας θ.—birth-pangs of death, as showing that Death and the Grave instead of being the destruction of Christ were by the Divine power made, as it were, the Womb from which He was to be born to new life. See below on Acts xiii. 33.

By that glorious Birth from Death the whole world was delivered from darkness into light through Him Who was the First-born from the dead (Col. i. 18. Rev. i. 5). Cp. the beautiful expressions of Ignatius (ad Rom. 6), looking forward to a Martyr's death as his own birth: ὁ τοκετός μοι ἐλπίσται· μὴ ἐμποδίσθῃ μοι (ῥῆσαι· μὴ θελήσῃτέ με ἀποθανεῖν· ἐκεῖ παραγενόμενος ἄνθρωπος Θεοῦ ἵσται· ἐπιτρέψατέ μοι μνητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου· ἀφετέ με καθαρὸν φῶς λαβεῖν. What Sophist could have written thus?

How appropriate therefore was the name given to the day of the Christian's martyrdom. It was his *Natalis* or *Birth-day*. Cp. on Rom. viii. 22. Life was death; and death was birth to him. To him the darkness of the tomb was the womb of Immortality.

In considering such expressions as this (ὠδῖνας θανάτου), in the LXX Version—prepared for the Gospel—we can scarcely fail to notice the work of a superintending Providence;

ὠδὴν is the word used by the LXX for ἡγῆ (Angl. *cable*), *vinculum*, *funis qui astringit*, *coarctat*, *angit* (see Ps. xviii. 5, and Theodoret there, and Ps. cxvi. 3).—ὠδῖνας θανάτου are ἡγῆ ἡγῆ. Hence the combination of the word with λύσας here.

²⁵. εἰς αὐτόν] *eis*, i. e. with reference to. Eph. v. 32. Gal. iii. 24. So πρὸς, Heb. i. 7. Cp. Job xlii. 8. Ezek. xxi. 33. Gloss. Phil. p. 486, and so Ignat. Phil. 9.

^{25—28}. Προωρώμην—προσώπου σου] The Holy Ghost, speaking by St. Peter, interprets here the prophecy which He had delivered by King David (Ps. xvi. 8—11). The words of the Psalm are given almost verbatim as they stand in the LXX Version, read in the Synagogues by the Hellenistic Jews. Particularly (v. 26) where the Hebrew original has יָדָי (my glory), the LXX, whom St. Luke follows, have γλῶσσά μου. On the reason of this rendering, see *Surenhusius*, p. 393, and *Bengel* here. The Tongue may be called the *glory* of man, either because it is "the best member that he has" (Ps. cviii. 1), or as the instrument by which he *glorifies* God (James iii. 9), and so procures true glory to himself. And this paraphrase of the word *Glory* was very appropriate on the day of Pentecost, when in a special manner the *Tongues* of the Apostles were made

instruments for declaring God's *Glory* in the world, and of promoting their own glory in heaven.

²⁵. ἔστιν] to be accentuated thus,—not ἔστιν.

²⁶. κατασκηνώσει] "will pitch its tabernacle," i. e. only for a time. Cp. St. Peter's application of the same figure to himself, 2 Pet. i. 13, 14.

²⁷. οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην] *Els. Aιδου*. But A. B. C. D have *Aιδην*, which seems preferable, as showing that Hades is not (as the Gentiles thought) a *Person*, and this being understood, *Aιδου* might afterwards be used without offence, v. 31.

Some interpret this as meaning that God did not leave His *body* in the grave; but this sense is weak and tautologous. The signification seems to be, as St. Peter himself explains it, v. 31,—making a distinction between Christ's Human *σῶμα* and *ψυχή*, which were severed by death,—Thou didst not leave my *soul* in *ᾗδῃ* *Sheol*, i. e. in the place of departed Spirits. Cp. the use of ᾗδης, Luke xvi. 23, and note.

Next, "Thou didst not suffer my *body* to see corruption," which, strictly speaking, can be said of no one's body but Christ's. As *S. Aug.* explains it (on Ps. xvi.), "non sanctificatum corpus, per quod alii sanctificandi sunt, corrumpi patieris." Cp. Bp. Pearson On the Creed, Art. v. pp. 361. 377. The opinion of that great Expositor, that our Lord's human soul went to the place where the souls of men are kept that died in their *sins*, seems hardly compatible with our Lord's words, "To-day thou (i. e. thy human soul) shalt be with Me in *Paradise*." (Luke xxiii. 43.) Cp. *Barrow* on the text, v. pp. 34—36. Sermon. 28. Bp. Bull, i. p. 33.

—τὸν Ὅσιόν σου] Thy Holy One, where some MSS. of the original have in the plural ἡγῆ, Thy Holy Ones; but the Masorites, and the best ancient Versions, read the singular. And so the LXX, τὸν ὅσιον. It is of little moment which reading is preferred. The deliverance of God's Saints and Holy Ones from the corruption of the grave is due to the Resurrection of *The Holy One*, their Head, "Who is the First-fruits of them that slept," and "in Whom all are made alive." (1 Cor. xv. 20—22.) See also next note, and cp. xiii. 36.

One of the blessed fruits of the Day of Pentecost was that the Holy Spirit, Who had spoken of old by the Prophets, and in the Psalms (2 Pet. i. 20, 21), now interprets their words by the Apostles. On that day He founded in the Church a School of Scriptural Hermeneutics. He declared on His own Divine authority that certain Scriptures, which He expounded by the mouth of St. Peter, inspired by the Divine Teacher the Comforter, refer to *Christ*. Thus He has provided a safeguard against that scepticism of modern times, which would wrest them aside from their true sense (2 Pet. iii. 16). He teaches us *how* they apply to Christ, and has put into our hand a key for unlocking *other* prophecies of a like import.

²⁹. ἔξον (sc. ἔστω)—τὸ μνήμα αὐτοῦ] See *Joseph*. Ant. xiii. 8, 4, on Δαυίδου τάφος, sacrilegiously opened by Herod. *Joseph*. Antiq. xvi. 7, 1.

An opinion is grounded by some on the fact that St. Peter does not say *σῶμα* but *μνήμα*, and it is said that his *σῶμα* was one of those which rose a little before (Matt. xxvii. 53), and was carried by Christ with others *into heaven*. But not to say more, this opinion is contradicted by v. 34.

³⁰. τὸ κατὰ σάρκα—Χριστόν] These words are omitted by some MSS. (e. g. A, C, D, *H) and Versions. But there is a

q Ps. 16. 10.
ch. 13. 35.
1 Pet. 1. 11, 12.

r ver. 17.
ch. 10. 45.
John 14. 26.
& 15. 26.
Phil. 2. 9—11.
s Ps. 110. 1.
Matt. 22. 44.
Heb. 1. 13.

t Ps. 2. 2, 6—8.

u ch. 3. 19.
& 19. 6.
Luke 24. 47.

v Joel 2. 28.
ch. 3. 35.
& 10. 45.
w Eph. 2. 13, 17.

x ch. 1. 14.
John 9. 8.
Heb. 10. 25.

ἐπὶ τοῦ θρόνου αὐτοῦ, ³¹ ἡ προῖδων ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὔτε κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾧδου, οὔτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

³² Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες.

³³ Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

³⁴ Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ³⁵ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ³⁶ Ἀσφαλῶς οὖν γνωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ ὁ Κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.

³⁷ Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν, ἄνδρες ἀδελφοί; ³⁸ Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. ³⁹ Ὅτι τῷ γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσθαι Κύριος ὁ Θεὸς ἡμῶν. ⁴⁰ Ἐτέροις τε λόγοις πλείοσι διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. ⁴¹ Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προστετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλια.

⁴² Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

considerable amount of external evidence in their favour. And the sense appears to be incomplete without them, or something like them. See also *Bornemann's* note here.

³¹ ἡ ψυχὴ αὐτοῦ] omitted by A, B, C, *D, and some Versions. ³³ τῇ δεξιᾷ] "to the right hand," as in Engl. Vers. See v. 31, and *Winer*, § 31, 5, p. 192. The δεξιὰ Θεοῦ is never specified in the New Testament as the instrument by which He works.

³⁴ εἶπεν ὁ Κύριος] See on Matt. xxii. 44. ³⁶ καὶ Κύριον αὐτὸν καὶ Χριστόν] So A, B, C, D, and other MSS. and Versions, more clearly explanatory of St. Peter's argument (which is that Jesus is both *Lord Jehovah* and *Christ*) than the reading of *Elz.*, Κύριον καὶ Χριστὸν αὐτόν.

— ὃν ὑμεῖς ἐσταυρώσατε] On the purport of this speech, see *Athanas.* Orat. 11, adv. Arian., pp. 379—383, who observes that it is to be interpreted by reference to the opinions of the Jews, *viz.*

(1) That Christ would not suffer (see John xii. 34); and (2) That He would not be the Eternal Word, God incarnate, but only man, like other kings of the Earth. Cp. Luke xxiv. 26. *Athanasius* therefore compares the Jews to the Arians, and confutes both by the same Scriptures.

As has been observed by *Professor Blunt*, some of the passages of Scripture which the Fathers used against the Jews, and some of the arguments with which the Fathers confuted them afford the strongest armoury against the *Socinians*.

At the close of this speech we may add the comment of *St. Augustine* (Tract. in Joann. xcii.):

"When the Comforter is come, ye shall bear witness of Me" (John xv. 26, 27). So said Christ, for the Comforter will give you courage, which Peter had not, when being affrighted by a woman's voice, he would not bear witness to Christ, but through fear denied Him. After the Resurrection He thrice professed his love for his Master, but as yet his love was infirm, till it was strengthened by the Holy Ghost, which was poured into his heart in a copious stream of grace, and inspired him with such fervour and eloquence, that more eagerly than the rest he rushed forth to bear witness of Christ, and to confound His adversaries with the doctrine of the Resurrection. If any one is delighted with so joyful and holy a sight, let him read the Acts of the Apostles. There the same Peter, for whom we had wept when denying Christ, is seen, and admired, preaching Him. There that Apostolic tongue is transfigured from fear to valour, from slavery to liberty; that tongue, which at the sound of one was driven to denial, now inspires many thousand enemies to confess Christ. "Quid plura? Tantus in illo fulgor gratiæ, tanta Spiritus Sancti plenitudo apparebat, tanta de ore prædicantis pretiosissimæ veri-

tatis pondera procedebant, ut ingentis multitudinis adversarios, interfectores Christi Judæos, faceret pro illo paratos mori, à quibus cum illo formidaret occidi. Hoc fecit SPIRITUS SANCTUS tunc missus, ante promissus."

³⁷ κατενύγησαν] "Compuncti, deflexi sunt corde." See on Rom. xi. 8.

³⁸ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ] Since Jesus commanded His Apostles to baptize in the Name of the Father, and of the Son, and of the Holy Ghost, therefore the Baptism administered by them in Christ's Name was Baptism in the Name of the Holy Trinity.

He that is baptized in the Name of Christ, is baptized in the Name of the Holy Trinity; for the Father and the Holy Spirit are inseparable from the Son. (*Didym.*) One Person of the Holy Trinity does not exclude another, but includes it. Therefore the Scripture sometimes mentions one Person, sometimes another Person, sometimes all the Persons, to show that all the Three Persons are of the same substance and power. (*S. Aug.* c. Maximin. 17.)

Hence also we may prove the Divinity of Christ. To be baptized in the Name of Jesus, is to be baptized in the Name of the Triune God, which could not be, unless Jesus Christ were God.

⁴⁰ σώθητε] Be ye saved by God, Who desires your salvation and that of all men. 1 Tim. ii. 4, πάντας ἀνθρώπους θέλει σωθῆναι. Do not, by obstinacy or carelessness, frustrate His gracious purposes for your everlasting good. (Luke vii. 30.)

⁴¹ ἀσμένως] Omitted by A, B, C, D, and some Versions; perhaps rightly.

— ἐβαπτίσθησαν—τῇ ἡμέρᾳ ἐκείνῃ] A strong text (as *Mr. Alford* and others have rightly observed) against those that would limit the sense of βαπτισμός to immersion. It is by no means probable that 3000 persons were dipped by the Apostles and their assistant ministers in one day at Jerusalem.

For an explanation of the readiness with which they accepted the invitation to Baptism, see on John i. 26.

— τρισχίλια] The 3000 who were then converted, were not converted by St. Peter alone; but the rest of the Apostles, speaking in different tongues to people of different nations, were sharers in the work. Therefore it is said Peter stood up with the eleven (v. 14); and the hearers said to Peter and the rest of the Apostles, "Men and brethren, what shall we do?" (v. 37.) (Cp. *Lightfoot*.)

⁴² προσκαρτεροῦντες τῇ διδαχῇ τ. ἀ.—τῇ κοινωνίᾳ—καὶ ταῖς προσευχαῖς] "Here," says *Br. Pearson* (in Acta Ap. i. 33; ii. 41. 48), "is the image of the Primitive Church. They who

⁴³ Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ⁴⁴ Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον πάντα κοινά· ⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διμερίζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε· ⁴⁶ Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, ⁴⁷ αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.

Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

received the Apostles' word were admitted into the Church by Baptism (*neque alio modo unquam recipi potuerunt aut Christiani fieri*); being admitted, they resorted to the Assemblies of the Church, in which they gave diligent heed to the teaching of the Apostles, and partook of the Holy Eucharist, and joined in the Common Prayers. And thus they were a model to all Churches, even to the end of the world."

Bp. Andrewes, in his admirable Sermon on this text (vol. ii. p. 55, "On the worshipping of Imaginations"), has fully developed these principles, and has applied them to the history of the Church in every age, and as a safeguard against all innovations in Doctrine and Discipline.

To examine particulars,

(1) They communicated in the same *Faith*, τῇ διδαχῇ. Cp. Ephes. iv. 5.

(2) καὶ τῇ κοινωνίᾳ, rendered by the Vulgate in *communione fractionis panis*, the words being understood according to an ἑν διὰ τοῦτο. Cp. 1 Cor. x. 16. And so *Blunt*, Early Church, p. 32. But 'fellowship' seems to be the true rendering. They were all of one heart, and they made open profession of communion in the same faith by external acts of fellowship with the same Apostolic Ministry. Cp. *Bp. Andrewes*, ii. 62, who observes that the Ministry of the Church consisted at this time "in two degrees,—(1) the Twelve, (2) the Seventy; both which were over the people in things pertaining to God," and the laos, or people, communicated in holy offices with them.

(3) τῇ κλάσει τοῦ ἁρτου,—the Breaking of Bread preparatory to the Holy Communion. Cp. 1 Cor. x. 16. "*Eucharistie mentionem hic facit Syrus.*" (*Rosenm.*) See also *Blunt*, p. 32, and note below on v. 46.

Bp. Pearson says here, "*Licet fractio panis possit victim communem tantum significare, tamen cum in coena Domini panis signanter frangi dicatur; cum in vetustissimis ecclesiis quotidie Eucharistiam celebrare moris esset; cum ex oblationibus à populo factis sumi solerent panis et vinum ad eum usum sacrum; dubitari vix potest, quin hic ter mille homines in quotidiana communione et fractione panis canam Domini celebraverint.*"

(4) ταῖς προσευχαῖς, the Prayers; probably some stated common form of prayer or liturgy. Cp. *Blunt*, on the Early Church, p. 32.

Bp. Pearson remarks here, "*Erant perseverantes in orationibus publicis nempe atque communibus, in ipso coetu ab Apostolis etiam factis. Sub lege Moisis nullum de precibus conceptum videtur mandatum: pii tamen sæpius in templo orabant, Baptista discipulos suos docuit orare. Unde unus ex discipulis Christo dixit, Domine, doce nos orare, sicut docuit et Joannes discipulos suos.* (Luc. xi. 1.) Unde Christus Orationem eam protulit, quam Dominicam vocamus. Apostoli igitur, quibus Spiritus Sanctus omnia in memoriam revocavit quæcunque antea Christus illis revelaverat, et eâ Oratione uti sunt, et etiam alias usurpabant, à quibus vetustissimæ precum formulæ in omnibus ecclesiis pene eadem derivatæ sunt."

⁴³ ἐγένετο—ἐγένετο] Mark the difference of tense. Fear was inspired into the hearts of the multitude *once for all*, and remained there: signs and wonders were wrought by the Apostles *often*.

—τέρατα καὶ σημεῖα] Cp. v. 19.

⁴⁴ εἶχον πάντα κοινά] See on iv. 32—35. "*Liberum cuique fuit facere hoc, aut non facere, ut ostendit Ananias exemplum (v. 4) et Apostolorum tempore collectæ in usum pauperum frequentatæ sunt ex Apostolorum præscripto. 1 Cor. xvi.*" (*Rosenm.*)

There was a special reason for this *communion of goods* at Jerusalem, where converts to Christianity would be regarded as renegades by the Jews, and be cut off from domestic intercourse and from former means of subsistence. Cp. *Bp. Beveridge* on Art. xxxviii. "Christian Men's goods not common."

However, though the example may not bind now in the strictness of the letter, yet it always does in spirit. See Rom. xii. 13. Gal. vi. 6. Heb. xiii. 16.

⁴⁵ ἐπίπρασκον] were selling.—Observe the imperfects here

and in the next verses, ἐπίπρασκον, διμερίζον, μετελάμβανον, προσετίθει—giving a vivid picture of what was happening *then*, in the infancy of the Church, and has never been seen since that time in the same degree.

⁴⁶ καθ' ἡμέραν π. δ. ἐν τῷ ἱερῷ] A warning against the sin of schism. Although the Priests who officiated in the Temple at Jerusalem had slain the Prince of Life (v. 23. 36; iii. 15), yet His Disciples did not separate themselves from the public offices of Prayer and Praise in that Temple. At the same time they refused to submit to any sinful conditions imposed by the Rulers of Jerusalem, v. 29. See also next note.

—κλῶντες κατ' οἶκον ἄρτον] breaking Bread at home. So our English margin and the Syriac, and so *Bengel*, *Meyer*, and *Alford*. For this use of κατ' οἶκον, see Rom. xvi. 5. Philem. 2. 1 Cor. xvi. 19. *Clem. Rom.* i. 1. *Mart. Ignat.* 7. There is a contrast between *Public Worship* of the Temple and the religious offices of Christian Assemblies.

The sense is, While they resorted daily to the public service of the Temple, they celebrated (what they could not have in the Temple) the Holy Communion in their own oratory at home, perhaps the same οἶκος as that mentioned above, ii. 2 (see note there), where the Holy Ghost descended on the Church at the Day of Pentecost. See also below, v. 42, ἐν τῷ ἱερῷ, καὶ κατ' οἶκον, where there is the same contrast.

On κλῶντες ἄρτον, see *St. Ignatius*, Ep. 20, ἑνα ἄρτον κλῶντες, i. e. receiving the Holy Eucharist. See on v. 42. "Significat i (says *Bengel*) victus quotidianus, cum quo persæpe conjuncta erat Eucharistie administratio: cf. xx. 7. 1 Cor. xi. 20." Doubtless it describes the Christian ἀγάπαι. The words "daily bread," in the Lord's Prayer, were applied by Primitive Fathers to the reception of the Holy Eucharist as joined to the daily meal. See *Clem. Alex.* *Pæolog.* ii. 10. *Cyprian*, Ep. 54. *Blunt*, p. 106. The Apostles and primitive Disciples would not separate themselves from the Temple, but resorted habitually to it, in order that it might not be supposed that the Gospel which they preached was at variance with the Law of Moses; and in order that they might give a practical confirmation to their argument that Christ had been foretold by Moses and the Prophets, whose office it was to prepare the way for Him. At the same time they would not tempt any one to imagine that the Temple, with its ceremonial, "which was a shadow of good things to come" (Heb. x. 1), and whose body and substance was Christ (Col. ii. 17) could supply the spiritual needs of the faithful worshipper, they therefore assembled κατ' οἶκον, for prayer and praise, and the administration of the Sacraments, in their own upper room, which had now become the Church of God. Happily for her, the difficulties hence arising were solved a few years afterwards by the destruction of the Temple, and by the abolition of its services. The demolition of the Jewish Temple was the building up of the Christian Church.

—μετελάμβανον τροφῆς ἐν ᾧ κ. ἂ. κ.] They were partaking of food with one another, the rich being glad to distribute (1 Tim. vi. 18).—ἐν ἀγαλλιάσει, rejoicing in the privilege of giving; and not doing it in a scrupulous or ostentatious spirit, but in singleness of heart, ἐν ἀφελότητι, in simplicity (Rom. xii. 8. Col. iii. 22). On the sense of ἀφελῆς—properly applied to land exempt from stones and pebbles, rendering the land sterile; and to smooth roads,—see *Ruhnken*, *Lex. Tim.* v. φέλλαι, and *Valck.* here. And the poor were thankful for what they received (James i. 9), and did not conceal their gratitude. "Divites in eo lætabantur, quod liberalitatem erga pauperes exercere possent, pauperes sibi ditiorum liberalitatem gratulabantur. Hæc eorum lætitia non fucata, sed ex mutuo amore et animorum consensione enata erat, alieni erant divites ab omni fastu et ostentatione; pauperes, ab omni malignitate et invidia." (*Kuin.*)

⁴⁷ Κύριος] Observe the word Κύριος as used here. The Apostles preached and baptized; but it was the Lord Who was adding those who received the Word and Sacrament of Salvation to the Church. Κύριος in the Old Testament is *Jehovah*, and in the New is *Christ*. Christ is one with Jehovah, and He adds

c ch. 2. 46.

d ch. 4. 10.

e Isa. 35. 6.

III. ¹ *Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐνάτην.* ² *Καὶ τὶς ἀνὴρ, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν.* ³ *Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν.* ⁴ *Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε, Βλέψον εἰς ἡμᾶς.* ⁵ *Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.* ⁶ *Εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι ὃ δὲ ἔχω, τοῦτό σοι δίδωμι.* ⁷ *Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει.* ⁸ *Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε Παρα-
χρήμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά.* ⁹ *καὶ ἐξαλλόμενος*

believers to the Church, Κυριακῇ, the Lord's House; cp. on Luke x. 1, and above on i. 6, and i. 21.

— προσετίθει] was adding.

— τοὺς σωζομένους] present participle in a middle sense; and it designates those who were escaping (as it were) from the Flood, and taking refuge in the Ark, the Church; those who were flying from the bondage of a spiritual Egypt, and were entering on the way of salvation, toward the land of Promise; those who were being delivered from the death of sin, by incorporation into the σωτήριον σῶμα τοῦ Σωτῆρος, Eph. v. 23. Cf. v. 40, σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, and S. Ignat. Polyc. i. πάντας παρακαλεῖν ἵνα σώζωνται, to escape, save themselves. And see below on xiii. 48.

Professor Blunt (Duties of the Parish Priest, Sect. ii. p. 51) well says, Acts ii. 47: "Calvinism has made great use of this text, and important consequences have been deduced from it. But the phrase of the original is τοὺς σωζομένους, where the tense employed shows that the expression applies only to those who are in a state of salvation; as τοῖς ἀπολλυμένοις (1 Cor. i. 18) applies to the opposite; discouraging the Calvinistic interpretation." As Bp. Middleton says here (p. 369): "It is remarkable that the tense used (viz. the present) is the only tense which excludes the Calvinistic interpretation; both the Future (σωθησομένους) and the Past (σεσσωμένους) would have favoured it." See further below on the kindred text, xiii. 48.

— καθ' ἡμέραν τῇ ἐκκλησίᾳ] So E and the great majority of cursive MSS. D has ἐπὶ τὸ αὐτὸ ἐν τῇ ἐκκλησίᾳ. The words τῇ ἐκκλησίᾳ are not in A, B, C, and some ancient Versions, which read καθ' ἡμέραν ἐπὶ τὸ αὐτὸ Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον, as in the next chapter, v. 1. It is not improbable that τῇ ἐκκλησίᾳ may be a gloss here. In v. 41, St. Luke says simply προσετίθεισαν ψυχὰς ὅσας τριακλίσιας, but we have προσετίθεινον τῷ Κυρίῳ in v. 14. The use of ἐπὶ τὸ αὐτὸ after προστίθημι is illustrated by Luke xii. 25, προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. And the junction of ἐπὶ τὸ αὐτὸ with ἀνέβαινον is somewhat constrained and harsh. Perhaps therefore with Bengel, Lachmann, and Alford we ought to read προσετίθει τοὺς σωζομένους ἐπὶ τὸ αὐτὸ, and commence the next chapter, Πέτρος δὲ καὶ Ἰωάννης. The words ἐπὶ τὸ αὐτὸ are also very significant, as expressing the Unity of Faith in which all were knit together; see i. 16.

Other Editors (Tischendorf, Bloomf., Meyer) retain the words τῇ ἐκκλησίᾳ, with Elz. And in such a case as this it seems best to allow the words to remain undisturbed, and to leave the question to the judgment of the learned reader.

If the words τῇ ἐκκλησίᾳ are genuine, then this is the first place where the term Ecclesia, or Church, occurs, in this the divinely inspired History of the Church, where the word Ecclesia is repeated about twenty times.

The Holy Ghost does not specify any time of the imposition of the name "Church" on the congregation of Christians, but He introduces the word at once with the definite article (see v. 11). He displays the Church as already in being, and known as the divinely instituted Society which Christ had redeemed and purchased by His own blood. See xx. 28.

On the word ἐκκλησίᾳ, see Matt. xvi. 18, and cp. below, v. 11, the next place in the Acts where ἐκκλησίᾳ occurs.

CH. III. 1. ἐπὶ τὸ αὐτὸ] See on ii. 47.

— Πέτρος καὶ Ἰωάννης] S. Chrys. remarks on the constant union of Peter and John in the later portions of the Gospel, and the earlier ones of the Acts. See John xviii. 16; xx. 3; xxi. 2—21. Acts iii. 3, 4. 11; iv. 19; viii. 14, and an excellent note by Mr. Humphry here, and on v. 6.

From the circumstance that St. John is so often mentioned in combination with St. Peter, up to the time when Peter and John are sent to Samaria to confirm the baptized converts (viii. 14), and that St. John is never afterwards mentioned in the Acts of the Apostles, though St. Peter is mentioned nearly forty times after that occasion, it may perhaps be reasonably inferred that St. John departed from Judæa, perhaps into Asia, not long after that time. St. John is mentioned as present at Jerusalem on the occasion of St. Paul's visit (Gal. ii. 9), and he could hardly have been absent from the Council. Acts xv. 2.

The connexion between St. John's Epistles and St. Peter's Epistles has been noticed in the Editor's Lectures on the Canon of Scripture (Lect. xi. 288).

The Fathers generally regard St. Peter as a representative of the πρακτικὸς βίος, and St. John of the θεωρητικὸς. The union of both under the influence of the Holy Ghost is necessary for the building up of the Church. Both must go up together to the Temple to pray.

— ἀνέβαινον] were going up to the Temple, a public place, at a time of general resort.

The miracle was wrought in a spot much frequented, and at a time when it was most crowded.

2. ἐβαστάζετο] was being carried. Observe also the other imperfections here, ἀνέβαινον v. 1, ἐτίθουν v. 2, ἠρώτα v. 3.

— θύραν—ὠραία] Either the Gate of Nicanor, Joseph. B. J. v. 5, 3, or the Door named Susan, perhaps so called διὰ τὴν ὠραϊότητα, as the City Susa was the City of Lilies (see Kain. and Winer, ii. 580). Both these were on the eastern side of the Temple.

Here we have the word θύρα, in v. 10, πόλη. The reason seems to be, that they used to bring the man to the θύρα, or door, before it was opened (see xiv. 27; xvi. 26, 27; xxi. 30), and when persons were passing through it he lay at the πόλη, or gate.

4. βλέπον εἰς ἡμᾶς] "This suffices (says Sever. in Caten., where the MS. has ἀπέσκει, read ἀπεῖ) for thy instruction and health. Look on us, the Apostles of Christ. In His Name, by His power (not ours), Rise, and Walk."

It appears that the Apostles had the power of discerning the spirit of this man whom they healed; for he showed his thankful piety by entering the Temple, and praising God (v. 9). And he clung to Peter and John (v. 11), and continued with them in their perils (iv. 14). Cp. Acts xiv. 9, and see below, v. 16, where they speak of his faith, which may supply a comment on this passage.

Compare the healing of those who were bitten by fiery serpents in the wilderness. The brazen serpent healed them by the power of Him Who is the Saviour of all (Wisd. xvi. 7). But in order to be healed they must look at it. (Numb. xxi. 8.)

5. ἐπέειχεν αὐτοῖς] sc. τὸν νοῦν, Luke xiv. 7.

6. ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι] A proof of his compliance with Christ's command, Matt. x. 9, μὴ κτήσασθε χρυσὸν μηδὲ ἀργύρον εἰς τὰς σὺνὰς ὑμῶν.

"Legi apud auctores graves (says A. Lapide here), S. Thom. Aquinatem, cum ad Innocentium IV. Pontificem venisset, coram quo forte magna vis auri signati numerabatur, et Pontifex ei dixisset, 'Videane, Thoma, Ecclesiam non amplius, sicut olim, cum primum inceperat, dicere posse Argentum et aurum non habeo?' modestè respondisse, Fatendum est, sancte Pater; sed etiam Ecclesia non potest, sicut primitiva, ad claudum dicere, Surge, et ambula."

— ἐν τῷ ὀνόματι Ἰησοῦ] See below, on ix. 34.

7. βάσεις—σφυρά] The soles first were strengthened, then the ankles; then he leapt up.

8. ἐξαλλόμενος] springing up from the ground. Cp. Isa. xxxv. 6.

ἔστη, καὶ περιεπάτει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. ⁹ Καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· ¹⁰ ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἑλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹¹ Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος ἑκθαμβοί. ¹² Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; ¹³ Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. ¹⁴ Ὅμως δὲ τὸν Ἅγιον καὶ Δίκαιον ἡρνήσασθε, καὶ ᾔτησασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν· τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. ¹⁶ Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τούτου ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. ¹⁷ Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. ¹⁸ Ὁ Θεὸς ἂν προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτω. ¹⁹ Μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως

11. αὐτοῦ] So A, B, C, E. *Elz.* τοῦ ἱαθέντος χωλοῦ, which seems to be a gloss.

— στοᾷ τ. κ. Σολομῶνος] The porticus,—corridor, arcade, or cloister,—where Jesus had walked at the Feast of Dedication, John x. 23, where see note.

12. ἡμῖν τί ἀτενίζετε] sc. ὀφθαλμοῖς. Why do you fix your eyes on us? (*Valck.*) The Holy Spirit had bestowed on them the grace of humility, as well as the gift of Tongues.

— πεποιηκόσι τοῦ π.] This use of ποιεῖν, followed by τοῦ, and an infinitive, and indicating the effect designed, is derived from the LXX. See Josh. xxii. 26, ποιῆσαι τοῦ οικοδομήσαι. Cp. 1 Kings xvi. 19. A somewhat similar use occurs below, vii. 19, ἐκάκωσε τοῦ ποιεῖν. Cp. *Winer*, § 44, p. 292.

13. τὸν παῖδα αὐτοῦ Ἰησοῦν] *païs*, an expression applied to Christ in Acts iii. 26; iv. 27. 30. It is observable that it is followed by the word Ἰησοῦς, and is never used to describe the Eternal generation of the Divine Logos, but employed to designate His generation in time as the *Man* Christ *Jesus*, and so marks the distinction of the two natures in One Person.

It appears probable that *païs* in these passages is not to be rendered *child*, but *servant* (see *Humphry*, on iv. 27, and *Aiford* here), being used by the LXX for the Hebr. *עַבְד* *servus*, and in this sense applied to Christ: see Isa. xlii. 1; xlviii. 20; xlix. 3. 5, 6; lii. 13; liii. 11; liv. 17. Zech. iii. 8, where δούλος is used by LXX. Cp. Matt. xii. 18, and so *Theophyl.* p. 207, δούλον τὸν Ἰησοῦν καλεῖ διὰ τὸ ἀνθρώπινον: cp. iv. 25.

The expression *païs* Θεοῦ, as applied in this sense to Christ by His disciples, is peculiar to the Acts of the Apostles. But this is what might be expected; and is an evidence of its genuineness and truth. At the time described in these earlier Chapters of this book, the minds of the Apostles must have been deeply impressed with a sense of the *condescension*, *humiliation*, and *obedience* of Christ, as seen in the scenes they had lately witnessed of His Agony and Passion. And it was a doctrine which they were most concerned in inculcating now on the minds of the Jews—that Christ must have *suffered* these things, and so enter into His *glory*. (Luke xxiv. 26. 46.) See Acts iii. 18; xvii. 3, and on xxvi. 23. Cp. St. Peter's words (1 Pet. i. 11), τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας. His Obedience to Death (both as *piacular* and *exemplary*) was to be preached as the cause of His *Exaltation*. See on Matt. xxviii. 18.

In the next age, the term *païs* Θεοῦ was applied to Christ as a *Son*. See *Polycarp. Mart.* § 14, p. 621. *Jacobson* and *S. Hippolyt.* *Philosoph.* p. 336, and contra Noëtum, § 5 and § 7 and § 11, and the note of *Fabricius*, ii. p. 10.

— ὑμεῖς] A, B, C, E add the μὲν, which is not in *Elz.*

14, 15. ἄνδρα φονέα—ἀρχηγὸν τ. (σῆς)] You *craved* as a favour

from Pilate the life of one who killed others; and you extorted the death of Him Who is the life of the dead. (*Chrys.*)

18. πίστις τοῦ ὀνόματος αὐτοῦ] faith in Him.—“ὄνομα Ἰησοῦ est Jesus Ipse, ut in V. T. Nomen Jehovah est Jehovah Ipse.” (*Rosenm.*)

— ἡ πίστις ἡ δι' αὐτοῦ] The faith wrought through Him in us the Apostles, and in him who has been healed. “Fides quæ per Eum est” (*Vulg.*); i. e. “per Eum Apostolis data, ipsique sanato.” See Acts xiv. 9. So *Id.*, John vi. 57. Rom. i. 5; v. 2; xi. 36. Gal. ii. 1. Heb. ii. 10. *Glass.* Phil. p. 491. *Id.* (says *Ammon.*) τὴν πίστιν συνδραμεῖν, καὶ τοῦ ὑγιαζομένου καὶ τοῦ ὑπερευχομένου.

17. κατὰ ἄγνοιαν] On the difference between sins of Presumption, or wilful sins, and sins of Ignorance, and how far, and in what cases, Ignorance excuses, see *Bp. Sanderson* (Serm. vi. ad Pop. on Gen. xx. 6, § 11—28; iii. pp. 223—240). Cp. Luke xxiii. 34. John xvi. 3. 1 Cor. ii. 8. 1 Tim. i. 13.

18. αὐτοῦ] So B, C, D, E. *His* Christ (cp. iv. 26) though rejected by you. *Elz.* omits αὐτοῦ.

On this text see *Dr. Barrow*, Serm. lxxvi. vol. iii. p. 451, “The sufferings of Christ foretold in the Old Testament.”

19. ὅπως ἂν] “Ut veniant vobis,” say *Iren.* iii. 12, and *Tertullian*, de Resurr. c. 23. “Ut veniant,” *Vulg.* D. The sense is, *In order that* the seasons of refreshing may come. Cp. *Winer*, § 42, pp. 277. 410;

St. Peter's speech is addressed to the Jewish people, and is still applicable to them. In it the Holy Spirit declares a solemn truth, viz. that the coming of the seasons of Refreshment from the presence of the Lord and of the Second Advent of Christ and the Restitution of all things, are so ordered by Divine Wisdom as to *depend* on the Repentance of the Jews and their reception of the Gospel. Cp. Rom. xi. 25—27. Zech. xii. 10, and xiii. xiv.

Their conversion must precede those glorious manifestations; Here is the true ground of appeal to the Jews. Repent, and believe, *in order that* the number of God's elect (which cannot be completed without you, cp. Heb. xi. 39, 40) may be accomplished, and His coming and kingdom be hastened, and the happiness of the saints of old, who have departed in faith, may be consummated by the resurrection of their *bodies*, and they may be admitted in soul and body to the full fruition of the felicity of heaven.

19. καιροὶ ἀναψύξεως] ἀνάψυξις is used by the LXX for πνεῦμα, from root πνϵ, *respiravit* se, Exod. viii. 15, applied to Pharaoh when he had a respite, or breathing-time, from the plagues.

The re-appearing of Christ is compared to a season of deliverance from antecedent grievous calamities. Cp. Luke xxi. 28, and Rom. viii. 19—23, quoted here by *Chrys.* The Church must

r Jer. 31. 23—25.
Zeph. 3. 14—20.
a ch. 1. 11.
1 Pet. 3. 22.

t Deut. 18. 15—
19.
ch. 7. 37.

u Gen. 12. 3.
& 22. 18. & 26. 4.
Rom. 15. 8.
Gal. 3. 8.

v Matt. 10. 5.
Luke 24. 47.
ch. 13. 46.

¹⁹ ἀπὸ προσώπου τοῦ Κυρίου, ²⁰ καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν ²¹ ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. ²² Μωϋσῆς μὲν πρὸς τοὺς πατέρας εἶπεν, Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ Ἔσται δὲ, πᾶσα ψυχὴ, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. ²⁴ Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ²⁵ Ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ²⁶ Ὑμῶν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. ¹ Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, ² διαπονούμενοι διὰ τὸ διδάσκειν

expect severe tribulation from the power of Antichrist, before the Second Advent of Christ. The one will be followed by the other.

— ἀπὸ προσώπου] A Hebraism. See *Vorst.* p. 337. Cp. 2 Thess. ii. 19.

²⁰ καὶ] καὶ appears to have here the sense of the Hebrew *Vau*, and to be used to join clauses which we should combine by *when*. See Gen. xix. 23. 2 Sam. iv. 7. *Schroeder*, *Synt. Hebr.* § 109, p. 329.

— προκεχειρισμένον] So A, B, C, D, E, and many cursive MSS. and Versions, for προκηρυγμένον. προκεχειρισμένον = προβεβλημένον, ἡτοιμασμένον. (*Heysch.*) "Præparatum" (*Iren.*). "Destinatum" (*Tertullian*). Cp. Acts xxii. 14; xxvi. 16. ²¹ δέξασθαι] δέχομαι—connected with δεξιᾶ—to contain, to hold, to keep, *suscipere*. (*Vulg.*) Cp. Acts vii. 38; xxi. 17. James i. 21.

This sense is authorized by *Justin Martyr* (*Apol.* i. 60), who uses the word *κατέχειν*, and by *Theophyl.*, *Œcumen.*, and others. The heavens contain Christ as *Man*; but as God He is ἀκατάληπτος.

The Divines of Rome have endeavoured to reconcile this statement of St. Peter with the doctrine of Transubstantiation: but with what success may be seen by the following note of one of the most learned and ingenious among them, *Corn. a Lapide*: "Non docemus Christum cœlo evocandum ad Eucharistiam, quasi cœlum deserens locali motu descendat, hoc enim tantum fiet in die Judicii; sed quod *manens in cœlo* per Omnipotentiam Dei præsentem (i. e. carnaliter) se sistat in *Eucharistiâ*, sive id fiat per corporis *Ejus* replicationem, sive per *acquisitionem novi loci* (*de quo disputant scholastici*) idque *invisibiliter et indivisibiliter, cum in cœlo sit visibiliter et divisibiliter respectu loci*; alio enim loco (*sc. cœli*) est Christi caput, in alio collum, in alio pectus, in alio pedes; cum in *Eucharistiâ* omnia Christi Membra sint in eodem loco puta in *eddem hostiâ eodemque hostiæ puncto*."

— ἄχρι χρόνων ἀποκαταστάσεως] *Not to the season, καιροῦ*, as if transitory, but to the *times* (as permanent) of the fulfilment and consummation of those things which God promised by the Prophets. See on Mark ix. 12, and Acts i. 6. ἀποκατάστασις = τελείωσις (*Heysch.*); συμπλήρωσις (*Schol. Mosq. ap. Grinfield*); "plena rerum exhibitio" (*Valck.* on Luke vii. 10). So *Œcumen.* and *Didym.*, who says, "Christ, having been received into heaven, remains there *till the end of the world*, when He will come again with power, and all that the Prophets have foretold will be accomplished;" and then all Christ's enemies, Satan and the world, will be put under His feet, and His mediatorial kingdom be complete, and God will be all in all. See 1 Cor. xv. 25, 26. Heb. x. 12, 13; and *Grotius* and *Rosenm.* here, and note above on Matt. xxviii. 18.

The *καιρὸς ἀναψέφως* is the *season* when Christ will reappear. Cp. Luke xxi. 28, "Look up, for your redemption draweth nigh." But the *χρόνοι ἀποκαταστάσεως*, in which Christ will be *visible* to the faithful, will never end. Cp. 2 Pet. iii. 13.

On the distinction of *καιρὸς* and *χρόνος* see i. 7.
— ἀπ' αἰῶνος] ὅτιον 'ab antiquissimo tempore,'—'as long as time was.' Cp. John ix. 32, ἐκ τοῦ αἰῶνος οὐκ, i. e. *never*. Isa. lxiv. 4; xl. 21. 1 Cor. viii. 13. *Vorst.* de Hebr. p. 737. All

the Prophets, i. e. Prophecy as a whole, of *all* time, has spoken of Christ and His kingdom.

²² Μωϋσῆς μὲν] Having said that the *Prophets* all speak of Christ, he next appeals to *Moses*, the giver of the *Law*; and proves that Jesus Christ is not contrary to the *Law* and the *Prophets*, but was preached by them, i. e. by all the Scriptures of the Jews whom he is addressing.

— ὡς ἐμέ] Deut. xviii. 15; i. e. as a *man* persecuted in childhood, and saved in Egypt; resisted by those whom He came to save, and even by some of his own household, and as confronting and vanquishing the false prophets of Egypt, and a Mediator with God; speaking to God face to face,—speaking as "the meekest of men," yet zealous for God; a worker of miracles; dividing the sea (a type of Baptism); giving water from the rock and bread from heaven (types of the Word and Sacraments); raising the serpent in the wilderness, as Christ gave Himself to die.

Like unto me, and yet *greater than me* (cf. Heb. v. 3—6); for ye shall hear Him in whatever He shall say to you; as He fulfilled the Levitical Law, and so took away that which was published by Moses, and therefore is greater than he.

²³ ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ] The LXX have here (Deut. xviii. 19) ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.—ἐκδικήσω in the original is ὤργη, from ὤργη, *exquiritis*, 'I will require it of him'; which is explained here by the Holy Spirit speaking by St. Peter to be tantamount to—He shall be punished with death, he shall be cut off, ἐξολοθρευθήσεται,—a word familiar to St. Luke's readers from the LXX, where ἐξολοθρεύω occurs frequently for ἔργη, *excidit*, Gen. xvii. 14. Exod. xii. 15. 19. Lev. xvii. 4. 9. 14, and *passim*. See *Aben Ezra* in *Surenhus.* p. 401.

St. Luke does not follow here the LXX *exactly*, nor the Hebrew, but he gives the *sense*. This is one example among many of the practice of the Holy Spirit in the New Testament giving an explanatory *paraphrase* of His own words in the Old. See on Matt. ii. 23.

²⁴ ἀπὸ Σαμουὴλ] Cp. 2 Sam. vii. 12—15.

CH. IV. 1. στρατηγὸς τοῦ ἱεροῦ] The officer of the Priest and Levites who kept guard at the Temple,—not a Roman functionary. See on Luke xxii. 4. The *Romans* do not appear, in the Acts, as Persecutors of the Apostles.

— οἱ Σαδδουκαῖοι] Who say there is no resurrection (Matt. xxii. 23. Acts xxiii. 8); and therefore foresaw that their own influence with the people would be impaired, if the Apostles succeeded in convincing them of the truth of the Resurrection in Christ. Hence *their* activity against the Gospel *after* the Resurrection. The High Priest and many of his assessors and associates were Sadducees. See v. 17. Cp. *Joseph.* Antiq. xiii. 9; xviii. 2.

Referring to a son of Annas, Ananias, who was afterwards High Priest, and a Sadducee, *Josephus* observes, that the *Sadducees* were distinguished above all his fellow-countrymen for cruelty in judicial causes,—περὶ τὰς κρίσεις ἄμολοι παρὰ πάντας τοὺς Ἰουδαίους. (*Joseph.* xx. 9. 1.) Such were the judges before whom the Apostles were arraigned (see v. 17). This circumstance, and the fact that the Sadducees rejected the belief in all spiritual and Angelic agency, and in the doctrine of a future

αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν
³ καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο αὐτοὺς εἰς τήρησιν εἰς τὴν αὔριον
 ἦν γὰρ ἑσπέρα ἤδη. ⁴ Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, α ch. 28. 24.
 καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσπερ χιλιάδες πέντε.
⁵ Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυ-
 τέρους καὶ γραμματεῖς ἐν Ἱερουσαλὴμ, ⁶ καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν ^b Luke 3. 2.
 καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. ⁷ Καὶ
 στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο, ^c Ἐν ποίᾳ δυνάμει ἢ ἐν ποίᾳ ^c Matt. 21. 23.
 ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; ⁸ Τότε Πέτρος ^d πλησθεὶς Πνεύματος ἁγίου ^d ch. 7. 55.

Resurrection, may serve to account for what has been deemed incredible by some, viz. the obstinate infatuation of the Sanhedrim in continuing to persecute the Apostles after the miraculous interference of God in their behalf.

For another reason see below on v. 28.

Gamaliel the *Pharisee* is better disposed to receive that evidence in their behalf. See v. 17. 33, 34.

2. ἐν τῷ Ἰησοῦ] The truth of the Resurrection,

(1) in the case of Jesus Himself, and

(2) of all men through Him. 1 Cor. xv. 22.

3. ἑσπέρα] The miracle had been wrought about 3 P.M. See iii. 1.

4. ἐγενήθη] became.

—ὥσπερ χιλιάδες πέντε] Here was a spiritual fulfilment of the prophecy contained in Christ's miracle on the mountain of Bethesda, when He said to His Apostles, "Give ye them to eat." (Luke ix. 13. See *Chrys.*) Those who ate of the food provided by Him were about *five thousand men*,—*ἄνδρες*; cp. *ἀνδρῶν* here, and Matt. xiv. 21. Both miracles were wrought in the evening, Cp. Mark vi. 35.

He Who fed the bodies of the 5000 on the mountain, by the hands of His Apostles, now feeds the souls by an Apostolic Ministry with the bread of life from heaven, and He will always continue to do so. Cp. on John vi. 9. 13, and at end of the chapter.

5. ἐν] So A, B, D, E. *Els. els.*

6. καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν] Why is *Annas* here called the High Priest, and placed before *Caiaphas*—who was High Priest?

The reason seems to be, that though *Caiaphas* was High Priest *de facto*, being intruded into the office by the civil power of *Rome* (see on Matt. xxvi. 3), yet *Annas* was High Priest *de jure* (see on Luke iii. 2), and was regarded as such *ecclesiastically*. Hence our Lord was taken to *Annas* first (John xviii. 13, where see note).

Hence also *St. Luke* designates *Annas* as the High Priest here and in his Gospel (iii. 2), at the same time that he mentions *Caiaphas* in both places with, and next after, *Annas*.

After the Crucifixion, and for many years, the *Civil power of Rome* seems to have done no overt act spontaneously against the Christian Church;

Pontius Pilate, though he was Procurator till A.D. 36, is never mentioned as a persecutor in the Acts (see *Burton, Lectures*, p. 32);

Indeed, what *Tertullian* records concerning the "*Acta Pilati*"—almost in *conscience* a Christian, "*conscientiā suā Christiani*,"—and the consequent proposition of the Emperor *Tiberius* to the Roman Senate to divinize Christ (*Tertullian*, *Apol.* 21, and *Apol.* 5. *Euseb.* ii. 2), is too well grounded to be rejected (see *Bp. Pearson*, *Opera Post.* i. 342, and ii. 21); and it derives some confirmation from the remarkable fact, which appears from the silence of *St. Luke*, that for some years after the Ascension, Christianity had nothing to fear from the *Roman power*.

The persecutions of the Apostles and Christians at Jerusalem and in Palestine were set on foot, and carried on, by the *spiritual power* of the Jewish *Hierarchy*. Thus the bitterness of the *Jewish Rulers* against Christ and His Church is brought out more strongly by the contrast of the comparative mildness of the *Heathen power* of *Rome*. No wonder that the agency of *Rome* was employed by God to destroy Jerusalem.

Annas was the Head of the Jewish *Hierarchy*. The nominee of *Rome*, *Caiaphas*, had, as such, a subordinate place. This seems to be the reason why in the Evangelical narratives of the *Crucifixion*, which was the act of the *Roman power*, instigated by the Chief Priest and people,—and could not have been done without the fiat of the Roman Procurator (John xviii. 31),—*Caiaphas*, the *Roman High Priest*, holds the chief place. But, *after* that act, the *Roman power* was quiescent, and the responsibility and guilt

of persecution lay with the *Jewish Sanhedrim*; and *Annas*, the *spiritual Head* of the Nation, is mentioned first, as here.

Cp. notes on Luke iii. 2 and John xviii. 13. It was probably on account of the position of *Annas*, as *Spiritual Head* of the Jewish Hierarchy, that five of his Sons were appointed to the High Priest's office by those who desired to conciliate the Jews, and paid some regard to the original law of hereditary succession in that office.

Yet we read such observations as the following, in one of the most celebrated modern Commentaries on this passage: "Da damals nicht *Hannas*, sondern *Kaiaphas* regierender Oberpriester war, so muss hier wie Luk. iii. 2 eine *irrig*e Angabe zugestanden werden." (*Meyer*, p. 87.) As if *St. Luke*, the friend and companion of *St. Paul*, the scholar of *Gamaliel*, and commissioner of the *Sanhedrim*, to say nothing of *St. Luke's* inspiration, did not know *who* the High Priest was, and is to be set right by a modern Expositor! Can any good fruits be looked for from a system of exegesis grounded on such assumptions as these? The above extract is from an Exposition which professes to have been written in order to counteract the evils of Rationalism. What must be the poison, if such is the antidote?

6. Ἰωάννην καὶ Ἀλέξανδρον] "*Joannes*, *Annæ*, ut creditur, filius. Quartus autem est *Alexander*, ut videtur, *Lysimachus*, *Philonis* Judæi scriptoris celeberrimi frater. *Josephus* (*Antiq. lib. xviii. c. 8, 1*), φιλῶν δὲ προστάτης τῶν Ἰουδαίων τῆς πρεσβείας, ἀνὴρ τὰ πάντα ἑνδοξος, Ἀλεξάνδρου τε τοῦ Ἀλαβάρχου ἀδελφὸς ὢν. De fratre ejus *Hieronymus* in Catalogo: '*Philo Judæus*, natione *Alexandrinus*, de genere sacerdotum.' Fuit igitur *Alexander* de genere sacerdotum, et quidem *Judæorum* ditissimus; scilicet procurator fuerat *Antonise* matris *Claudii* imperatoris, ut testatur *Josephus* (*Antiq. lib. xix. cap. 5*) et templi Hierosolymitani novem portis argentum et aurum infudit, ut *Josephus* testatur (*lib. v. Ἀλώσεως*, cap. 5, 3)." *Bp. Pearson*.

7. ἐν τῷ μέσῳ] The *Sanhedrim* sat in a semicircle. —ἐποιήσατε τοῦτο] done this; they will not say this *miracle*; they insinuated that it was done by some evil power, or by magic, as they had said of Christ's miracles (Luke xi. 15. John viii. 48), and so some said even in the fourth century. See *Aug. de Con. Evang.* i. 8 (quoted by *A. Lapide*).

—ὅμοις] spoken with contempt, and therefore reserved as the last word of the sentence—*you Galileans!*

8. Πέτρος πλησθεὶς Πνεύματος ἁγίου] Compare *Peter* a few days since in the Palace of the High Priest, thrice denying his Master from fear of prison and death, and now brought forth from prison, and confessing Christ before the same High Priest and the *Sanhedrim*, which had delivered Christ up to Pilate for crucifixion, and charging them with His murder; and declaring that the stone rejected by you, the builders of God's house, is become the Head of the Corner; nor is the salvation which is promised by God to be found in any other than Him, Who was crucified by you. How is this change to be accounted for? By inspiration—by the gift of the Holy Ghost. This is the only solution of this and of a vast number of other phenomena in Holy Scripture. Faith in the Holy Ghost, and in His Divine agency on the soul, makes those phenomena clear; without it they are unintelligible.

In the earlier Chapters of the Acts of the Apostles we see *Peter* and *John* on one side, and *Caiaphas* and *Annas* on the other. The former the Representatives of the Christian Church, the latter of the Jewish Hierarchy. There is a remarkable contrast between these two parties. May not *Caiaphas* and *Cephas* perhaps be from the same root *קֶפֶס*? At first *Cephas* had quailed before *Caiaphas*, but now that the Holy Ghost is given, *Caiaphas* cannot resist *Cephas* (v. 14); the one falls, the other rises. The reason is, because *Caiaphas* rejects the Corner Stone, and is bruised to pieces by it. (Matt. xxvi. 64. Luke xx. 18.) But *Cephas* is a *lively stone*, and is built upon it. (Matt. xvi. 18. 1 Pet. ii. 4.)

In like manner, *Annas* and *Jo-hannes* are from the same

εἶπε πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, ⁹ εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ¹⁰ * γνωστὸν ἔστω πᾶσιν ὑμῶν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. ¹¹ Ὁὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἔστιν ἐν ἄλλῃ οὐδενὶ ἡ σωτηρία. * οὐδὲ γὰρ ὀνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ¹⁴ ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν ¹⁵ τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. ¹⁶ Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον πρὸς ἀλλήλους ¹⁷ λέγοντες, ¹⁸ Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. ¹⁹ ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. ²⁰ Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ²¹ Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ κρίνατε. ²² οὐ δυνάμεθα γὰρ ἡμεῖς ἀ εἶδομεν καὶ ἠκούσαμεν μὴ λαλεῖν. ²³ Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, ²⁴ διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. ²⁵ Ἐτῶν γὰρ ἦν πλεονόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

²⁶ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. ²⁷ Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, Δέσποτα, ²⁸ σὺ ὁ Θεὸς ὁ ποιήσας τὸν

root *gratiosus fuit*), but John is strong in the *Grace of God*, and conquers thereby.

9. *εὐεργεσίᾳ ἀνθρώπου*] The genitive of the object. See on Matt. x. 1, *ἐξουσίαν πνευμάτων*. Luke vi. 12, *προσευχῇ τ. Θεοῦ*.

10. *Ἰησοῦ Χ. τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε*] Think not that we desire to conceal His country or His death. Ye crucified Him, but He was raised by God, and He now works miracles from heaven. (*Chrys.*) He quotes the title on the Cross.

11. *ὁμῶν τῶν οἰκοδομούντων*] You the builders (*τῶν οἰκοδόμων*, A, B, E), the appointed Teachers of Israel. Cp. Matt. xxiii. 2, and John iii. 10, *οὐ εἰ δὲ διδάσκαλος Ἰσραὴλ*.

— *εἰς κεφαλὴν γωνίας*] Cp. *St. Peter's* declaration in his *Epistle* (1 Pet. ii. 6—8).

12. *ἡ σωτηρία—τὸ δεδομένον*] Observe the articles *ἡ* and *τὸ*, which find a proper place in a speech to the Rulers of the Jews, who confessed that man's salvation had been provided for by God, and that in His Name men might be saved. St. Peter teaches them that the means of *that* salvation are to be found in Christ, and in His Name alone, which is therefore declared to be Divine.

13. *καταλαβόμενοι*] does not seem to mean, "having perceived by their speech," but having ascertained from enquiry, or previous knowledge. See xxv. 25.

— *ἰδιῶται*] *ἰδιώτης*, properly a *private* person, as opposed to a public magistrate, or minister or professor of art or science, hence illiterate. Cp. 2 Cor. xi. 6. 1 Cor. xiv. 16. 23, 24. See *Bentley's* excellent remarks on the passage in *Victor's* Chronicon, "Sancta Evangelia tanquam ab *idiotis* Evangelistis composita reprehenduntur et emendantur." Disc. on Free-thinking, pp. 112—120, 8th ed. 1743.

Here is a proof of Inspiration. The Apostles and Evangelists were *ἀγράμματοι καὶ ἰδιῶται*. They themselves confess it. And yet, who ever spoke, or has written as they did?

14. *τὸν δέ*] *τὸν τε*, A, B, E.

17. *ἀπειλῇ ἀπειλησώμεθα*] a *Hebraism*. See Isa. vi. 9. Exod.

v. 12, and John iii. 29. Acts v. 28; xiii. 14. *Vorst*, de Hebr. pp. 624, 625. The Hebraisms show that St. Luke has been studious to preserve the very words of the speakers. Cp. on Luke xxii. 15.

19, 20.] On this text, as defining the limits of Obedience to human Authority, see *Bp. Sanderson*, iii. p. 287; iv. pp. 80. 98. (De Conscient. Prælect. iv. and v.)

21. *προσαπειλησάμενοι*] having added threats.

23. *ἀρχιερεῖς*] Under this name seem to be comprised,—

(1) All who had held the office of High Priest.

(2) Also the *Sagane* or Deputies, the Treasurers and Chief Wardens of the Temple. *Lightfoot*, i. pp. 911—918. *Selden*, de Synedr. iii. 8.

(3) The Heads of the Twenty-four courses of Priests, and all who were chosen into the Sanhedrim. *Lightfoot*, i. p. 439; ii. p. 109. And see on Matt. ii. 4.

24. *ὁμοθυμαδὸν ἦραν φωνὴν πρὸς Θεόν*] The circumstances here mentioned confirm the opinion that the primitive Church at Jerusalem had a common place of resort for united prayer. As soon as Peter and John are released, they come to their own people (*πρὸς τοὺς ἰδίους*), and immediately all join in prayer, and the place is shaken where they were assembled, and they are all filled with the Holy Ghost. See above, ii. 2. *Williams*, Holy City, ii. 507.

The refuge of the Church in the time of Persecution is Common Prayer. Cp. xii. 5.

One of the many incidents recorded in the Acts of the Apostles, by which the Holy Ghost teaches the Church her duty in all emergencies that may arise. This Book may, therefore, be called the sacred Chart and Compass of the Church, in her voyage over the sea of this world to the haven of Eternity.

— *Δέσποτα*] The Hebrew *Adonai*, Lord of the Universe. The God of the physical world is here invoked by the Church as one with the God of Grace; a refutation of the false notion which afterwards grew into a Heresy, in the hands of Marcion

οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· ²⁵ ὁ δὲ διὰ ^{Ps. 2. 1, 2.} στόματος Δαυὶδ παιδὸς σου εἰπὼν, Ἴνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; ²⁶ παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. ²⁷ ^{q Matt. 26. 3.} Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν ὃν ἔχρισας Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ· ²⁸ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προ- ^{r ch. 2. 23.} ὤρισε γενέσθαι. ²⁹ ^{& 3. 18.} Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς ^{s ch. 9. 27.} τοῖς δούλοις σου μετὰ παρῥησίας πάσης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῷ τῇ χειρὰ σου ἐκτείνῃ σε εἰς ἱάσω, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.

³¹ Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ^{t ch. 2. 2, 4.} ἐπλήσθησαν ἅπαντες τοῦ ἁγίου Πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρῥησίας.

³² Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἄλλ' ἦν αὐτοῖς ἅπαντα κοινά. ³³ Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ^{u ch. 2. 44.} ^{Rom. 15. 5, 6.} ^{2 Cor. 13. 11.} ^{Phil. 2. 2.} ^{1 Pet. 3. 8.} ^{v ch. 2. 44.} ^{w ver. 30.} ^{& 1. 8, 22.} ^{Luke 1. 48, 49.}

and the Manicheans, who separated the One from the other, and made an opposition between them. Cp. *S. Polycarp's Prayer* at his Martyrdom, p. 620, ed. Jacobson, and *Clem. Rom.* i. § 33, pp. 119, 120.

^{25.} δ—εἰπὼν] A, B, E read ὁ τοῦ πατρὸς ἡμῶν διὰ Πνεύματος ἁγίου στόματος Δαβὶδ παιδὸς σου εἰπὼν. D has διὰ Πνεύματος ἁγίου διὰ τοῦ στόματος λαλήσας Δαβὶδ παιδὸς σου, and *Iren.* "qui per Spiritum Sanctum ore David patris nostri pueri tui dixisti,"—which may suggest what appears to be the true reading, ὁ διὰ Πνεύματος ἁγίου διὰ στόματος Δαβὶδ, τοῦ πατρὸς ἡμῶν, παιδὸς σου εἰπὼν.

^{25, 26.} Ἴνα τί—αὐτοῦ] verbatim from the LXX. Ps. ii. 1, 2, ἔθνη (the Gentiles), and λαοὶ (the Tribes of the Jews collected at the Passover and the Crucifixion), have no article here: they have none in the Hebrew.

^{25.} ἐφρύαζαν] properly said of horses, and their *frenitum* or snorting. (*Ammon.*, *Suidas*, *Valck.*) The *Gentile* world was typified by the untamed colt ridden by Christ. Matt. xxi. 2.

The word *φρυάσσει* is used by the LXX for the Hebrew *strepuit* cum furore, *tumultuatus* est, and *φρύαγμα* is used for *ῥῆξ, superbia, elatio.*—*φρυάσσεται* = *γαυριῇ.* (*Heysch.*) It expresses, therefore, rage and pride.

^{27.} σ. γὰρ ἐπ' ἀληθείας] for in very deed. See x. 34. Luke iv. 25.

—ἐν τῇ πόλει ταύτῃ] Omitted by *Elz.*, but found in A, B, D, E.

—παῖδα] servant. See note on iii. 13. At the same time (see Matt. xii. 18), there seems to be a happy accommodation in the word *παῖς* to a secondary sense, that of *Son*; especially in this passage, with reference to Ps. ii. 7. 12, "Thou art My Son; kiss the Son."

^{28.} ποιῆσαι ὅσα—γενέσθαι] *γενέσθαι* not *πεποιῆσθαι*. God decreed the salvation of the World by Christ, but He did not command or approve the *means* by which that consummation was brought about. But He showed His infinite power and wisdom by eliciting the greatest good from the worst evil, and by making Satan himself, the Arch-Enemy of God and men, to be an instrument in advancing God's glory and the Salvation of Mankind. Cp. *S. Leo* (Serm. xvi. de Passione Christi, p. 142), who says—Did the sin of those who killed Christ arise from the Counsel of God? No—we must not so deem of divine Justice. Very different and altogether contrary was that which was fore-known in the malice of the Jews, and that which was fore-ordained in the Passion of Christ. "Impius furentium manus non immitit in se Dominus, sed admisit: nec præsaciendo quid faciendum esset, coëgit ut fieret; nec egit ut hæc *vellent*, sed cessit ut *possent*; et sic *neus* est occæcate plebis insaniam quomodo et perfidia traditoris quem ab immanitate concepti sceleris beneficiis est revocare dignatus," &c. Besides (as *S. Leo* observes), "Nec ipsis interfectoribus suis misericordiam denegavit; sed impiorum malum in bonum credentium commutavit."

Cp. *Bp. Sanderson's* Lectures on Conscience, Lect. ii. 7, "Deus *utitur* alieno malo in bonum, sed nunquam *facit* malum ut inde proveniat bonum; et omnino cavendum est, ne ejusmodi

locutiones intelligantur ac si Deus *malum* aliquod *antecedenter* *vellet*, approbaret, aut eligeret, velut medium ex sui naturâ conveniens ad alicujus boni finis consecutionem." See above, ii. 23.

In all discussions on this and other similar texts we must not lose sight of certain great principles,

1. That God is the One Great First Cause.

2. That He wills that all should act according to the Law which He has given them.

3. That it is His Will that Man's will should be free. As *Aquinas* says, 1^{ma} qu. 83, Art. 1 ad 3.

"Non hoc est de necessitate libertatis, quod sit prima causa sui ad quod liberum est; sicut nec ad hoc quod aliquid sit causa alterius requiritur, quod sit prima causa ejus. Deus igitur est prima causa movens, et naturales causas et voluntarias; et sicut naturalibus causis movendo, eis non aufert quin actus earum sint naturales, ita movendo causas voluntarias, non aufert quin actiones earum sint voluntarie. Sed potius hoc in eis facit, operatur enim in unoquoque *secundum* ejus proprietatem."

^{30.} ἱάσω—Ἰησοῦ] Seemingly a *paronomasia*. The Greek and Latin Fathers gladly availed themselves of the resemblance in sound between Ἰησοῦς and ἱάσω (e.g. *Cyril*, *Catech.* x. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 130), as they did of that between *πάσχα* and *πάσχω*. See Matt. xxvi. 2. And indeed these allusions do not seem to be despised by Holy Scripture itself. Cp. Luke xxii. 15.

Below, in chap. ix. 34, we have the expression, *Αἰνέα, ἱάται σε Ἰησοῦς*, perhaps the very words uttered by St. Peter, who may have had a special satisfaction in combining them together, as having felt the healing comfort of his Saviour's love after his own fall. And the writer of the Acts, 'the beloved Physician,' may also have felt peculiar pleasure in connecting the name of Jesus with his own healing art, and in fixing on the memories of his Greek readers, by a happy play of words, the gracious assurance that Jesus is the true Physician both of body and soul.

Again, in x. 38 we read, Ἰησοῦς ὅς διήλθεν, ἰάμενος πάντας.

^{31.} τοῦ ἁγ. Πν.] So A, B, D.—*Elz.* Πνεύματος ἁγίου.

^{32.}] See *Bp. Sanderson's* Sermon on Romans xv. 5, vol. i. p. 197, for an application of this text to the doctrine of Christian Unity.

—ἅπαντα κοινά] See ii. 44. They regarded themselves as one family, with one heart and one soul, with common needs and common joys and common sufferings. This is the perfection of that Unity in His Church for which Christ prayed (*John* xvii. 21), and it showed as in a pattern what all should aim to realize in *spirit*, though in this world it be not possible to exemplify it in the letter, as the history of the primitive Church itself shows, for even John the Apostle of Love had a house to offer to the Blessed Mary, and the Apostolic Epistles abound with precepts of almsgiving. And this unity of the primitive Church at Jerusalem is like a vision and foretaste of that perfect Love which will be the Life of the Church glorified in the heavenly Zion.

^{33.} ἀπεδίδουν] were rendering (*Matt.* xxii. 21) their appointed testimony.

ἀναστάσεως τοῦ Κυρίου Ἰησοῦ χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοὺς.
³⁴ οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν
 ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, ³⁵ καὶ ἐτίθουν
 παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδото δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν
 εἶχεν.

x ver. 37.
 ch. 5. 2.

y ch. 2. 4. & 6. 1.

³⁶ Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶ μεθερμηνευόμενον Τῖδος παρακλήσεως, Λευΐτης, Κύπριος τῷ γένει, ³⁷ ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

a ch. 4. 34, 37.

b Luke 22. 3.
 & ver. 4, 9.

c Num. 30. 2.
 Deut. 23. 21.
 Eccles. 5. 4.

V. 1 Ἄνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτήμα, ² καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. ³ Εἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐνοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴ Οὐχὶ

34. κτήτορες χωρίων ἢ οἰκιῶν] They gave the price of their lands and houses—not the lands and houses themselves. Perhaps there was a reason for this—partly in the commission of Christ to the Apostles to go forth “into all the world,” and partly in the knowledge derived from the prophecies of Christ, that wars and public commotions were about to arise in *Judea*, and from a feeling that it was their duty to wean their affections from the things of the earthly Canaan, and to fix them on those of their heavenly inheritance. The zeal of the primitive Church is happily described by *Arator*, v. 389:

“—turba perennem
 Portatura crucem Dominumque secuta fidelem
 Sprevit agros, habitura polos; hæc nempe facultas
 Fortior est de parte magis conquerere totum,
 Et questum per damna sequi.”

35. πόδας τῶν ἀποστόλων] At the feet. Cp. v. 2. Among the Jews sitting was the attitude of teaching; and the Apostles are thus represented as sitting in the chair of teaching, as the instructors of the Church. Cp. xxii. 3, παρὰ τ. πόδας Γαμαλιήλ. Mat. xxiii. 2, ἐπὶ τῆς Μωσέως καθέδρας, κ.τ.λ., and Luke ii. 46.

In giving to the Apostles they gave to Christ, thus fulfilling the prophecy of Psalm cx. 3. (*Mede*.) What a striking contrast to the case of *Judas* in Matt. xxvii. 3—10!

36. Ἰωσήφ] So A, B, D, E.—Ἰωσῆς, *Elz*.

—Βαρνάβας—Τῖδος παρακλήσεως] The sense in which παρακλήσις is here used is explained below, xi. 23, Βαρνάβας—παρακλᾷ πᾶντας τ. π. τ. κ. προσμένει τῷ Κυρίῳ. He was the Son of Exhortation (on this Hebrew use of Τῖδος, see on Matt. ix. 15), and therefore his name is derived from תְּרוּחָה, *filius prophetae*. Cp. xiii. 1.

It is also added there, where Barnabas is called a Prophet, that this name which is here rendered Τῖδος παρακλήσεως was given him by the Apostles, probably at his baptism, soon after the descent of the Holy Ghost, when he was received into the Church of Christ. Perhaps also the word παρακλήσις was adopted to mark his mission from the *Paraclete*; for it is said that he was a good man full of the Holy Ghost (xi. 24).

This may suggest the question whether new names, ὀνόματα καινὰ (cp. Rev. ii. 17; iii. 12), were not commonly given at Baptism to those who were received into the Church; and whether the word ὀνομάτων may not therefore be used (Acts i. 15) with special significance for members of the Church,—“Christian or baptismal Names.”

Bp. Pearson here says: “Quando hic *Josephus* primum fidem Christi amplexus, non docent Sacre Literæ. Veteres autem eum unum ex LXX discipulis fuisse tradunt. *Clemens Alexandrinus* (Strom. lib. ii. c. 20), οὐ μοι δεῖ πλείονων λόγων παραθέμεν μαρτυρῶν τὸν ἀποστολικὸν Βαρνάβαν· ὃ δὲ τῆς ἐβδόμηκοντα ἦν, καὶ συνεργὸς τοῦ Παύλου. Quod et in septimo Hypotyposon, primo eum tradidisse testatur *Eusebius* (Hist. Eccles. ii. 1, unde et ipse i. 12), τῶν δὲ ἐβδόμηκοντα μαθητῶν κατάλογος μὲν οὐδεὶς οὐδαμῇ φέρεται· λέγεται γὰρ μὴν εἰς αὐτὸν Βαρνάβαν γεγονέναι.

“Sub hujus nomine extat Epistola tum Græcè tum Latine ex MSS. eruta. Sed neque Græca neque Latina integra sunt. Apparet autem hanc epistolam eandem esse quam veteres in manibus habuerunt. Multa enim ex illa citant *Clemens Alexandrinus*, *Origenes*, et *Autor Constit. Apostolicarum*, *Eusebius* eam inter Apocrypha numerat; *Nicephorus*, inter eas scripturas quæ ἀντιλέγονται.

“*S. Hieron* in Catalogo: ‘Barnabas Cyprius, qui et Joseph

Levites, cum Paulo gentium Apostolus constitutus, unam ad ædificationem Ecclesiæ pertinentem epistolam composuit, quæ inter Apocryphas Scripturas legitur.’ Et rursus in cap. xliii. Ezekiel: ‘Vitulum autem qui pro nobis immolatus est, et multa Scripturarum loca, et præcipue Barnabæ Epistola, quæ habetur inter Scripturas Apocryphas, nominat.’ Nemo certe fuit qui hanc epistolam Barnabæ non tribuerit, neque in ea quidquam apparet quod eam ætatem non ferat.” Cp. *Pearson*, *Vind. Ignat.* pp. 128, 186, 195, 585; *Tillemont*, *Mémoires*, i. p. 174 and p. 298; and *Hefele*, *Patr. Apost.* p. 1.

36, 37. Λευΐτης—ὑπάρχοντος αὐτῷ ἀγροῦ] Cp. Numb. xviii. 20 with Numb. xxxv. 1—8. Jerem. xxxii. 17. The case of Barnabas is mentioned here separately as a peculiar one: he was a Levite, and so connected with the Jewish Hierarchy, and entitled to receive tithe. The sacrifices therefore that he made in embracing Christianity, and in contributing to the needs of his fellow Christians, were more than ordinary, and gained for him justly the title which he bore. Besides, his deference to the Apostolic office is an intimation that the ministry of the Levitical Priesthood was now “ready to vanish away” (Heb. viii. 13), and that the Apostles and their successors in the Christian Church were henceforth to be regarded as the true Priests of the Israel of God. His submission was blessed by God, when he himself became an Apostle (xiii. 2). And thus in his person the Levitical priesthood passed by a spiritual transition into the Christian Church.

CH. V. 1. Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικί] As Adam with Eve his wife at the beginning.—“The woman is not without the man, nor the man without the woman” (1 Cor. xi. 11) in punishment for sin, or in blessing for obedience.

2. ἐνοσφίσατο] Something more than ‘kept back part of,’—it signifies *embezzled*, *purloined* (see Tit. ii. 10), *ἐκλεψεν* (*Gloss. Albert.*), robbed another of what was his property; and here the Person defrauded is God. The offerings made were made to God, and He Who was despoiled was God. See v. 3.

It is observable, the same word had been used by the LXX to describe the sin of *Achan*, Josh. vii. 1, ἐνοσφίσατο ἀπὸ τοῦ ἀναθέματος, which was a sin of sacrilege.

Similarly, the sin of which Ananias was guilty was sacrilege, and so *Augustine* considers it: “Detrahit de pecuniâ quam *ovocat Deo*” (Serm. 148), and *Ammonius* (in *Caten.* p. 85) calls it *λεποσυλία*, and so *Chrys.* here (Hom. xii.), and *S. Jerome* (Ep. 8), and *Æcumen.* here, and others. Cp. *Mede*’s learned and instructive Essay on this narrative (Works, Book i. Dis. xxvii. p. 115), and *Lord Clarendon* “On Sacrilege” (Tracts, pp. 211—217, in *Christian Institutes*, iii. p. 405).

The substance of the comments above cited may be earnestly commended in connexion with the awful history recorded in this chapter, to the consideration of those persons who have been, or may be, tempted to be guilty of a like sin, by robbing God in “tithes and offerings” (Mal. iii. 8), or in the matter of *Church Rates*. (See on Matt. xvii. 27.)

3. εἶπε δὲ Πέτρος, Ἀνανία—χωρίου] Thus showing that he (Peter) was enabled by the Holy Ghost to discern the spirits of men. (See above, iii. 4.)

—ψεύσασθαι σε τὸ Πνεῦμα] ‘fraude fallere’ (*Rosenm.*); ‘cum accusativo (Deut. xxxiii. 29. Ps. lvi. 3. Job vi. 10; viii. 18), aliquantò plus notat quàm cum dativo’ (*Benget*). Why thou permitted Satan to enter thy heart, and to tempt thee to endeavour to defraud the Holy Ghost, Who is in us the Apostles, and to Whom thou liest in lying to us; and to pur-

μένον σοὶ ἔμενε; καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. ⁵ Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. ⁶ Καὶ ἐγένετο φόβος μέγας ^{d Ps. 64. 9.} ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ⁶ Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν. ⁷ Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ⁸ Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε, Ναὶ τοσούτου. ⁹ Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, τί ὅτι ^{e ver. 2. Pa. 50. 18.} συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. ¹⁰ Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. ¹¹ Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας ^{f ch. 2. 43. & 19. 17.} τοὺς ἀκούοντας ταῦτα.

join a part of the purchase-money of the possession dedicated by thee to God?

4. οὐχὶ μένον] 'We did not covet thy money.' "Si nolles vendere, quis te cogeret? Si velles offerre dimidium, quis exigeret totum?" (S. Aug. Serm. cxlviii.)

— τί ὅτι] 'What is the reason that?' Cp. v. 9, and Luke ii. 49.

— οὐκ ἐψεύσω ἀνθρώποις] Thou hast not told a lie to us, but to God, Whom thou hast endeavoured to defraud; thou hast not lied to us, but to the Holy Ghost in us; Θεὸς οὖν τὸ πνεῦμα, Caten. p. 85. Cp. Greg. Nyss. Orat. de Filio et Spiritu Sancto. Jerom. in Isa. lxiii. Ambrose, de Spir. Sancto, iii. c. 10, cited by Lorinus and A. Lapide here, and Athanas. (de Incarn. p. 704). Greg. Naz. (p. 576), and Bp. Pearson on the Creed (Art. viii. p. 480), who says, "As certainly as the Apostles were men, so certainly was the Holy Ghost, in the esteem of St. Peter, God."

5. πεσὼν ἐξέψυξε] It is not said that St. Peter pronounced any sentence or imprecation upon Ananias (see Anonym. in Caten. p. 86, and S. Jerome's reply, Ep. 97, to the objections of Porphyry, who abused this Scripture as an occasion for charging the Apostle with cruelty), but that "he fell down and died." Almighty God was pleased to execute judgment without any human intervention. As Aug. says, "Spiritus Sanctus mendacem sic punivit." God thus punished robbery of Himself—*Sacrilege*. Porphyry's allegation (as Theophyl. observes) is an accusation against the Holy Ghost.

It is much to be regretted, that some Romish Divines, in their desire to claim the temporal sword for St. Peter, and for the Roman See, have given credit and currency to the objection of Porphyry. See note on Luke ix. 54, and cp. below, xiii. 11, the case of Elymas.

A Lapidé here is an honourable exception: "Fuit mors Ananias plaga à Deo inflictæ. Vox Petri fuit tantum occasio et causa instrumentalis occisionis, eaque non physica sed moralis."

Bp. Pearson observes on this point, "Crudelem in hac pœnâ S. Petrum fuisse clamabat Porphyrius, unde Veteres sæpe eam excusant."

"S. Hieron. Ep. 97, p. 792, 'Apostolus Petrus nequaquam imprecatur iis mortem, ut stultus Porphyrius calumniatur; sed Dei judicium prophetico spiritu annunciat, ut pœna duorum hominum sit doctrina multorum.'

"Ita S. Augustin. contra Parmenianum, lib. iii. c. 1. Casian. et Isidor. Pelusiota et ante ipsam Porphyrii objectionem Origenes (Comment. in Matthæum, tom. xv. § 15), οὐ Πέτρον γε νομιστὶν ἀνθρώπων τὸν Ἀνανίαν, ἀλλ' ἐκείνος οὐκ ἤνεγκε τὸν λέγοντα, καθικόμενον τῶν λόγων Πέτρον τῆς ψυχῆς αὐτοῦ, βασανιζόμενος τοσούτον ὥστε καὶ ἐκψύξαι."

God also showed by this signal visitation that the Holy Spirit was indeed in St. Peter and the Apostles, and had enabled them to read the heart of Ananias, and to reveal his secret deeds; and so He established their authority in the eyes of the Church. If the artifice of Ananias and Sapphira had been successful, and had become known, then it would have been imagined that the Apostles had been guilty of falsehood and hypocrisy in claiming divine inspiration for themselves, and that our Lord's promise to them had failed (John xvi. 13), and so the foundations of the Church would have been broken down.

It is observable, that at the first promulgation of God's laws, any breach of them has been generally punished in a signal and awful manner, for the sake of example and prevention of sin. So it was now in the case of Ananias on the first effusion of the Holy Spirit, and at the first preaching of the Gospel, "non crudelitate

sententiæ sed correctionis exemplo," says St. Jerome, Ep. 97. (Cp. S. Aug. c. Parmen. iii. 1, and Origen in Matth. Tract 8.) So it was in the case of Uzzah touching the ark when about to be placed on Mount Zion. (2 Sam. vi. 6—12.) So it was in the case of the man who gathered sticks on the Sabbath Day, at the first publication of the Decalogue. (Numb. xv. 32—36.) So, above all, it had been at the beginning, in the case of Adam and Eve.

Almighty God speaks audibly in His judgments upon sin once for all. He intervenes visibly in mercy, in order to prevent other transgressions, and so to save men's souls from sin and death. And having once spoken He holds His peace. He leaves these awful judgments—more awful because single—to be tests of men's faith, attention, and obedience; and for the most part He reserves subsequent transgressions for the Universal Judgment of the Great Day, of which these primary judgments have been a rehearsal, an earnest, and a warning. (See Chrys. here and Cassian.) Especially let the awful denunciations of Holy Scripture on the future punishment of *Uzzah* be remembered here. (Rev. xxi. 8, 27.)

Whether Ananias and Sapphira repented in the hour of death, and whether they incurred death eternal as well as temporal by their sin (see Aug. l. c.), would be presumptuous to inquire. The mysteries of Divine Judgment are inscrutable. Here is an exercise of humility. This we know, that there will be degrees of punishment and happiness in another world, and that "every one will be equitably dealt with." (Cp. Builer.) "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.)

6. οἱ νεώτεροι] called οἱ νεανίσκοι in v. 10, perhaps having an office in the Church. Cp. Blunt, p. 47. The word νεανίσκος is used for the military attendants of Abraham, Gen. xiv. 24.

— ἔθαψαν] Cp. v. 10, where it is said that Sapphira was buried by the side of her husband.

Why is it mentioned that they were buried?

(1) To show that they were really dead, and to anticipate an objection which scepticism would suggest that they only fell down in a swoon.

(2) To show that there was no feeling of personal vindictiveness on the part of the Apostles or the Church. A persecuting spirit in later times has mangled the dead body of those it has charged with heresy. It has even exhumed their bones (e.g. Wickliffe's) sleeping in the grave, and scattered them to the winds and waves. But Primitive Christianity warred not with the dead; it wound up the bodies even of Ananias and Sapphira in a funeral sheet, and committed them to a decent grave.

(3) On the Christian duty of burying the dead, see below, viii. 2.

9. οἱ πόδες] On this Hebraism, see Luke ix. 53. The Spirit in Peter hears the sound of their feet. St. Peter had read the heart of Ananias: he now foretells the future concerning Sapphira. In neither case does he execute judgment; but in both cases he shows that he is inspired by the Holy Ghost, and that his authority is ratified by God. See on v. 5.

11. ἐκκλησίαν] Hebr. קָהָל (whence Gr. καλέω, κλητοί, English call. See on Matt. xvi. 18). Here the Church of Christ is represented as already founded. Cp. above on ii. 47. Our Lord had spoken of His Church prophetically, and had used a word which St. Matthew represents by Ἐκκλησία to designate it (Matt. xvi. 18; xviii. 17). But it is not till after the day of Pentecost and the events recorded in the first four chapters of the Acts that the word appears to have been used to designate the Christian

g ch. 14. 3.
& 3. 11.

h ch. 2. 41.

i ch. 19. 12.

k ch. 4. 1. & 2. 6.

l ch. 17. 7.
& 16. 26.

m John 6. 68.

¹² *Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος·* ¹³ *τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·* ¹⁴ *μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·* ¹⁵ *ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὲς αὐτῶν.* ¹⁶ *Συνήρχετο δὲ καὶ τὸ πλήθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.*

¹⁷ *Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.* ¹⁹ *Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε,* ²⁰ *Πορεύ-*

Society then founded and constituted. Before that time we hear of *δυνάμεις* and *ἀδελφοί* (i. 15), *οἱ πιστεύοντες* (ii. 44; iv. 4). Cp. notes below, vi. 3; xi. 26. But henceforth the word *ἐκκλησία* is of frequent occurrence, viii. 1. 3; ix. 31. *αἱ ἐκκλησῖαι*, xi. 22; xii. 1, &c.

¹² *στοᾷ Σολομῶνος*] See above on iii. 2. The recollection of our Lord's Discourse delivered there may have supplied a special motive for resort thither. Cp. John x. 23.

¹³ *λοιπῶν*] Perhaps a temperate expression for the *Rulers*, as contrasted with the *laos*, as in v. 26, which was more courageous in professing Christianity (see the next verse) than their superiors, who had more to lose. So it had been with regard to Christ. See John vii. 48. Cp. 1 Cor. i. 20. 1 Cor. ii. 8. A change for the better takes place vi. 7.

On the sense of *κολλᾶσθαι*, to attach oneself and to cleave to, see Luke xv. 15. Acts ix. 26; x. 28.

¹⁴ *γυναικῶν*] St. Luke is careful to mention the extension of the privileges of the Gospel to *Women*. See above, i. 14, and cp. Introductory Note to St. Luke, p. 132.

¹⁵ *κατὰ τὰς πλ.*] along the streets. *Winer*, § 49, p. 356.

— *κραβάττων*] So A, B, D, and other MSS., which seems to be preferable to *κραβάτων* (*Elz.*), for the first syllable in 'grabātum' is short. See *Catull.* x. 22.

— *κἂν*] at least. 2 Cor. xi. 16.

— *Πέτρου ἡ σκιά*] From what is said in the verse following it would appear most probable that cures actually ensued. The act itself of bringing the sick and laying them in the streets showed *faith*, and it might please God to bless such an act in a special manner at that time, in order to give additional authority to the doctrine preached by St. Peter and the Apostles; and to show that they were in an extraordinary degree filled with the Holy Ghost recently poured out upon them on the Day of Pentecost.

There was no cause for fear lest the people should regard the Apostles as *sources* of divine power, and not as *channels*; for Peter and the rest took special care to obviate and remove any such supposition. See iii. 13; xiv. 15. They assumed nothing to themselves, and ascribed all their efficiency to Christ. Indeed, these signs of a special outpouring of divine effluence were proofs of Christ's Ascension, and were manifestations of His glory. They showed that He had received gifts to give to men; and that He had sent what He promised. These miracles therefore were confirmatory of the faith and courage of the Apostles. They showed that though absent from them in person, Christ was present in power (cp. Matt. xxviii. 20). Christ, when on earth, had shed forth divine virtue on those who touched with faith the hem of His garment (Matt. ix. 20; xiv. 36. Mark vi. 56. Luke viii. 44). And now that He was glorified in heaven He works by the shadow of Peter, and by handkerchiefs from the body of Paul (Acts xix. 12). So (says *Chrys.*) He fulfils His own prophecy, that they who should believe in Him when glorified should do greater works than He had done on earth (John xiv. 12), and shows that they who touch Him by faith in His Word and Sacraments, duly ministered in His Church, may receive divine virtue from Him in their immortal souls.

Besides, the incident related in these two cases is a remarkable proof of the reality of the *miracles* wrought by the Apostles. The works done by them must have made a great impression to have produced such a result. They were not done in a corner. The sick were carried into the broad streets (*πλατείας*), and they were brought from the neighbouring cities and were healed.

¹⁶ *πνευμάτων ἀκαθάρτων*] Another remarkable testimony against the *Sadducees*, now assailing the Apostles.

(1) The Sadducees said that there is no Resurrection. (Matt. xxii. 23.) Peter preached it, and proved his doctrine by miracles.

(2) They said there was "no Angel." (Acts xxiii. 8.) Peter was delivered by one (v. 19).

(3) They said there was no Spirit. Peter was inspired by the Holy Spirit; defeated the lie of Ananias, whose heart was filled with the Evil Spirit (v. 3), and casts out unclean Spirits.

So mercifully did the Holy Ghost confute error and teach the Truth. The following summary of some recent comments on St. Luke's narrative of the liberation of the Apostles, may serve to show that the same Spirit which animated the Sadducees in their persecution of the Apostles, is still actively at work in endeavouring to invalidate the truth of the narrative which the Holy Ghost has vouchsafed to the Church of their sufferings and deliverances: "Der historische Bestand der wunderbaren Art und Weise dieser Befreiung ist nicht zu ermitteln. Luk. berichtet das Factum in sagenhafter Ausschmückung; jeder Versuch aber, die Umstände dieses Befreiungsactes auf einen blos natürlichen Hergang zurückzuführen (ein Blitzschlag, oder ein Erdbeben habe die Thür geöffnet, oder, wie *Thies*, *Eck*, *Eichhorn*, *Seckerm.* u. *Heinrichs* wollen, ein befreundeter Mensch, etwa der Gefangenwärter selbst oder ein beherzter Christ, habe den Kerker aufgethan) altert ganz die Tendenz und das Wesen des Textes. S. *Storr* Opusc. III. p. 186 f. Auffallend bleibt, dass in den nachherigen Verhandlungen. V. 27 ff. nichts über diese Befreiung und deren Thatbestand vorkommt. Daraus ergibt sich die Unvollständigkeit des Berichts, nicht aber die Ungeschichtlichkeit der Thatsache selbst (*Baur*, *Zeller*), welche, wenn sie eine tendenziöse Erfindung wäre, gewiss auch im Verhöre mit angebracht worden wäre. Auch die scheinbare Nutzlosigkeit der Befreiung (denn die Apostel werden doch wieder festgenommen) zeugt nicht gegen ihre Wirklichkeit, da sie, zur Festigung und Erhebung des Glaubensmuthes der Apostel selbst reichend, schon hierin eine genügende ethische Bestimmung hat; dahingegen die Annahme, Christus habe durch seinen Engel dem Sanhedrin seine Machtlosigkeit darthun lassen wollen (*Baumg.* p. 108), nur dann hinreichenden Grund hätten, wenn der weitere Bericht dahin lautete, dass die Richter hier wirklich das Eingreifen himmlischer Macht in der Art der Befreiung erkannt hätten. *Lange* apost. Zeitalt. II. 2, p. 68, führt die Erscheinung auf einen *visionären* Zustand zurück; die Apostel seien befreit worden 'im Zustande des Geniuslebens, des zweiten Bewusstseins.' Das ist *ingelegt*." (*Meyer*, p. 107.)

¹⁷ *ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων*] they who were the sect of the Sadducees. On this use of *ἡ οὖσα*, see *Kühner*, G. G. 429. (*Meyer*.) The Sadducees were attached to Annas, in persecuting the Apostles, by their prejudice against the doctrine of the Resurrection. Ananias, afterwards High Priest, Son of Annas, and brother-in-law of Caiaphas, was a Sadducee. *Joseph.* Antiq. xx. 8: cf. Acts iv. 1; xxiii. 6.

¹⁸ *δημοσίᾳ*] The *public* prison; and therefore the evidence of the miracle of their release was more notorious. So the malice of the Evil One is overruled for the glory of Christ.

¹⁹ *ἄγγελος Κυρίου*] Lest it should be said that this was an earthquake, or other natural phenomenon, St. Luke adds the words which the Angel spake.

Lest also it should be thought by themselves or others that they either might not communicate with the officers of the Temple, or were in antagonism to them, the Angel commands them to go and preach *there*.

εσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ²¹ Ἀκούσαντες δὲ εἰσήλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. n ch. 4. 5, 6.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς. ²² Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέφοντες δὲ ἀπήγγειλαν ²³ λέγοντες, Ὅτι τὸ δεσμωτήριον εὗρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἐστῶτας πρὸ τῶν θυρῶν ἀνοίξαντες δὲ ἔσω οὐδένα εὗρομεν. ²⁴ Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους o ch. 4. 1. ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. ²⁵ Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. ²⁶ Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβούντο γὰρ τὸν λαόν ἵνα μὴ λιθασθῶσιν. ²⁷ Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς p ch. 4. 18. ²⁸ λέγων, Οὐ παραγγελία παρηγγείλαμεν ὑμῶν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ²⁹ Ἀποκριθεὶς δὲ q ch. 4. 19. ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. ³⁰ Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· r ch. 2. 24. & 3. 15. ³¹ τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν s Phil. 2. 9. H-b. 2. 10. Luke 24. 47. t John 15. 26, 27. ch. 2. 4. ³² καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

³³ Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλευόντο ἀνελεῖν αὐτούς. u ch. 7. 54.

³⁴ Ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀποστόλους ποιῆσαι, v ch. 22. 3.

^{21.} συνέδριον — γερουσία] Concerning the συνέδριον, see Acts iv. 5—7; xxii. 8; xxiii. 6, and on Matt. v. 22, and Winer, R. W. B. ii. pp. 551, 552.

The γερουσία included πρεσβύτεροι (see iv. 8; xxv. 15), who were elected from each tribe, and were associated with the seventy of the Sanhedrim. See *Seiden, Rosenm., and Kuinoel*.

^{23.} φύλακας] *Elz.* adds ἔξω, not in A, B, D, E.

— πρὸ] A, B, D have ἐπὶ, which may be the true reading.

^{24.} ὁ τε ἱερεὺς] A, B, D, *Vulg.* and other Versions omit these words, perhaps rightly; ὁ ἱερεὺς occurs nowhere else in N. T. for ὁ ἀρχιερεὺς.

— ὁ στρατηγὸς τοῦ ἱεροῦ] See Luke xxii. 52. Acts iv. 1.

^{28.} παραγγελία παρηγγείλαμεν] Cp. on iv. 17, ἀπειλὴ ἀπειλησάμεθα.

— τῷ ὀνόματι τ.—τοῦ ἀνθρώπου τ.] "This name," "this man," the Priests falter and stammer, and do not venture to pronounce the Name of Christ.

It has been alleged (e.g. by *Zeller*. See above, v. 16) that it is incredible that, after the miracle wrought for the deliverance of the Apostles, the Sanhedrim should continue to persecute them. And thence an exception has been taken against the veracity of St. Luke.

This objection would invalidate the whole of the History of the Gospel, and of the Old Testament also;

For example, see the confession made by the Sanhedrim (John xi. 47), "this man doeth many miracles," and yet they who say this are conspiring to kill Him Who wrought them.

Consider also the stoning of St. Paul at Lystra (Acts xiv. 19), after the miracle he had wrought there.

The solution of the question is to be found in the power of Satan over the human mind when it resists the evidence of truth, and is abandoned by the Holy Spirit, and left to itself.

Besides, from the dominion then exercised by Satan in the world, and showing itself in lying wonders, the evidence from miracles was not so potent as might be supposed. The miracles of Christ and His Apostles were ascribed to the same agency as

showed itself in Magic, Witchcraft, and Sorcery, even among the Heathen, and were confounded with their phenomena. (Cp. *Blunt Lectures*, p. 126.) See the prophecies of Christ and the Apostles as to the Latter Days.

Another reason has been suggested above, on iv. 2.

But why (it has been asked by *Zeller*) were the Apostles delivered from prison, if on the next day they were to be arrested and brought before the Sanhedrim? Was not the miracle in vain?

No; it was a part of the evidence that God was pleased to give to the Jews, and particularly to their Rulers, of the truth of the Doctrine preached by the Apostles. It was a probationary exercise of their faith. Doubtless, though some hardened their hearts, others were persuaded. And so the work of sifting of the Nation went on, till the wheat was made ready for the barn, and the chaff for the fire. Cp. *Baumgarten*, i. p. 121.

— καὶ βούλεσθε] The language of alarm, as *Chrys.* says, "Dost thou scourge¹, and yet fear? Insult, and yet tremble? Judge, and yet quake? So cowardly is sin."

He had forgotten that all the people had said (Matt. xxvii. 25), "His blood be upon us, and upon our children." (*Bede.*)

^{30.} ξύλου] Hebr. γρ. Cp. x. 39. Gal. iii. 13.

^{31.} ὑψωσε τῇ δεξιᾷ] You lifted Him up on the Cross (cp. John iii. 14). God raised Him to His own Right Hand. Cp. above, ii. 33.

^{33.} διεπρίοντο] 'dissecabantur' (*Vulg.*), 'tanquam serrá' = πικρῶς ἐχαλεπαινον (*Gloss. Alb.*).

^{34.} Γαμαλιήλ] The Master of St. Paul (Acts xxii. 3). Gamaliel the elder, the grandson of the famous Hillel.

It is observable that *three persons* bearing this name, Gamaliel, are mentioned in the Talmud, and all bear the name of *Rabban*, a title given only to four other doctors in Jewish history, and all were Presidents of the Council. (See *Lightfoot* and *Rosenm.* *Biscoe*, p. 77.)

These circumstances strengthen what will be said concerning *Theudas* in the following note.

¹ In Caten. here, p. 93, where for Σὺ βατίζεις καὶ σὺ φοβῇ read Σὺ μαστίζεις (see v. 40); the confusion arose from the similarity of β and μ in the MS.

³⁵ εἰπέ τε πρὸς αὐτοὺς, ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ ταῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν, ᾧ προσεκλήθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεκλύθησαν, καὶ ἐγένοντο εἰς οὐδέν. ³⁷ Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. ³⁸ Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ εἰσάγετε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται. ³⁹ εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό· μήποτε καὶ θεομάχοι εὐρεθῇτε.

w Prov. 21. 30.
Isa. 8. 10.
Matt. 15. 13.

x ch. 9. 5.
& 23. 9.

y ch. 4. 13.
z Matt. 10. 17.

a Matt. 5. 10—12.
Rom. 5. 3.
2 Cor. 12. 10.
Phil. 1. 29.
James 1. 2.
1 Pet. 4. 13—16.
b 2 Tim. 4. 2.

c ch. 9. 29.
d 11. 30.
e ch. 4. 35.

⁴⁰ Ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. ⁴¹ Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι. ⁴² πᾶσάν τε ἡμέραν, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. ¹ Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ δια-

³⁵ Θεοδᾶς] St. Luke has been charged with an historical error here (by Eichhorn, Credner, De Wette, Meyer, and even Neander), because it is related by Josephus (Antt. xx. 5. 1) that an insurrection was headed by Theudas, in the reign of Claudius and Procuratorship of Fadus, more than ten years after this speech of Gamaliel.

On the plea of this supposed error, others (Baur and Zeller) have proceeded to deny the historical veracity of the speech of Gamaliel altogether.

The inaccuracy would be more glaring,—if inaccuracy there were,—because it is asserted by Gamaliel that the revolt of the Theudas mentioned here by him was prior to “the days of the taxing,” which took place only about ten years after the Nativity of Christ. (See on Luke ii. 2.)

In fact, if the allegation of inaccuracy were true, St. Luke must have committed an anachronism of more than thirty years.

But there is no ground for such a surmise. The circumstances of the two cases are different: Theudas here has only about 400 followers, who προσεκλήθησαν αὐτῷ—a very gentle expression—Theudas in Josephus πείθει τὸν πλείστον ὄχλον.

If the Pharisee Josephus is to be believed when he writes of one Theudas, why should the Pharisee Gamaliel not be believed when he speaks of another? The name Theudas was a common Hebrew one (see Origen, c. Cels. i. 6, and Wetstein here), from תודא, confessor. Two persons bearing that name are mentioned by Lightfoot here (ii. p. 667). Indeed it is probably either the same name as Thaddæus and Judas (see Lightfoot and cp. Minter in v.); or, if it is a Greek name, it is identical with Θεόδωρος—a very common appellation. And if there were two Apostles at the same time bearing the name of Judas, and two also bearing the name of John, and if there were at least three persons of distinction, living nearly at the same time, bearing the name of the speaker himself, Gamaliel—why should any one be led, by the Critics above mentioned, to doubt the assertion, reported by St. Luke, that, in an age when such impostors were plentiful, there was more than one named Theudas within a space of forty years? Such doubts as these, however, have their use. They show, that there are many—of great reputation for critical acumen—who are in love with scepticism, and who doubt for doubting's sake. Their doubts are, therefore, of less value. They will have less weight with reasonable men. Thus Infidelity overleaps itself, and confirms the Truth.

—λέγων εἶναι τινα ἑαυτὸν] Some MSS. add μέγας (so also viii. 9) for λέγων εἶναι τις αὐτὸς μέγας. Very different was the language of Ignatius (ad Ephes. iii.), οὐ διατάσσεται ὑμῖν ὡς ὃν τις.

—προσεκλήθη] This reading is authorized—though not life-ratim—by the best MSS., A, B, C, D, E, H, none of which have προσεκλήθη, the reading of Els.

³⁷ Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς] Judas is called here a Galilaean, but Josephus (Antt. xviii. 1. 1) calls him ἄνδρα Γαυλανίτην. And if that were the only passage of Josephus in which Judas was mentioned, St. Luke would, doubt-

less, have been charged with an inaccuracy here also by some. But, fortunately, Judas is mentioned in another place by Josephus, and there he is called a Galilaean (Joseph. Antt. xx. 5. 2. B. J. ii. 8. 1).

Similarly, if Josephus had written more fully on the times preceding Judas, doubtless he would have mentioned another Theudas. See v. 36. In the present case, Gamaliel and St. Luke are confirmed by Josephus (Antt. xviii. 1. 1; xx. 5. 2. B. J. ii. 9. 1), and St. Luke's words “in the days of the taxing,” are happily explained by the fact recorded by the Jewish Historian, that, in the presidency of Quirinius, A.D. 6, when the Taxing, which had been only an ἀπογραφὴ, or Enrolment of names or Census at the time of the Nativity (see on Luke ii. 2), was followed up by an ἀποτίμησις, or levying of imposts and rates in money on the persons and property registered, Judas of Galilee (as he is called here and by Josephus, Antt. xviii. 1. 6, and xx. 5. 2), or Gaulanites (of Gamala, on s.e. of the sea of Galilee), arose in revolt, and said that “the ἀποτίμησις brought with it manifest slavery” on the people of God from a heathen power; and he excited the people to rise in defence of their freedom and religion.

The words of Josephus (Antt. xviii. 1. 1) are, παρὴν Κυρήνιος εἰς τὴν Ἰουδαίαν, προσθήκην τῆς Συρίας γενομένην, ἀποτιμησόμενος αὐτῶν τὰς οὐσίας . . . οἱ δὲ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν ὑποκατέβησαν . . . καὶ ἀπετίμων χρήματα. Ἰούδας δὲ, Γαυλανίτης ἀνὴρ . . . ἠρείκετο ἐκ' ἀποστάσει, κ.τ.λ.

⁴¹ μὲν οὖν] A very frequent formula in the Acts of the Apostles, with which the Author sums up what he has to say on the topic in hand, and prepares his readers for a transition to something else. See viii. 4; ix. 31; xi. 19; xv. 3; xvi. 5.

—ὑπὲρ τοῦ ὀνόματος] So A, B, C, D, and other MSS. Els. adds αὐτοῦ. A remarkable expression—“in behalf of the NAME.” Cp. v. 28. The NAME of JESUS in the Acts of the Apostles is what the NAME of JEHOVAH is in the Old Testament. See ii. 38; iii. 6. 16; iv. 10. 12. 30. Cp. ἡ δόξς, the WAY, ix. 2; xix. 9.

⁴² κατ' οἶκον] in their private oratory. See above, on ii. 46. —Ἰησοῦν τὸν Χριστόν] ‘Jesus the Christ;’ i. e. they preached Him as such.

CH. VI. 1. γογγυσμός] An example of evil made an occasion of good. The Church, guided by the Holy Spirit, grows by danger and difficulty. (Chrys.) “Ecclesiae proprium est, ut vincat, cum laeditur.” (Hilary, de Trin. vii.)

A prelude of Church-History. “Persecutiones primum passa est Ecclesia; deinde schismata.” (Lorin.)

—τῶν Ἑλληνιστῶν] Not Gentiles (Æcumen.), but Jews of the various διασπορὰ mingled with the Gentiles in Asia and Egypt (see above, on ii. 9, and below, ix. 29, and John xii. 20), and who spoke the Greek tongue, Ἑλληνιστὶ φθεγγόμενοι (Chrys., who contrasts them with the βαθεῖς Ἑβραῖοι), and did not use the original Hebrew Bible, but the Septuagint Version of the Old

κοινία τῇ καθημερινῇ αἱ χήραι αὐτῶν. ² Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. ³ Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν ^{e ch. 16. 2.} μαρτυρουμένους ἑπτά, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσωμεν ^{1 Tim. 3. 7, 8, 10.} ἐπὶ τῆς χρείας ταύτης· ^{f 1 Tim. 4. 15.} ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου ^{g ch. 8. 5, 26.} προσκαρτερήσωμεν. ^{h 21. 8.} Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ^{h ch. 11. 24.} ἐξελέξαντο Στέφανον, ἄνδρα ^{i ch. 8. 5, 26.} πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ ^{h 21. 8.} Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον

Testament. See *Grot.* and *Valck.*, and *Glass.*, Phil. 8. p. 149, and particularly *Lightfoot's* excellent note here (ii. pp. 658—662), in which he gives numerous examples of rivalries and jealousies on the part of the Ἑβραῖοι, disparaging the Hellenistic language, literature, and population. (Cp. John vii. 35, also *Biscoe*, pp. 85—91.)

On the other hand, some of the most learned Hellenistic Jews (a. g. Philo) did not know Hebrew. Cp. *Howson*, i. pp. 47. 83.

— τοὺς Ἑβραίους] The Jews specially of Palestine, who spoke the Syro-Chaldaic tongue, and read the Scriptures in Hebrew or in Chaldaic paraphrases, and who claimed to themselves special privileges on account of their Hebrew extraction. Cp. 2 Cor. xi. 22, Ἑβραῖοι εἰσι; καὶ γὰρ. Phil. iii. 5, Ἑβραῖος ἐξ Ἑβραίων.

2—8. προσκαλεσάμενοι οἱ δώδεκα τὸ πλῆθος] A pattern of the true principles of Church-Polity. The Twelve convene the πλῆθος, or People, and propose what is to be done; the People approve the proposal (v. 5), and elect seven persons, who are presented to the Apostles, and ordained by them. Cp. *Hooker*, Eccl. Polity, VIII. vii.

— οἱ δώδεκα] The Twelve Apostles therefore were still at Jerusalem. Cp. viii. 1.

2. οὐκ ἄρεστόν] “non est placitum” (*Pagnin.*), “non placet” (*Rosenm.*); the Apostles omit ἡμῶν in modesty. Cf. v. 5, ἤρεσεν, and xii. 3, and John viii. 29.

— τραπέζαις] Not for money-changing (as Matt. xxi. 12. Luke xix. 23), but public tables of the Church; for εἶχον ἅπαντα κοινῶ (ii. 44; iv. 32), at which the widows were fed. Cp. the use of τράπεζα, Acts xvi. 34. 1 Cor. x. 21. The daily ministrations did not consist in distributing money, but food.

It is probable that the Holy Eucharist was administered at these daily repasts. See *Bp. Pearson* here, who observes that these τράπεζαι were partly common and also sacred: “hoc est, in communi convictu sacramentum Eucharistiae celebrabant.”

3—6. ἐπισκέψασθε οὖν—καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας] Up to this time there were two Orders of Ministers in the Church,—ἀπόστολοι καὶ πρεσβύτεροι (see on Luke x. 1); now, under the direction of the Holy Ghost, the Apostles institute a third—that of Deacons.

The institution of this Order arose from an occasion of a secular kind, though not altogether so; for the τράπεζαι were in some respects sacred (see on v. 2); and, as *Bp. Pearson* here observes, the office to which these seven were appointed was not only economical but ecclesiastical. They were chosen and ordained to a sacred function. Men full of the Holy Ghost and wisdom were chosen (v. 3), and they were ordained with prayer and laying on of hands of the Apostles (v. 6); and having been so chosen and ordained, they performed the sacred functions of baptizing and preaching the Word (Acts viii. 36. 38), and they are distinguished from the Apostles in that they could not administer Confirmation (viii. 14, 15). See also *Dr. Whitby's* note here, p. 440.

On the necessity of the Order of Deacons, as well as of Bishops and Presbyters, to the due constitution of a Church, *S. Ignatius* says, ad Trallianos 3, πάντες ἐντροπέσθωσαν τοὺς διακόνους... καὶ τὸν ἐπίσκοπον... τοὺς δὲ πρεσβυτέρους χωρὶς τούτων ἐκκλησία οὐ καλεῖται.

These Seven are not here called by the name which the Church in, and ever since, the time of the Apostles, has assigned to the third Order of Ministers, viz. the name of Deacons.

But this is according to the ordinary manner of the writer of the Acts of the Apostles. We do not hear of the imposition of the word *Ecclesia* on the Society of believers (see above, ii. 47; v. 11; and on the word *χριστιανοί*, xi. 26). But the Society is formed first, and then a name (not a new word, but one already in use in the Greek language) is used in speaking of it.

So it was with all the three orders in the Church. First the thing existed; there was no display made in giving it a name—but a word is used to describe the thing, as already received and practised in the Church. A striking instance of this may be seen in the first mention of πρεσβύτεροι, xi. 30, where we find that

they have been already installed, and were exercising authority in the Church, before we have ever heard of their name.

So it is here. Seven men are appointed, and it is said, not without some prophetic intimation of their future name, that their office is διακονεῖν, (v. 2) διακονεῖν τραπέζαις. The manner of their election and ordination is carefully described; their functions and acts are recorded. And so the matter rests for a time. But when we come to read the Epistles of St. Paul we find an order of the Church in well-defined existence, and with functions fully recognized—and that Order is there called, by a name then generally known, the Order of Deacons (Phil. i. 1. 1 Tim. iii. 8. 12), and that Order can be traced downward from those Epistles through the writings of the early Fathers, e. g. *Ignat.* Eph. 2, *Mag.* 2, *Trall.* 2, where he says that “Deacons are not merely ministers of food and drink, but servants of the Church of God;” *Philad.* init. and 10, 11; *Polyc.* Phil. 5; *Mart. Ignat.* 3; *Justin M.* Apol. ii. p. 92; *Origen* in Matt. xxi., who says, “we learn from the Acts of the Apostles that Deacons preside over the Tables of the Church.” Cp. *Basili.* ii. 306, περὶ διακόνων. *Jerome*, ad Evangel. Epist. 101, p. 803; *Tertullian*, de fugā, c. 11: *S. Cyprian*, Ep. 65. See *Bingham*, Book ii. chap. xv. and the remarks of *Hughes*, Dissert. Proem. in *Chrys.* de Sacerdot. p. lxxi.

No other time has ever been assigned for the appointment of Deacons than the occasion which is described in this chapter, and which has been regarded from ancient times as the date of their institution. See for example, *S. Iren.* i. 27, who calls Nicolas one of the Seven “qui primi ad diaconium ab Apostolis ordinati sunt.” As *Bp. Pearson* says here, “ἀπὸ τοῦ διακονεῖν dicti sunt διάκονοι, de quibus saepe in Epistolis Apostolicis legitur; quorum officium nullibi quàm in hoc loco (Act. vi. 1) legitur institutum. Ut autem hi septem viri Apostolis adjuncti sunt in procurando ministerio quotidiano, ita in primitivā Ecclesiā Diaconi semper Episcopis Apostolorum successoribus adjuncti sunt.”

Accordingly the CHURCH OF ENGLAND, which declares that “it is evident unto all men, diligently reading the Holy Scripture and ancient Authors, that from the Apostles’ time there have been these Orders in Christ’s Church,—Bishops, Priests, and Deacons” (Preface to the Ordinal), says, in the heading of this chapter in the Authorized Version, that “the Apostles appoint the office of *diaconship* to seven chosen men, of whom Stephen, a man full of faith and of the Holy Ghost, is one;” and in her office for the Ordering of Deacons she says, that “God did inspire the Apostles to choose into the Order of Deacons the first martyr St. Stephen with others;” and she appoints the beginning of this chapter of the Acts to be read as an Epistle at the Ordering of Deacons. Cp. *Hooker*, V. lxxviii. 5, and *Bp. Andrewes*, Sermon. iii. p. 66, on Acts ii. 42, and Letter to De Moulin, p. 168.

3. ἐπτά] Not that the number of Deacons was to be limited to seven (cf. *Euseb.* vi. 43), but probably as being a sacred number, and perhaps as indicating the completion of the Ecclesiastical Orders; and, with reference also to the Sevenfold gifts of the Spirit (Isa. xi. 2).

5. Στέφανον, κ.τ.λ.] The names here of the Seven are Hellenistic, and show a deference to the desires and needs of the Ἑλληνιστῶν (v. 1).

St. Irenaeus (iii. 12) says that “Stephanus electus est ab Apostolis primus Diaconus,” and *S. Aug.* (Serm. 300) observes that St. Stephen is named first among the Deacons, “Sicut inter Apostolos Petrus”—a significant intimation of his view of the nature of St. Peter’s Primacy.

— Φίλιππον] The Evangelist, Acts xxi. 8. Cp. viii. 5, 6. 12. 26—40. *Tillemont*, ii. p. 30. 226.

The Acts of the two first-mentioned Deacons, Stephen and Philip, are hereafter described in this book (chaps. vi., vii., and viii.) as specimens of what was done by the Diaconate in primitive times, and as an example to Deacons of all times; in the same way as the Acts of the two Apostles, Peter and Paul, are described in this Book as specimens and examples also.

— Νικόλαος] Holding the last place in the catalogue, and

k ch. 8. 17.
& 13. 3.

l ch. 12. 24.
& 19. 20.
John 12. 42.

m Luke 21. 15.

n 1 Kings 21. 10,
13.
Matt. 26. 59, 60.

o ch. 25. 8.
Dan. 9. 26.

p Exod. 31. 30,
35.

προσήλυτον Ἀντιοχέα, ⁶ οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσεύξα-
μενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

⁷ Καὶ ὁ λόγος τοῦ Θεοῦ ἡῤῥαυε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν
ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

⁸ Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα
ἐν τῷ λαῷ. ⁹ Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης
Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας,
συζητοῦντες τῷ Στεφάνῳ. ¹⁰ καὶ οὐκ ἴσχυον ἀντιστηναι τῇ σοφίᾳ καὶ τῷ
πνεύματι ᾧ ἐλάλει. ¹¹ Τότε ὑπέβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ
λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσὴν καὶ τὸν Θεόν. ¹² συνεκίνησάν τε
τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς. Καὶ ἐπιστάντες συνήρ-
πασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον, ¹³ ἔστησάν τε μάρτυρας ψευδεῖς
λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ
αἱεροῦ καὶ τοῦ νόμου. ¹⁴ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζω-
ραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν
ἡμῖν Μωϋσῆς. ¹⁵ Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ
συνεδρίῳ ^p εἶδον τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἀγγέλου.

VII. ¹ Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ἔχει; Ὁ δὲ ἔφη, Ἄνδρες

charged with heresy and licentiousness by *S. Irenæus* (i. 27), *S. Hippol.* (*Philosophumena*, p. 259), and by *Tertullian*, *S. Hilary*, *S. Jerome*, and others. See *Tillemont*, *Mémoires*, ii. 20 and 223, and identified by them with the leader of the Nicolaitans, *Rev.* ii. 6. 14, 15.

It has been supposed by some that the word *Nicolaitans* in the Apocalypse is only a Greek accommodation to the Hebrew *Balaam*, נִבְלָא, from root נָבַל, *dominatus est*, or נָבַל, *devoravit*, and *cp. populus*. The charges against Nicolas have been denied by *Clem. Alex.* *Strom.* iii. p. 436. *Cp. Euseb.* iii. 29.

If they are true, then the case of the last in the list of the Seven Deacons may convey similar instruction to that suggested by the last in the list of the Twelve Apostles. See on *Matt.* x. 4.

— *προσήλυτον*] Hence it is clear that *Proselytes* as well as born Jews were now admitted into the Church. It is probable that St. Luke himself was also "a Proselyte of Antioch."

On the providential dispensation traceable in the existence of the class of *Proselytes of the Gate*, as a preparatory provision for the extension of the Gospel, see the excellent remarks in *Bp. Pearson's* *Concio*, p. 32.

6. ἐπέθηκαν α. τ. χεῖρας] "Ordination" (says *Ammon.*) "is accompanied with Prayer and Laying-on of hands, and so the dignity of the *Diaconate* was given at the beginning; and this custom is still observed."

They were ordained with Prayer. Ordination consists in this. The hand of him who ordains is laid upon the head of him who is to be ordained; but the whole effect of the act is from God. (*Chrys.*)

"Precibus impositio manuum accedebat, more Judæorum (*Num.* xxvii. 23), ut demonstrarent *δεικτικῶς* pro quo precarentur, et cui bona apprecarentur, et quem sisterent Deo. Hinc fluxit ille ritus, quem Græci *χειροτονίαν*, Latini *Ordinationem* vocant. Quod enim hic fecerunt Apostoli, idem Episcopi postea, tum in *Presbyteris*, tum in *Diaconis*, ordinandis." (*Rosenmüller.*)

7. ὁ λόγος ἡῤῥαυε] Good elicited from evil. There had been a murmuring (v. 1), but it was made the occasion of fresh growth in the Church. Such is the History of the Church, guided by the Holy Ghost. She derives strength from opposition. One of the most instructive characteristics of the Acts of the Apostles is its frequent record of the Victories achieved by her over evil and from it.

— ὄχλος τῶν ἱερέων] The number of Priests who returned from Babylon was 4239 (*Ezra* ii. 36); it would probably be greater now. (*Alford.*)

8. χάριτος] So A, B, D, and others. *Elz.* πίστους.

9. Λιβερτίνων] The Talmudists reckon 480 different Synagogues at Jerusalem. *Lightfoot*, i. p. 362; ii. p. 664.

St. Luke distinguishes the name of this Synagogue from the following names which are geographical, by prefixing the words τῆς λεγομένης. If the word *Libertini* had been designed, as some suppose, to describe the inhabitants of a country, he would hardly have described them as he does. The *Λιβερτινοί*, *libertini*,

were Jewish freedmen of Rome and Italy, *Ῥωμαῖοι ἀπελευθερωθέντες* (*Chrys.*), descendants of some who had been carried away captive to Rome by Pompey. See *Philo*, *legat. ad Caium*, ii. p. 568, who mentions many Jews inhabiting the Transiberine region at Rome; and adds that *Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες*. *Tacitus*, *Annal.* ii. 85, speaks of "quatuor Millia *libertini* generis, *Judaica* superstitione infecta." *Cp.* below, xviii. 2; xxviii. 17.

— *Κυρηναίων καὶ Ἀλεξανδρέων*] A fourth part of the population of Cyrene consisted of Jews (*Joseph.* *Antt.* xiv. 7, 2; xvi. 6, 1), and three of the five districts of *Alexandria* were occupied by them. *Joseph.* *Ant.* xiv. 7, 2; xiv. 10. 1; xix. 5, 2. (*Meyer.*)

Perhaps we may explain the presence of these Hellenists at Jerusalem at this time, by the supposition that it was now some great Festival,—perhaps the Passover,—when they came up to Jerusalem; and when many of the Jews would be in a more excited state of zeal for the Law, and against the Gospel.

— τῶν ἀπὸ Κιλικίας] Perhaps *Saul* of Tarsus, in *Cilicia* (xxi. 39; xxii. 3), was among them. *Cp. Wieseler*, p. 63.

— Ἀσίας] namely, *Proconsular Asia* or *Lydia*, and its neighbourhood, of which *Ephesus* was the *μητρόπολις*. See above, ii. 9.

12. εἰς τὸ συνέδριον] The Sanhedrim, consisting of *ἀρχιερεῖς*, *πρεσβύτεροι*, and *γραμματεῖς*, and usually assembled under the presidency of the High Priest, sat in the *conclave*, or chamber called *גזית* (*Gazit*), on the south side of the Temple. Whether it continued to sit there at this time is not certain. The members of the Council were arranged in a semicircle, the President occupying the seat in the middle point of the curve. See the authorities in *Winer*, ii. p. 552.

13, 14. ὁ ἄνθρωπος οὗτος—Μωϋσῆς] A similar charge had been made against Christ, *Mark* xiv. 56. 58. *Cp. Matt.* xxvi. 61. *John* ii. 19. 21.

This accusation is the clue to the interpretation of St. Stephen's speech in the following Chapter.—*Elz.* adds *βλάσφημα* after *ῥήματα*, but it is not in A, B, C, D.

— Μωϋσῆς] emphatic; and as such reserved for the last word in the sentence.

15. πρόσωπον ἀγγέλου] O prima ovis, pugnans in medio luporum, sequens, non adhuc perveniens ad Dominum; et jam amicus est Angelorum! Quam manifestè familiaris Angelis erat amicus, qui in medio luporum ut Angelus parebat. Cœpit tanquam *Sole illustratus Justitiæ* its splendore, ut humanam speciem non haberet ipsis inimicis. *Serm.* 214, in *Append. Aug.* v. p. 2900. For *Serm.* on his Martyrdom, cf. *ibid.* pp. 2892—2911, and *Augustin.* *Opera*, *Serm.* 314—319, and *S. Iren.* iii. 12. *Gregor. Nyss.* de *Stephano*, iii. p. 357. *Asterius*, *Orat.* xii. p. 288. *Tillemont*, *Mémoires*, pp. 1—4.

CH. VII. 1, 2. ὁ δὲ ἔφη] PRELIMINARY NOTE on the Seventh Chapter.

The SPEECH of ST. STEPHEN before the Jewish Sanhedrim

ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ² Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν
Ἀβραάμ, ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν.

at Jerusalem, may be regarded as the first Christian "Apologia contra Judæos."

On this Oration it may be premised,

First, that it cannot be understood unless it be regarded as the language of the HOLY GHOST (see vi. 10; vii. 55), speaking by the mouth of St. Stephen, and replying, not only to the *words*, but also to the *thoughts* of his hearers. It is full of *indirect* and *allusive* refutations of Error, and of similar assertions of Truth, concerning Jesus Christ, Who is always present to the *mind* of the speaker, though he does not once mention His Name, till at length it bursts forth in his dying ejaculation, "LOAN JESUS, Receive my spirit" (v. 59).

This speech is of inestimable value, as a divinely-inspired Summary of the Old Testament History; and as a divinely-inspired *Commentary* upon it; and as teaching the world, on the authority of the Holy Ghost, how that History is to be read; especially with regard to Christ and Christianity.

St. Stephen, the Hellenist and Deacon of the Christian Church, is arraigned before the Jewish Sanhedrim, who would have restrained God's favours to particular *persons* (viz. themselves and their own nation) and to a particular *place*, viz. Jerusalem. They charged him with contempt of the Temple and Law, which were confessedly of Divine Institution; and with asserting that Jesus of Nazareth would destroy their Holy Place, and "change those customs" which Moses, the Lawgiver delegated by God, had delivered to them (vi. 14). St. Luke distinctly says that these charges were false (see vi. 13); and St. Stephen retorts them on his accusers.

The following is a PARAPHRASE of the Speech:—

St. Stephen shows that the presence and grace of God is not limited to Judæa; that the "God of glory appeared to Abraham, our Father;" and thus St. Stephen affirms that he himself,—a Christian, is a *son* of Abraham (see also *vs.* 11, 12)—God, he says, appeared to Abraham, not in Judæa, but when a stranger in a *heathen* land, Mesopotamia; Abraham was, in fact, a foreigner. And in *this* land, Judæa, which they regarded as the special abode of God, Almighty God appeared to Abraham *before* any Temple existed, or any sacrifice was offered at Jerusalem (*Chrys.*), and did not give to Abraham, "the friend of God," "the father of the faithful," even—"so much as to set his foot on." God said, also, that the promised seed would be *foreigners* in a *strange* land, and be in bondage there; and that afterwards they would come out and serve God in this place.

All these promises, he shows, were independent of, and prior to, the *Levitical Law*. They were made *before* Abraham received the seal of *circumcision*, by which Infants of eight days old were admitted into covenant with God under the Law (v. 8).

He then shows that the *practice* of particular *persons*, especially of their own ancestors and of themselves, is no safe measure and rule of what is *right in the eyes of God*; and thus he tacitly replies to their imaginations, that *because Jesus of Nazareth*, claiming to be the Messiah, had been rejected and put to death by *themselves*, the seed of Abraham, the favoured People, the ministers of God's Temple, *therefore* Jesus was *justly* condemned and punished. For, says St. Stephen, the Patriarchs themselves, being filled with envy, sold Joseph their brother into Egypt¹; as you for envy delivered Christ to Pilate (Matt. xxvii. 18). They rejected Joseph as you rejected Jesus.

But God was with Joseph as He was with Jesus. He delivered Joseph from all his afflictions, as He delivered Jesus from the grave; He made Joseph ruler of Pharaoh's house, as He has exalted Jesus with His own right hand to be ruler of His Church and of the world. And when a great dearth and famine came on the land, then Joseph—the despised and rejected Joseph—sold by his brethren the Patriarchs, in whose name you glory so much, Joseph—not in Judæa, your favoured land—no, but in Egypt, *heathen* Egypt—he fed Jacob and the Patriarchs there. And in due time—not at first—he was made known to his brethren; as you in God's good time and by His grace may look on your brother whom *ye* have *pierced* (Zech. xii. 10), and who fed the *bodies* of five thousand with a word, and Who in His Word and Sacraments is providing for the immortal souls of all true Israelites, in what you regard as little better than a *heathen* Egypt, viz. the *Christian Church*, now open to you and to *all nations*, who hunger for the bread of life; and so all the world may be reconciled and meet together in a fraternal embrace in the true Joseph, Christ Jesus.

¹ In this Paraphrase certain points of allusion are *expressed* which may be justly supposed to have been in St. Stephen's mind, and to have suggested the topics of his Speech, though they are not explicitly developed in it. If they had been *expressed*, he would have

Jacob and the Patriarchs died—not in Canaan, but in Egypt—and the bones of the Patriarchs were taken from Egypt and were buried, not in Egypt it is true, but yet not in *Machpelah* at Hebron, the royal, priestly city in *Judæa*, where those of Abraham, Isaac, and Jacob lie. And therefore, although it be very fitting that those of the same family should be buried together,—yet do not imagine that the sanctity and blessedness of a peaceful death and burial is *limited* to a particular spot. No; the bones of the Patriarchs themselves were taken to a place which you now abhor, and to which you now give an opprobrious name (see on John iv. 5)—*Sychem*—not a Jewish city—but in the hands of those with whom you will have "no dealings" (John iv. 9)—the *Samaritans*.

That place itself, *Sychem*, was originally the property of heathens. It was not an inheritance of Abraham; he had no inheritance in Canaan, but it was *purchased* by him for *money* of those who were uncircumcised. (See v. 16.)

In course of time Moses, our great Lawgiver, was born, and was *exceeding fair* (v. 20), as Christ is fairer than the children of men (Ps. xiv. 3). Moses was not born in Canaan, but in Egypt, and he did not scorn to be a learner in all the wisdom of that country (v. 22); and so was an example to you, who despise all foreign learning, especially the Hellenistic literature.

The Holy Spirit, speaking by St. Stephen, now proceeds to answer their *thoughts* concerning Christ, by reference to the history of their own divinely-appointed Lawgiver *Moses*. In speaking of Moses he tacitly refers to Christ; and while we hear what he says of Moses, we may understand him as speaking of Christ.

When forty years were fulfilled, he came to visit his people, as Christ after forty days was presented in the Temple, and is come in the fulness of time to visit you; and when he saw an Israelite in distress he delivered him, as Christ has delivered those who were afflicted and oppressed by the devil (Acts x. 38). But his brethren understood not his mission; as Christ came to His own and His own received Him not (John i. 11). And when Moses would have reconciled them they resented it, and said, "Who made thee a Ruler and a Judge over us?" And so you have dealt with Christ, Who desired to unite all God's children, Jews, Samaritans, and Gentiles, in one,—and you have said of Him, "We will not have this man to reign over us." (Luke xix. 14. John xix. 15.)

When forty years more were passed, Moses came forth from the wilderness, as Christ came forth from the forty days' fast in the desert, and began his ministry with a visible mission from God, Who sent him by the hand of the *Angel* of His presence (Christ Himself) in the fire of the Bush, the type of His Church, *not* always triumphant in this world, but often tried in the furnace of affliction, and yet never consumed. Therefore do not suppose that because Christ allowed Himself to be afflicted by you, and because *His Church* is now persecuted by you, therefore He is not God. Do not imagine that *Jerusalem* is the only place which is holy in God's sight. No; the Bush, the type of God's Church, was on *holy ground*, though it was not in Judæa, but in the *wilderness* of Mount Sina in Arabia (v. 33). The whole world is the field, the Church. (Matt. xiii. 38.)

Your Fathers rejected Moses, and you have crucified Christ. Yet Moses was a deliverer appointed by God (v. 35). Moses was "mighty in words and deeds," and so was Christ; Moses wrought wonders in Egypt and in the Red Sea, and in the wilderness. Christ has wrought greater wonders in delivering you from a worse bondage, and drowning the enemies of our souls by Baptism in the Red Sea of His blood; and He is ever working wonders during the whole pilgrimage of His Church in the wilderness of this world. Moses foretold that *another* Prophet should arise from among them like unto himself, that is, in human form; like Him in acts, and like Him in being *resisted* by those whom He came to save. (*Chrys.*) "Him shall ye hear" (v. 37). That Prophet *has* risen among you. In rejecting *Him* ye have despised Moses, of whom you boast. Not *I*, but *you*, have spoken blasphemous words and have done blasphemous deeds "against Moses, and against this place and the Law." Moses was with the Church in the wilderness. So Christ is ever with His Church in her journey to the heavenly Canaan. He was with Moses then (v. 38. 1 Cor. x. 3–5). Your fathers resisted Moses, and in tempting him they tempted Christ (1 Cor. x. 9). Moses received the lively oracles of God's Holy Word to give to you. Christ has authorized that Word; He is the living Word of God.

Your fathers would have returned to heathen Egypt, the

been stopped by his hearers. But he spoke to Posterity and the World; and we by the light of the Gospel are able to understand his allusions, which were not clear to them.

a Gen. 12. 1.

b Gen. 12. 5.

³ καὶ εἶπε πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἂν σοι δείξω. ⁴ Τότε ἐξελθὼν ἐκ γῆς

land of bondage; they made a calf even in Horeb, where God gave the Law. God has witnessed against them by the mouth of His Prophet (Amos v. 25. Cp. here, *vv.* 43, 44). Did you offer sacrifices to Me? No; but (*καὶ*, *vv.* 43, 44) you preferred the Tabernacle of Moloch to My Tabernacle, and the Star of your God Remphan, to the Pillar of Fire and the Cloud. He therefore threatened to carry them into captivity beyond Babylon.

God vouchsafed all these revelations to Abraham, Joseph, and Moses, at a time *before* even the Tabernacle existed; *ἐν τῇ οὐδαμοῦ ναβ, οὐδαμοῦ θυσίᾳ*. (*Chrys.*) That Tabernacle was made from a pattern in the heavens, anterior to all God's revelations; and God in His love and mercy vouchsafed to lead you into this land by Jesus the Son of Nun, the type of the true Jesus, the Saviour of the world.

God vouchsafed His favour to David while as yet no Temple stood. The Temple of which you boast, saying, "The Temple of the Lord, the Temple of the Lord" (Jer. vii. 4), was *not* built by David, "the man after God's own heart," but by Solomon, whose heart was turned away from God to worship idols. God was pleased to place His Name at Jerusalem, and to show His Glory in the Temple of Solomon; yet He declares by His prophet (Isa. lvi. 1), that "Heaven is His Throne: what House will ye build Me? hath not my hand made all these things?" His Temple is the Universe.

Ye who boast of your Circumcision are uncircumcised in heart and ears. Ye who call yourselves the children of the Prophet, "Which of the Prophets have ye not killed?" (Matt. xxiii. 27.) Ye are always rebelling against the Holy Ghost, Who spake by them; and you have betrayed and murdered the Just One, whose coming they foretold. Ye who make your boast of the Law, and accuse me of blaspheming it, *we* who acknowledge it to have been given by the ministry of Angels, and honour it as such, ye have received that Law, but have not kept it.

As to the language in which this speech was delivered, it may, perhaps, have been Greek (so Meyer and others). From Acts xxi. 40; xxii. 2, it appears that St. Paul's audience at Jerusalem were agreeably surprised when St. Paul addressed them in Hebrew. They expected that he would speak in Greek: St. Stephen was a Hellenist, and almost all his references to the Old Testament are to the LXX Version. And the use of the Greek tongue in proclaiming the Gospel to the Jewish Sanhedrim would seem to be in accordance with the purport of his speech, which was, to show that God's favour was not limited to the Hebrew Nation.

On the other hand, it may be observed, that St. Stephen would be desirous to conciliate his auditory and to consult their feelings, which were not favourable to Hellenism, and to show them that he revered the language in which the Ancient Scriptures, to which he refers, were written; and that standing, as he was, arraigned of despising the Law of Moses, he would comply with their reasonable prepossessions, and become, as St. Paul afterwards did—of whom he was the forerunner—"a Jew to the Jews." (1 Cor. ix. 20.)

The use of the Hebrew tongue by St. Paul at Jerusalem, in a speech beginning with the same words as St. Stephen's, i.e. addressed to the *πατέρες* as well as *ἀδελφοί* (xxii. 1), renders it probable that St. Stephen also spoke to the Sanhedrim in Hebrew; and perhaps this may have been one reason why they listened so long to his address.

There is an expression at its close which seems to confirm this opinion, *θεσπὶ τοῦς οὐρανὸς ἀνεγγόμενος*, v. 56. The word *οὐρανὸς* in the singular occurs about sixty times in St. Luke's Gospel and the Acts of the Apostles. But there are scarcely two or three passages where *οὐρανοί* in the plural is used. The only one in the Acts is ii. 34, in a speech addressed by St. Peter to the men of Israel (v. 22), probably in Hebrew. The plural of *οὐρανὸς* is the Hebrew *שָׁמַיִם*; and if Stephen had spoken in Greek, he would probably have used the singular, or St. Luke, according to his custom, would have used that number, and not the plural.

¹ For instance, *De Wette* says (in the third edition of his Commentary on the Acts, Leipzig, 1848, p. 68), "Auffallend sind die vielen historischen Fehler, welche sich am leichtesten einem unvorbereitet Sprechenden zuschreiben lassen." On v. 16, he says, "hier sind zwei Fehler."

Meyer concurs in the allegation of historical errors, but says that they are not surprising. "Die historischen Verirrungen bei dem in Drange des Augenblicks extemporirten Vortrage gar nichts Auffallendes haben." (*Meyer*, p. 131, 3rd ed. 1854.) And on v. 1, "Ste-

Dr. Lightfoot does not hesitate to say (ii. 662), that St. Stephen "would not plead before the Sanhedrim in any language but Hebrew."

Some cautionary words are requisite here in reference to certain criticisms of several statements in this speech.

Our Lord promised to His Disciples to give them the Holy Ghost; and accordingly, as this book informs us, He sent the Holy Spirit from heaven upon them, on the Day of Pentecost. He foretold that they would "be brought before Councils (*συνέδρια*) for His Name's sake;" and that "the Holy Ghost would speak by their mouth" (Matt. x. 17. Mark xiii. 11. Luke xii. 11), and that "He would give them a mouth and wisdom, which all their adversaries should not be able to gainsay or resist" (Luke xxi. 15. Acts vi. 10). And that all this should be for a Witness or Martyrdom. St. Luke here adopts the words of Christ and applies them to St. Stephen (Acts vi. 10), who is brought before the Council; and he calls him "a man full of the Holy Ghost," and says that his adversaries could not resist the wisdom with which he spake, and he dies the first Martyr for Christ.

Let us consider the words of Christ's promise in the Original. Mark xiii. 9, *παραδύσουσιν ὑμᾶς εἰς συνέδρια ἵνα ἐκεν ἑμὸν εἰς μαρτύριον αὐτοῖς, ὅταν δὲ ἀφάγωσιν ὑμᾶς, μὴ προμελεμῶτε τί ἀπαποκρίσεσθε . . . οὐ γὰρ ὅστις ὑμᾶς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον*. Luke xxi. 15, *ἐγὼ δέσω ὑμῶν στόμα καὶ σοφίαν ἣ οὐ δύνησονται ἀντιτείνειν οὐδὲ ἀντιστῆναι πᾶσι τοῖς ἀντικείμενοις ὑμῶν*, and Luke xxi. 13, *ἀποθῆσεται ὑμῶν εἰς μαρτύριον*.

Compare with these promises the narrative concerning Stephen, Acts vi. 5. 10, *Στέφανος πλήρης Πνεύματος ἁγίου*. 8, *Στέφανος πλήρης χάριτος* (cp. vii. 55) . . . καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἔδραλει.

It is true that our Lord did not make this promise to St. Stephen personally. But surely there is no violence in applying His words to one, who is characterized, as St. Stephen is, by the Holy Ghost in Holy Scripture as the First Martyr (cp. Acts xxii. 20), and whose Martyrdom is so fully described by Him, and occupies so prominent a place in the history of the Christian Church as the chosen specimen of all Christian Martyrdoms; and it could hardly have been said by St. Luke, that Stephen was full of the Holy Ghost, and that they could not resist his words, if (as some recent criticisms allege¹) there are mis-statements in St. Stephen's speech concerning the very rudiments and alphabet of Jewish History, which any pupil of Gamaliel, and much more the learned Rabbis of the Sanhedrim, before whom he spoke, would have refuted and exploded, and which would have exposed him and his cause to derision.

The allegations in question, when reduced to their plain meaning, involve the assumption, that the Holy Ghost, speaking by St. Stephen (who was 'full of the Holy Spirit'), forgot what He Himself had written in the Book of Genesis; and that His memory is now to be refreshed by biblical commentators of the nineteenth century!

This kind of Criticism is animated by a spirit very alien from that Christian temper of reverential modesty, gentleness, and humility, which are primary requisites for the discovery and reception of truth. *Mysteries are revealed to the meek* (Ecclus. iii. 19). *Them that are meek shall He guide in judgment, and such as are gentle them shall He learn His way* (Ps. xxv. 8). But this spirit of criticism seems willing to accept any supposition, however fanciful, except that of its own fallibility! It is ready to allege that St. Luke is in error in saying that St. Stephen was full of the Holy Ghost. It is ready to affirm that St. Stephen was forgetful of the elements of Jewish History. It will concede, in short, any thing and every thing, except that itself can err; or that there are some things which the Evangelists and First Martyrs knew better than itself.

No wonder that it is given over by God to a reprobate mind. No wonder that it falls into strange errors, and, what is worse, misleads others into fatal delusions; and yet it professes to guide them into the truth. It pretends to explain Scripture, and

phen hat irrthümlich u. s. w." And on v. 16, he says, "Mithin hat Steph. eine Verwechslung begangen."

No wonder that other Expositors, proceeding on the same suppositions, should advance a step further, and deny the genuineness and authenticity of the speech,—as has been done by *Baur* and *Zeller*. It is to be deplored, that similar allegations have found their way into some English Expositions of this Speech. It is therefore more necessary to examine them.

Χαλδαίων κατέκησεν ἐν Χαρρὰν κάκειθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. ⁵ Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο ὁδοῦναι αὐτὴν εἰς κατάσχεσιν αὐτῷ, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ἐγένετο αὐτῷ τέκνον. ⁶ Ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν· ἔτη τετρακόσια· ⁷ καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι κρινῶ Ἐγώ, ⁴¹

yet shakes their belief in its Inspiration, and saps the foundations of the Faith.

Can it therefore be said that there is nothing hard to be understood in this Speech of St. Stephen—or rather in this Divine Oration of the Holy Ghost speaking by St. Stephen's lips? No. But (as the candid reader will allow) the *greatest difficulties* here are those which are not in St. Stephen's Speech, but have been created by misstatements of some who have criticized it.

As will be shown presently (see below on v. 16), the difficulties themselves, when more nearly examined and explained, are seen to be fraught with divine power and beauty.

If the speech be regarded as it ought to be, not as a mere human effort, but as the outpouring of a divinely inspired mind, then many of these difficulties will disappear at once. For instance, the mode in which the Speaker deals with passages of the Old Testament, may occasion perplexity to those who consider St. Stephen merely as an ordinary man commenting on Scripture; but if it be remembered that the Holy Spirit is speaking by his mouth, and is expounding His own word, then those expositions command our assent as coming to us on the same authority as Scripture itself. And after all, some difficulties there will be ever in God's Holy Word—not from itself, but on account of our ignorance in reading what is written. The Written Word—like the Incarnate Word—is “set for the fall and uprising of many in Israel” (Luke ii. 34). These difficulties of Scripture are appointed exercises of our faith, trials of our meekness, stimulants of our hope, and the discipline of our wisdom; and if we treat them as we ought to do, then the time will come when they will all be cleared from our sight, and we shall see the Truth as it is, and know even as we are known.

Having said thus much on the general tenour of the Speech, we may now address ourselves to a consideration in detail of the Objections that have been raised against certain statements in it. It will be most convenient to place these Objections together, and to consider them *seriatim*, in the order of the Speech.

For the Notes on other portions of the Speech see below, p. 35.

OBJECTIONS.

3. εἶπε πρὸς αὐτόν] *Objection*.—Nothing is said in Gen. xi. 31, of any call that Abraham received in Mesopotamia before he dwelt in Haran.

Reply.—But it is said, Gen. xv. 7, “I am the Lord that brought thee out of Ur of the Chaldees to give thee this land;” and cp. Joshua xxiv. 3, “I took your father Abraham from the other side of the flood;” Neh. ix. 7, “Thou art God which didst choose Abraham, and broughtest him forth out of Ur of the Chaldees.”

It is therefore acknowledged by the Rabbis that there were two calls of Abraham (see *Lightfoot*, i. 780; ii. 686):—

- (1) from his country and kindred (Ur);
- (2) from his father's house (in Haran).

See also *Philo de Abrahamo*, t. ii. p. 11. 16, ed. *Mang.* ἅμα τῷ κελυσθῆναι μετανοστοῦν—τὸ μὲν πρῶτον ἀπὸ τῆς Χαλδαίων γῆς ἐδδαιμονος χάρας—εἰς τὴν Χαρραίων γῆν ἔπειτα οὐ μακρὰν ὁδόν, καὶ ἀπὸ ταύτης εἰς ἕτερον τόπον. P. 12, 8, ὅπως δ' οὐκ ἐββαίωσεν τὴν φανείσαν ὁδὸν ἐν διανοίᾳ παγιώτερον, φησὶν αὐτῷ ὁ ἱερὸς λόγος—μετανοστήθι—διὰ τοῦτο τὴν πρῶτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρραίων λέγεται ποιεῖσθαι. *Joseph.* Ant. i. 7. 1, “Ἀβραμὸς καταλείπει τὴν Χαλδαίαν, ἐββουήκοντα καὶ πέντε ἔτη γεγονώς, τοῦ Θεοῦ κελεύσαντος. Cp. *Clem. Rom.* i. 10.

S. Chrys. and *Ecumenius* have suggested as probable, that Terah was induced to emigrate from Ur by the vision in which God appeared to Abraham his Son; and that his obedience to the exhortation of his Son, is contrasted with the disobedience of the Jews to God their Father. And so *Lightfoot*, and cp. *Schoettgen*, p. 433, and *Whitby*, p. 442.

4. μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ] *Objection*.—This is inconsistent with the history in Genesis. Terah begat Abraham when he was seventy years old (Gen. xi. 26). Abraham came from Haran into Canaan when he was seventy-five years old (Gen. xii. 4).

If then Abraham left Haran after Terah's death (as St. Stephen here says), then Terah could not have lived more than 70 + 75 years = 145 years. But in Gen. xi. 32, it is said that the days of Terah were 205 years.

Therefore (it is alleged) either St. Stephen or St. Luke is mistaken here.

Reply.—It is not said in Gen. xi. 26, that Terah was not more than seventy years old when he begat Abraham. But it is said that he lived seventy years and begat Abram, Nahor, and Haran.

According to the objection above specified, Terah had three sons in one year. But it may be said, Abraham is mentioned first, and was therefore his first-born, and was born soon after his father attained his seventieth year. But this is inaccurate. Abraham is mentioned first, not because he was the first-born, but because he was the Father of the Chosen Seed; cp. Gen. v. 32, where Shem is mentioned first for a similar reason. It is acknowledged by several of the Rabbis, that Abraham was Terah's youngest son. See *Theodoret* p. Lorinum. *Lightfoot*, ii. 686. *Bp. Kidder* on the Messiah, ii. 225. Cp. *Lord A. Hervey* on the Genealogies, pp. 83. 200.

It is observable, that Isaac, Abraham's son, married Rebecca, the granddaughter of Abraham's brother Nahor by the youngest of his eight sons, Bethuel (Gen. xxii. 22). And such a marriage would seem to intimate that Abraham was younger brother of Nahor.

Isaac was born late, it is true, when his father was a hundred years old (Gen. xxi. 5), but this was only thirty years more than Terah was when his eldest son was born. If, as many of the earliest Rabbinical and Christian Expositors suppose, Sarah was the same as Ischah (Gen. xi. 29), then since Abraham was only ten years older than Sarah (Gen. xvii. 17), it would seem that Abraham was born many years after Haran.

On the whole, nothing has been adduced to show that Abraham was more than seventy-five years old at the time when Terah died, being 205 years of age, and that Abraham did not abide in Haran till the time of his father's death; which indeed, on many accounts, is very likely that he should do, as otherwise it might be said that Canaan was given by promise to Abraham's father, rather than to Abraham, and that he inherited it from his earthly father, and not directly from God.

St. Stephen is therefore careful to distinguish Abraham's acts from those of his father; hence his mention of his father's death. Abraham stands independently and alone, as the father of the faithful. It is for this reason that his call from Ur of the Chaldees is specified by St. Stephen (see above on v. 3), and not Terah's.

6. ἐν τετρακόσια] *Objection*.—The Israelites were not in Egypt more than 215 years. Cp. Gal. iii. 17. Exod. xii. 40.

Reply.—It is not said by St. Stephen that they sojourned in Egypt 400 years, any more than it is in Gen. xv. 13. 16, that they would be in Egypt 400 years. But St. Stephen says that they were strangers for that time.

St. Stephen's argument is, that God's favour is not confined to a particular place or nation. And it was enough for him to show that Abraham and the chosen seed were sojourners,—without pausing to specify the several places in succession where they sojourned. For a considerable time the Land of Promise itself was to them a strange country. See Heb. xi. 9.

The chronology is as follows:—

Abraham in Haran	5 years
— in Canaan	11
From birth of Ishmael to that of Isaac	14
—	30
From birth of Isaac to birth of Jacob	60 years
From birth of Jacob to birth of Joseph	90
To Joseph's death	110
To birth of Moses	60
To the Exodus	80
	400

f Exod. 3. 12. ὁ Θεὸς εἶπεν καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι ἐν
 g Gen. 17. 9—11. τῷ τόπῳ τούτῳ. ⁸ Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς καὶ οὕτως ἐγέν-
 & 21. 1—4. ησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ καὶ ὁ Ἰσαὰκ τὸν
 & 25 24. 26. Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. ⁹ Καὶ οἱ πατριάρχαι ζηλώ-
 & 29. 32. σαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον. ¹⁰ Καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ καὶ
 & 30. 5. ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν
 h Gen. 37. 28. ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ'
 Pa. 105. 17. Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. ¹¹ Ἠλθε δὲ ἡλμὸς ἐφ' ὅλην τὴν γῆν
 i Gen. 41. 37—40. Αἰγύπτου καὶ Χαναὰν, καὶ θλίψις μεγάλη καὶ οὐχ εὗρισκον χορτάσματα
 k Gen. 41. 54. οἱ πατέρες ἡμῶν. ¹² Ἀκούσας δὲ Ἰακώβ ὄντα σίτια εἰς Αἴγυπτον ἐξαπέστειλε
 l Gen. 42. 1. τοὺς πατέρας ἡμῶν πρῶτον ¹³ καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς
 m Gen. 45. 3. ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. ¹⁴ Ἀπο-
 n Gen. 46. 27. στείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν
 Deut. 10. 22. συγγένειαν αὐτοῦ ἐν ψυχαῖς ἐβδομήκοντα πέντε. ¹⁵ Καὶ κατέβη Ἰακώβ εἰς
 o Gen. 46. 5. Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. ¹⁶ Καὶ μετετέθησαν
 & 49. 33.
 p Gen. 47. 30.
 & 50. 13.
 Gen. 23. 16.
 & 33. 19.
 Jos. 24. 32.

7. λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ] i.e. *not* in Canaan, but in Horeb.

Objection.—These words are not found with the previous ones in Gen. xv. 13, 14.

Reply.—No; but they are found in substance in Exod. iii. 12. 18; vii. 16, with which St. Stephen rightly supposes his hearers to be conversant.

Nothing was more common among the Hebrews than the combination of two prophecies of Holy Scripture, especially in rapid addresses by word of mouth. Our Lord Himself authorized the practice. See note on Luke iv. 17, and on Matt. ii. 23.

St. Stephen's statement is, that God had said, that the Israelites would be *sojourners* and *bondsmen* in a strange land, and that He would punish the Nation which oppressed them (Gen. xv. 13, 14), and that afterwards they should worship Him ἐν τόπῳ τούτῳ, where the second prophecy was delivered; i.e. *not* in the *promised land*, but in the *wilderness of Sinai*. And St. Stephen's argument is, that therefore the Jews are not to imagine that God can be worshipped only in Judaea and at Jerusalem. God Himself had *appointed*, that He should be worshipped by their forefathers in the wilderness of Arabia, at Mount Sinai, before any worship was offered to Him in the City of Jerusalem, on Mount Zion.

9. ἀπέδοντο εἰς Αἴγυπτον]

Objection.—Joseph's brethren sold him to the *Midianites* (Gen. xxxvii. 28), but they did not sell him into *Egypt*.

Reply.—This is a common use of the middle voice. Judas is said to have purchased a field, because he gave occasion to its purchase (Acts i. 18.) They sold him to persons who they saw were going into Egypt (Gen. xxxvii. 25). And therefore Joseph himself says that they sold him into Egypt (Gen. xlv. 4). Let not St. Stephen be censured for adopting Joseph's words in relating Joseph's history.

St. Stephen, in speaking of Joseph, has his thoughts fixed upon Christ (see PARAPHRASE above, p. 29). And he intends here to say, that as Joseph's brethren were guilty of selling their brother into Egypt, because they sold him to some who carried him there, so the Jews themselves were *guilty of crucifying Christ*, because they delivered Him up to Pilate to be crucified. Cp. St. Peter's words, Acts ii. 23. 36; iv. 10; v. 30.

14. ἐν ψυχαῖς ἐβδομήκοντα πέντε]

Objection.—This is inconsistent with Gen. xli. 27. Exod. i. 5. Deut. x. 22, where it is said that the Souls which went down with Jacob to Egypt were *seventy*.

Reply.—It is said by some that St. Stephen follows the LXX, in saying that *seventy-five came down with Jacob*. But this is doubtful. In Gen. xli. 27, the Alexandrine MS. of the LXX has not the words μετὰ Ἰακώβ. And it is said by the LXX in Exod. i. 5, that *all* the souls from Jacob (i.e. including those of Joseph) were *seventy-five*; and it is also said in the LXX (Deut. x. 22), that they who came into Egypt were *seventy*.

The true answer seems to be;—

St. Stephen (as his argument led him to do) is reckoning up *all* the family of Jacob, inclusive of his own children and their children, and not only those who came down with Jacob into Egypt.

The Hebrew Original does not say that the souls which went down with Jacob were seventy, but

1. That all the souls that came *with Jacob* into Egypt, which came *out of his loins*, were sixty-six (Gen. xli. 26).

It says also,

2. That all the souls of the house of Jacob which came into Egypt were seventy (Gen. xli. 27).

In the former of these two statements the following are not enumerated—

Jacob himself,

Joseph, and Joseph's two Sons, viz.

Manasseh,

Ephraim; which being added, make up seventy; the number specified in the latter statement.

But St. Stephen says that Joseph sent for his father Jacob, and all his *own* kindred, συγγένειαν αὐτοῦ, *not* ἐκγόνοις Ἰακώβ: ἐν ψυχαῖς ἐβδομήκοντα, i.e. so as to make up, or which in course of time made up, a number of seventy-five souls.

This use of ἐν with a dative for the Hebrew *ב* (see *Winer*, Gr. Gr. p. 349), and equivalent to εἰς with an accusative, is very common. See *Glass*. Phil. p. 485.

The number seventy-five, which St. Stephen specifies, consists of the seventy mentioned (Gen. xli. 27), together with the issue of the sons of Joseph's own sons, Ephraim and Manasseh,

Machir (son of Manasseh),

Galaad (son of Machir),

Sutalaim }

Taan } (sons of Ephraim),

Edom (son of Sutalaim), as stated in the LXX of Gen. xli.

20. Cp. Num. xxvi. 28—37. 1 Chron. vii. 14—20.

And thus the number 75 is made up.

The addition of these five was not accidental. Indeed the reader may be sure that in this and all the other seeming variations between this speech and the Hebrew Original, there is no inconsistency, but agreement, and something more, viz. there is the groundwork of an additional argument in the pleading of the Speaker. The addition in question was very relevant to St. Stephen's cause; for thus he may be understood to affirm that those born of Jacob's line in Egypt were *equally children of the promise* with those born in Canaan, the promised land; according to what Jacob himself says of the Sons of Joseph born in Egypt, "as *Reuben* and *Simeon*, *they* (i.e. Ephraim and Manasseh) shall be *mine*" (Gen. xlviii. 5).

Thus St. Stephen suggests the antecedent probability of the extension of God's promises to *all nations* of the earth; which was in fact intimated in the preference given by Jacob to the younger son, Ephraim, before the elder, Manasseh (Gen. xlviii. 17—20).

16. μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι § ἀνήγατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμέθρ τοῦ Συχέμ]

Objection.—This assertion of St. Stephen is wholly inconsistent with the history in the Book of Genesis. For,

1. Jacob was *not* buried in *Sychem*, but in *Machpelah*, before *Mamre* at *Hebron*, in the region which afterwards belonged to *Judaea*; about 20 miles *South* of *Jerusalem*, and where *Abraham* and *Sarah*, *Rebecca* and *Isaac* were buried; see Gen. xlvii. 30; xlix. 29; l. 13. Cf. *Jerome*, ad Pammach. Ep. 33, p. 254, where the difficulty is stated, and he says, "differo solutionem istius quæstionculæ."

εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. ¹⁷ Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγ- q Exod. i. 7, 8.

Reply.—It is not said by St. Stephen that Jacob was buried at Sychem—but that the Patriarchs were.

Joseph was buried in Shechem, or Sychem (see Joshua xiv. 32), near Mount Gerizim (see John iv. 5. 20. 21), in Samaria. And at this day there is at *Sichem* a tradition to this effect, "in which, by a singular coincidence, Jews and Samaritans, Christians and Mohammedans agree." Robinson, Palestine iii. 109.

And the other Patriarchs were buried there also. See S. Jerome, Ep. 86, who says, concerning Paula, "Venit *Sichem* quæ nunc Neapolis appellatur, atque inde divertens vidit duodecim Patriarcharum sepulchra." And in his treatise De optimo genere interpretandi: "Duodecim Patriarchæ non sunt sepulti in Arbes (Hebron), sed in Sychem." Cp. Bede in loc. p. 34, and Whitby here, p. 443—4. See also the authorities from the Jewish Commentators quoted by Lightfoot here (vol. ii. p. 688), and Weistien, and Robinson, Palestine iii. 119.

Therefore it is not affirmed by St. Stephen that Jacob was buried at *Sichem*. He knew that well. But to mention that fact would have been irrelevant to his argument. For he knew that Jacob's bones were carried to *Macpelah*, or Hebron, where Abraham's were; and that was a royal and priestly city of Judæa, the seat of David's kingdom. And it might perhaps have been retorted on St. Stephen, that the fact of the transfer of Jacob's bones to that place showed that there was a special sanctity restricted to the region of Judæa, which was so preferred. He therefore says nothing of Jacob's bones; but proceeds to speak of those of the Patriarchs, which he says were conveyed to *Sichem*.

To *Sichem*! here is the strength of St. Stephen's assertion. And *Sichem* is therefore repeated by him, and stands the last word in the sentence, to leave as it were a *κέντρον ἐν τοῖς ἀκουσμένοις*.

And why? Because, from jealousy of *Sichem*, in Samaria, some of the Jews had falsely affirmed that the Patriarchs were not buried there, but at Hebron (cp. Joseph. B. J. iv. 9. 7), and Stephen would refute this falsehood, even though he would thus be vindicating the honour of the Samaritans against the Jews. And even because *Sichem* was not in Judæa, the favoured Land, nor was it in the hands of Jews, but of Samaritans their enemies, with whom they would have "no dealings," and whom they reviled as heretics and unbelievers, and Cuthite dogs; and was a place whose inhabitants they despised and hated (Ecclus. i. 26), and which they called by an opprobrious name, Συχαί. (See on John iv. 5.)

This was worth saying; in order to show (according to his great argument) that holiness and blessedness are not limited, in death and burial, any more than in life, to any particular spot. Nay, more: Almighty God manifested Himself first to our father Abraham in Mesopotamia (v. 2), a heathen land; and his first appearance to Abraham in Canaan was not at Hebron, but at *Sichem*, now in the hands of Samaritans. And there, at *Sichem*, the bones of Joseph and the Patriarchs lie. They were even brought from a long distance, and laid there as in a chosen spot. *Sichem* was preferred to Hebron, Samaria to Judæa! How instructive was this! And be it observed, that in the very next chapter to this, where the Jews stone St. Stephen at Jerusalem, the word of God takes root in Samaria (Acts viii. 5, 6). The Jews rush "with one accord" (ὁμοθυμαδὸν) and stone Stephen the Deacon (vii. 57). The Samaritans with one accord (ὁμοθυμαδὸν) receive Philip the Deacon (viii. 6), and are baptized into Christ.

Objection 2. The place at Sychem where the Patriarchs were buried was not purchased by Abraham, but by Jacob, who bought it of the Sons of Hamor (*Emmor*), the Father of Shechem, for a hundred pieces of silver (Gen. xxxiii. 19. Joshua xxiv. 32).

It is alleged that St. Stephen ("from forgetfulness or inattention") has confounded this purchase of the plot of ground at Sychem by Jacob with that which Abraham made of the burial-place of *Macpelah* from Ephron the Hittite (Gen. xxiii. 16; xlix. 29).

Reply.—It has never been shown, nor ever can be, that Abraham did not purchase a plot of ground at *Sichem*, where Joseph and the Patriarchs were buried.

Indeed (independently of St. Stephen's assertion) it is highly probable that he did;

For (1) *Sichem* was the first place in Canaan where Almighty God vouchsafed His presence to Abraham. (Gen. xii. 6, 7.)

It was thence called by the name *Moreh* (מֹרֶה), or *Vision*

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(cp. Lightfoot, ii. p. 689), and there Abraham built an altar to the Lord.

He built an altar there. He must therefore have had some land there. Now Abraham was not the man to occupy land which belonged to others. And this is intimated by the words, "the Canaanite was then in the land" (Gen. xii. 6; xiii. 7); and he would not take from others, even "from a thread to a shoe-latchet" (Gen. xiv. 23). And he had no land of his own there, not so much as to set his foot on (Acts vii. 5). Therefore it is probable that Abraham purchased the site on which he erected an altar, and where God first appeared to him. Cp. Lightfoot's judicious remarks here, ii. p. 670.

(2) The importance of this place (i. e. *Sichem* or Shechem) is further testified by the fact, that it was the first in Canaan to which Jacob repaired on his return from Padan-Aram, and at which he also erected an altar (Gen. xxxiii. 17). It is not indeed said that God appeared to him there. But he called it *El-Elohe-Israel*; and he purchased a site there for the altar which he built (Gen. xxxiii. 18—20).

If, now, Jacob bought the place at *Sichem* where he built his altar, it is yet more probable that Abraham secured by purchase the place at *Sichem* where he built his altar, and where God first appeared to him in the land of Canaan.

(3) The sanctity of this place is still further attested by what is recorded in Gen. xxiv. 4, and particularly in Joshua xxiv. 1. 26—27.

Sichem was in fact the national Sanctuary of Israel. And why? Probably from its connexion with Jacob and with Abraham; as the place which he on his first entrance into the land of Canaan had dedicated to God, Who had first manifested Himself to him there.

(4) The paternal portion or allotment of Joseph was at *Sichem* (John iv. 5, 6). Jacob, it is true, acquired land at *Sichem* by purchase; but something more than the site so purchased was conveyed by him in his blessing to Joseph (Gen. xlviii. 22). He gave him the plot he purchased at *Sichem* for 100 pieces of silver (the cave and field at *Macpelah* cost Abraham 400, Gen. xxiii. 15), and he also gave him the plot there which he had taken out of the hands of the Amorite with his sword and with his bow. See Gen. xlviii. 22, compared with Gen. xxxiii. 19. Josh. xxiv. 32. John iv. 5.

Jacob was a man of peace. What he tells us he took out of the hand of others by his sword and by his bow, we may be sure was not violently usurped by him, but justly recovered. And it may be, that the spot to which he refers was that which had been purchased originally by Abraham, and on which he had built an altar; and if that had been occupied by others (i. e. the Amorite), what more likely than that Jacob, from a feeling of piety and zeal, should feel it his duty to restore it, and secure it for ever to his posterity, as Isaac re-opened the wells which Abraham had digged, and the Philistines had stopped? (Gen. xxvi. 15. 18, 19.)

(5) This supposition that *Sichem* was originally acquired and dedicated by the Father of the Faithful, Abraham, and afterwards recovered by Jacob, suggests the reason why not only Joseph (whose inheritance it was), but why the other Patriarchs also were buried at *Sichem* rather than at *Macpelah*. It was not perhaps without reference to these and other interesting circumstances in the early history of *Sichem*, that when God was manifest in the flesh, He chose Sychar for a special Revelation of Himself as the Messiah (see note on John iv. 5; cp. iv. 26), and discoursed there to the woman of Samaria concerning the future extension of God's Worship to every place in the world (John iv. 21).

Lastly, it is objected

That St. Stephen says Abraham purchased the land at *Sichem* of the children of *Emmor* the son of *Sichem*;

And this, it is said, is a proof that he confounded a purchase supposed to be made by Abraham, for that made by Jacob of the sons of Hamor, the father of Shechem (Gen. xxxiii. 19. Josh. xxiv. 32).

Reply.—St. Stephen is speaking of a different *Emmor*, or Hamor, from the person bearing that name with whom Jacob dealt. Jacob dealt with the sons of a Hamor who was the father of Shechem. St. Stephen says that Abraham bought the field from the sons of Hamor, the son of Shechem.

Hamor was the name of the Prince of the Shechemites (Gen. xxxiv. 2). And it is no more surprising that there should be two princes of Shechem called Hamor, than that there should be many Candaces in succession in Meroë, and many Pharaohs in Egypt and Cæsars at Rome.

Hamor seems to have been the hereditary title of the king

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γελίας ἧς ὡμολόγησεν ὁ Θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ¹⁸ ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. ¹⁹ Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ²⁰ Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστείως τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς. ²¹ Ἐκτεθέντα δὲ αὐτὸν ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. ²² Καὶ ἐπαιδεύθη Μωϋσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνάτὸς ἐν λόγοις καὶ ἐν ἔργοις αὐτοῦ. ²³ Ὡς δὲ ἐπληροῦτο αὐτῷ ἑτεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱοὺς Ἰσραὴλ. ²⁴ Καὶ ἰδὼν τινα ἀδικούμενον ἡμύναντο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. ²⁵ Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσι σωτηρίαν αὐτοῖς· οἱ δὲ οὐ συνήκαν. ²⁶ Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπών, Ἄνδρες, ἀδελφοί ἐστε, ἵνατί ἀδικεῖτε ἀλλήλους; ²⁷ Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών, Τίς σέ κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; ²⁸ μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; ²⁹ Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο. ³⁰ Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. ³¹ Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν, ³² Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. ³³ Εἶπε δὲ αὐτῷ ὁ Κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστίν. ³⁴ Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. ³⁵ Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σέ κατέστησεν ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶ Οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου, καὶ ἐν Ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ³⁷ Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. ³⁸ Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. ³⁹ Ὡς οὐκ ἠθέλησαν ὑπῆκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁴⁰ εἰπόντες τῷ Δαρῶν, Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. ⁴¹ Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ⁴² Ἐστρεψε δὲ ὁ Θεός, καὶ παρέδωκεν αὐτοὺς ἡ λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατε μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; ⁴³ Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. ⁴⁴ Ἡ

of the country. See Judges ix. 28, where the name occurs 500 years after Jacob's time.

43. Βαβυλῶνος] Objection.—This is inconsistent with Amos v. 27, who has Δαμασκὺ.

Reply.—In order to enforce his argument, St. Stephen adds to the prophecy of Amos some other declarations of the same Spirit Who inspired Amos, and Who had pronounced by them that the Israelites would be carried for their sins still further

σκηνὴ τοῦ μαρτυρίου ἣν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει· 45 ἣν καὶ ⁿ Josh. 3. 14.

than Damascus (Jer. xx. 4. 2 Chron. xxxvi. 20) even to *Babylon* and beyond it. There was something significant in the fact here mentioned, that God would carry them away for their *sins* from *Canaan* to beyond *Babylon*; i. e. that for their *unbelief* He would invert in *their* case the course He had followed with *Abraham* their father for his *faith*. God brought *him* from *Chaldea* to *Canaan*, He would carry *them* from *Canaan* to beyond *Chaldea*. And observe, St. Stephen uses the *same* word here (*μετοικίω*) as he had done in v. 4, when speaking of *Abraham*.

There must have been a sharp sting in this word *Βαβυλῶνος* reserved for the end of the sentence, where they perhaps only expected to hear *Δαμασκῶν*.

On this practice, so reasonable in itself, of *blending* several prophecies into one, and also *condensing* their substance (which is imputed in St. Stephen's case to inaccuracy and forgetfulness!), see the excellent observations of *Surenhusius*, pp. 43. 45. 343, and the numerous examples cited by him of this practice. Cp. Acts iii. 22. 25, and see note above on Matt. ii. 23, Luke iv. 17, and above on vii. 3, below on Acts xiii. 22.

On the whole, on reviewing the Objections above recited, we may affirm, that there is nothing in them which can invalidate the claims of St. Stephen to Inspiration; or those of St. Luke, who has preserved his speech, and asserts that St. Stephen "was full of the Holy Ghost," and that "they could not resist the wisdom with which he spake."

There is nothing in St. Stephen's statements to countenance the assertion of some recent Criticism, that he confounded *Abraham* with *Jacob*, and *Sichem* with *Hebron*, and one purchase with another. There is nothing to authorise the assumption and conceit of that Criticism, that it can penetrate with a keener glance into the records of early Jewish History, than he "who was full of the Holy Ghost," and whose eye, being enlightened by Him, pierced through the clouds, and saw "the heavens opened, and Jesus standing at the right hand of God." On the other hand, we are constrained to ask, can there be any reasonable expectation of "progress, or further illumination" in Biblical Criticism, or of any other result but of degeneracy, degradation, disbelief, and demoralization, from such allegations as these of a shallow and presumptuous sciolism, putting them forth, not as doubtful, but as proved, and as even furnishing data to be accepted and arranged by a calm Inductive Philosophy as valuable acquisitions of Theological Science?

But they who read Holy Scripture with right dispositions will derive spiritual comfort and intellectual delight even from those portions of Holy Writ which, like St. Stephen's speech, may appear at first sight to be beset with difficulties, and have been most frequently made occasions of sceptical cavils. They will feel persuaded that there are some good reasons for statements in Scripture, which at first may seem perplexing. They will be sure that some valuable truths—like precious pearls in rough and hard shells—lurk concealed there. They will endeavour by God's grace and with earnest endeavour to extract them. And their labour will often be rewarded. As in the instances above noticed in St. Stephen's speech, they will see gleams of divine light where they once saw obscurity. Objections against Scripture will resolve themselves into Arguments for it. Difficulties will be changed into Evidences. And from this process of critical proselytism they will derive a persuasion, that when the mists of human infirmity which hang over us in this world are dispersed, and our eyes are illumined by the same Spirit Who shed His bright beams of light on St. Stephen, *all* the other difficulties of Scripture will disappear; we shall acquire new fountains of spiritual vision, and where before we saw mists and clouds, we shall see the heavens opened, and the glory of Jesus Christ standing at the right hand of God.

NOTES on other portions of the speech,—

2. Θεὸς τῆς δόξης] The fountain of glory. (*Chrys.*) On this Hebraism (Ps. xxviii. 3), see on Matt. xxii. 11, and cp. Eph. i. 17. Col. i. 11. Heb. ix. 5. Phil. iii. 21.

— Χαρρᾶν] Haran; *Κάρραι*, *Carrae*. (*Lucan* i. 104.)

3.] On the supposed discrepancy in this verse, see above under "Objections," p. 31.

4.] On this verse, see above under "Objections," p. 31.

— μετέκρινεν] God removed him. Cp. *Valck.* here, p. 417, on the difference between *κατοικίαι* and *κατοικῆσαι*, and the present Editor's note on *Theocritus*, p. 242.

5. βῆμα ποδῶν] Deut. ii. 5. LXX.

6.] See above, under "Objections," p. 31.

7.] See above, under "Objections," p. 32.

8. πατρίδας] the heads of the twelve *patrial*, or tribes.

9.] See above, under "Objections," p. 32.

For an excellent summary of certain points in which Joseph was typical of Christ, cp. *Bp. Pearson*, On the Creed, Art. vi. p. 414, and *Mather*, On the Types, p. 86, ed. 1705.

12. στίβια] So A, B, C, D, E. *Elz.* σῖτα.

— εἰς Αἴγυπτον] So A, B, D, E. *Elz.* ἐν Αἰγύπτῳ. Cp. viii. 40. εὐρέθη εἰς Αἴγυπτον.

The accusative is more expressive here, as indicating that provisions were stored up, and, as it were, brought together *into Egypt*; as distinct from other countries.

14.] See above, under "Objections," p. 32.

16.] See above, under "Objections," p. 32.

17. ἀμολόγησεν] So A, B, C.—*Elz.* ὤμωσε.

19. ἐκάωσε τοῦ ποιῆν] On the construction, see iii. 12; xv. 20. Luke ii. 21. *Winer*, § 44, p. 292. It seems to be derived from the Hebrew use of *י* with the Infinitive.

20. ἀστέιος τῷ Θεῷ] The LXX apply the word *ἀστέιος* to *Moses* (Exod. ii. 2), for the Hebr. *גִּדְּלִי*, *goodly, fair*. Comp. Heb. xi. 23. *χαρίεις*. (*Heysch.*) The addition of τῷ Θεῷ is a Hebraism, denoting what is really and eminently such. Cp. *Vorst.* de Hebr. cap. xvi., and *Valck.* here, p. 425. See *Jonah* iii. 3, *πόλις μεγάλη τῷ Θεῷ*. Ruth iii. 10. He was goodly, not only in *men's* sight, who look only on the countenance, but in the eyes of *God*, Who reads the *heart*. See above, on Luke i. 6, and *Winer*, § 36, p. 221.

21, 22. ἐκτεθέντα αὐτὸν—αὐτόν] So A, B, C, D. *Elz.* has ἐκτεθέντος αὐτοῦ.

On the repetition of the pronoun αὐτόν, see Matt. viii. 1; xxvi. 71. Mark ix. 28.

22. ἐν πόσῃ σοφίᾳ Αἰγυπτίων] An argument for the consecration of *heathen* Literature to the service of Christianity. See the eloquent passage of *Origen*, Epist. ad Greg. Thaumaturg. *S. Jerome*, ad Magnum, Epist. 84, and ad Damas. 146, and *Augustin.* de doctr. Christ. (ii. 40), and c. Faust. (xxii. 91), who argues for this consecration from the example of the ancient people of God applying the gold of Egypt to the beautifying of the Tabernacle, and cites the examples of Christian Fathers. "Nonne aspicimus quanto auro et argento et veste suffarctatus exierit de *Egypto* *Cyprianus*, Doctor suavissimus et Martyr beatissimus? quanto *Lactantius*, quanto *Victorinus*, *Optatus*, *Hilarius*, ut de vivis taceam, quanto innumerabiles *Græci*? Quod prior ipse fidelissimus Dei famulus *Moses* fecerat, de quo Scriptum est 'quod eruditus fuerat omni sapientiâ *Egyptiorum*.'" Cp. *Hooker*, quoted above, Luke v. 39, and below, xxvi. 14.

— δυνατόν ἐν λόγοις] Though by *nature* "slow of speech" (Exod. iv. 10); but God gave him eloquence (Exod. iv. 10), and he is called *ὁμιλεῖν πιδανώτατος* by *Josephus*, Ant. iii. 1. 4.

— ἔργοις] See *Josephus*, Ant. ii. 10. 1.

23. τεσσαρακονταετὴς χρόνος] The repeated mention of *forty years* in the history of *Moses* (here and in v. 30, and vv. 36. 42), is surely not without some meaning in reference to Christ. See above, i. 3.

24. ἐδίδρασκον] See Luke xviii. 3. 7. 8.

26. συνήλασεν] was reconciling: so A, B, C, D; a much preferable reading to that of *Elz.*, *συνήλασεν*. They rejected *Moses*, when he was engaged in the work of Reconciliation, as the Jews rejected *Christ*, the Mediator between God and Man.

27. σέ] emphatic; thee, so feeble and obscure a person.

28. μέ] emphatic; me, as well as the *Egyptian*.

30. ἄγγελος Κυρίου] Generally supposed by the Fathers to be the Second Person of the Blessed Trinity. See *Hilary*, de Trin. v. *Augustin.* de Trin. ii. 13; iii. 10. *Hieronym.* in Galat. c. 3. *Ambrose*, de Fide, cap. 5. (*Lorin.*)

34, 35. ἰδὼν εἰδὼν] "plenissime agnovi;" another Hebraism. Exod. iii. 7. See Gen. ii. 17. Deut. xv. 10. Matt. xiii. 14. Heb. vi. 13. *Valck.* and *Vorst.* p. 610, cap. xxxiv.

34. ἀποστείλω] So A, B, C, D. Come, let me send thee. Cp. Numb. xxiii. 27, *δεῦρο παραλάβω σε*. (*Bornemann.*) *Elz.* has ἀποστέλω.

35. ἀπέσταλκεν] has sent, although they little supposed it. The reading of A, B, D, E, and others. *Elz.* has ἀπέστειλεν.

— σὺν χειρὶ] A, B, C, D, E. *Elz.*, ἐν χ.

36. γῆ Αἰγύπτου] a common Hebraism, Matt. x. 15; xi. 24, supplanted in some MSS. by γῆ Αἰγύπτῳ; as other Hebraisms have been by Hellenic forms.

38. ἐκκλησίᾳ ἐν τῇ ἐρήμῳ] A remarkable confirmation of his argument. God's Church is not limited to *Judæa*. It was in

εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυὶδ.⁴⁶ ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἡγήσατο εὐρεῖν σκηνῶμα τῷ Θεῷ Ἰακώβ.⁴⁷ Σολομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον.⁴⁸ Ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει,⁴⁹ ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι, λέγει Κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου;⁵⁰ οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;⁵¹ Σκληροτράχηλοι, καὶ ἀπερίτμητοι ταῖς καρδίαις καὶ τοῖς ὠσίν, ὑμεῖς αἰὲν τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.⁵² Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς ἐγένεσθε.⁵³ οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.⁵⁴ Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.⁵⁵ Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν

o 1 Sam. 16. 12, 13.
2 Sam. 7. 1, &c.
1 Chron. 17. 12.
Ps. 132. 5.
p 1 Kings 6. 1.
& 8. 27.
ch. 17. 24.
q Isa. 66. 1, 2.

r Jer. 4. 4.
& 6. 10. & 9. 25.
26. Ezek. 44. 7.

s Exod. 19. 3, et seqq.
Gal. 3. 19.
2 Exod. 14. 30.
t ch. 5. 33.

the Wilderness, and there Moses, your great Lawgiver, was with it; and, remember, he died there in the Wilderness; and was never permitted to enter the promised Land to which you would restrain the favours of God.

The Church in the Wilderness. This sentence is not without its prophetic significance for Christian times. The Church of God is represented in the Apocalypse as persecuted by the Great City; She is the Woman in the Wilderness (Rev. xii. 1—6), and there she is nourished by God *forty-two months* (v. 6), the number of the 'Mansiones,' or haltings, of the Ancient Church of God in the Wilderness of Sinai.

40. ὁ γὰρ Μωϋσῆς] On the construction, see xix. 34; xx. 3. Winer, § 63, p. 501.

41. ἐμοσχοποίησαν] they made a Calf—in imitation of the Apis of Memphis in Egypt, which they had left (cp. Winer, R. W. B. i. p. 644); and so in heart returned to Egypt (v. 39).

Thus ye have dealt with Christ. He came to deliver you from worse than Egyptian bondage, and ye have fallen back into worse slavery than before.

— ἐν ταῖς ἡμέραις ἐκεῖναις] Even when the Law was being delivered to him by God, they were guilty of rebellion against Him.

42. ἐν βίβλῃ τῶν προφητῶν] Of the Twelve lesser Prophets, who were reckoned as forming one βίβλος, or volume, by the Jews. See Ep. Cosin on the Canon, p. 12, and below, xiii. 40.

— μοι] emphatic. Did ye offer to Me? No—but to Moloch!

43. ἀνελάβετε] The word used by Amos (v. 26), *nāḥ, sustulit*. Ye were not ashamed of your idol, but ye raised him aloft in the air, and carried him and his tabernacle on high, as a sacred banner, standard, or trophy, when you ought to have fixed your hearts on Me and Mine.

Moloch is opposed to Jehovah, and Moloch's idolatrous σκητὴ to the σκητὴ or Tabernacle of God.

The Alexandrine MS. has 'Ραφάν here. C, E have 'Ρεφάν, D has 'Ρεμφάν. The LXX have 'Ρανφάν for Hebr. רפאן. It seems probable that *Kiun*, *Kiun*, and *Rephan* or *Remphan*, signify the *Kronos* or *Saturnus* of the Egyptians. And *δοτρον* would be the Planet of Saturn. See the authorities in *Lighfoot*, ii. p. 673. *Glass*, Phil. p. 645, 646. *Surenhus*, p. 413. *Rosenm.* here, and *Winer*, p. 386, in v. *Saturn*.

S. Cyril's note (in Catená, p. 123, cp. *Theophyl.* p. 68, and *Occum.* p. 71) deserves attention particularly from his connection with Alexandria in Egypt. He affirms after Aquila and Theodotion that 'Ρεφάν signifies blindness: the idol was that of a Star, but it was *eis téphlousin* ἐσκοπίσθησαν γὰρ (read ἐσκοπίσθησαν γὰρ) αἱ καρδίαι αὐτῶν. They worshipped the idol as their *εὐσφόρος* or *Day-star* (δοτρον), but it became to them a 'Ρεφάν or *σκότισμα*, or *darkness*.

Perhaps therefore this name *Rephan* was given by the more devout Jews to this idol in contempt and abhorrence; for the same reason as they called the god of the Ekronites, Beelzeboul. And St. Stephen adopts this name *Rephan* from the LXX instead of *Chiun*, as much as to say: Ye set up the Star of a blind god in opposition to the God of heaven!

— Μολόχ] from מלך, *regnare*: perhaps the *Milcom* (i.e. their King) of the Ammonites (1 Kings xi. 5. 33). The worship of Moloch accompanied with human sacrifices (see on Matt. v. 22) is specially forbidden in Leviticus xviii. 21 and xx. 2, and it may thence be inferred to have been practised by the Israelites.

— Βαβυλώνες] See above under "Objections," p. 35.

45. Ἰησοῦ] Joshua the son of Nun. Cp. Heb. iv. 8. On the meaning of the name, see on Matt. i. 1.

It is observable that the name of *Jesus*, though ever in the thoughts of St. Stephen, and, as it were, hovering on his lips in almost every sentence, is never expressed in his Speech but here, where it does not mean Jesus of Nazareth, but Jesus (or Joshua) the son of Nun.

How much wisdom was there in this! If he had openly spoken as he felt concerning Jesus of Nazareth, he would have been stopped at once by the rage of his hearers (see v. 53, 54), and the Christian Church would never have had the speech of St. Stephen. There was divine eloquence in his silence. And all his words were, and ever will be—*φανῶντα συνετοῖς*—vocal to the wise. And this word *Jesus*—not used for Christ, but for Joshua, the type of Christ, is full of meaning. It is significant of the fact already insisted on—that the whole speech is *allusive* to Christ.

— ἐν τῇ κατασχέσει] in the portion or possession of the Gentiles—κατάσχσεις = ἡγεῖα Num. xxvii. 4. 7, and *passim* in LXX. See also above, v. 5.

κατάσχσεις ἐθνῶν can hardly mean occupation of the land of the Nations.

46.] After χειροποιήτοις *Els.* adds *ναοῖς*, which is not in A, B, C, D, E, H. Cp. Acts xvii. 24.

53. εἰς διαταγὰς] at the disposition or ordinance of angels, i.e. ordained by God through them. διαταγέντα δι' ἀγγέλων, *Schol. Mosqu.* Cp. διεδάξατο, v. 44.

On this use of *eis*, see Matt. xii. 41. Eph. i. 10. *Glass*, Phil. p. 484, 5. And as to the fact, viz. the Ministry of Angels at Mount Sinai, see Deut. xxxiii. 2, where God is said to appear on Sina, *σὺν μυριάσιν* . . . ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. Gal. iii. 19, νόμος διαταγὰς δι' ἀγγέλων. Heb. ii. 2, λαλήσας δι' ἀγγέλων. *Joseph.* Ant. xv. 5. 3, ἡμῶν τὰ δοσιτάτα ἐν τοῖς νόμοις δι' ἀγγέλων μαθόντων. *Surenhus*, p. 420, who, after many of the Fathers, says, "tota res eò redire videtur postquam Act. vii. 36 (where there is mention of the Angel at the Bush), cum hoc loco (Gal. iii. 19) contulerimus, ut dicamus *Christum* stipantibus Ipsum myriadibus Angelorum tradidisse Legem."

The reason of the expression seems to be, that Christ Himself was the Angel of the Covenant (see vv. 30. 35. 38); He, when He promulgated the Law, was attended by Angels (Deut. xxxiii. 2), and therefore, in a rapid mode of expression, the Law given by the Angel, accompanied with Angels, might be said to have been given by the disposition of Angels; and so *Josephus* says (Ant. xv. 5. 3) that the Jews had received their Law from God by Angels, δι' ἀγγέλων παρὰ Θεοῦ. That διαταγή is to be understood in this sense, may be inferred from St. Stephen's use of διατάσσομαι just before, v. 44.

55. ὑπάρχων] Not γενόμενος, and something more also than ὢν. It shows his antecedent spiritual state; and is an assertion

Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶ καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους, καὶ τὸν Τῖδον τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

⁵⁷ Κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτὸν, "καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. ⁵⁸ Καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου. ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰ Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ, "Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

of the inspiration with which this Speech was delivered. See the use of *ὁπάρχων*, iii. 2; xvii. 24; xxii. 3.

⁵⁶ *διηνοιγμένους*] So A, B, C. Parted asunder, and opened. *Elz. ἀνεφγμένους*.

— *ἐστῶτα*] "*Sedere iudicantis est; stare pugnantis vel adjuvantis.*" (*Greg. M. hom. xix. in S. Stephan.*)

⁵⁷ *ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτὸν—ἐλιθοβόλουν*] They, filled with the Evil Spirit, rushed with one accord against him filled with the Holy Spirit. But what evil could Satan and the Jews do to St. Stephen? As *S. Aug.* says (*Serm. 215*), they procured punishment to themselves and a crown of glory to him. What benefits do we reap even from the agency of the Devil, through the overruling power of Christ! "*Diabolus quanta præstitit! Omnes Martyres ipse nobis fecit!*" (*Aug.*)

⁵⁸ *ἀπέθεντο τὰ ἱμάτια*] So as to be more ready for stoning. The witnesses cast the first stone (*Deut. xvii. 7*).

— *νεανίου*] He might be thirty years of age. David was thirty years of age when he fought with Goliath, and is called *νεανίσκος* by *Josephus*.

— *Σαύλου*] "*Magis sapiens omnes adjuvando, quàm suis manibus lapidando.*" (*Aug. Serm. 279.*)

"*Iste Saulus,*" says *Aug.*, *Serm. 315*, "*et postea Paulus, persecutor Saulus, et prædicator Paulus. Magna et divina spectacula. Qui erat in cæde Stephani Persecutor, factus est regni cælorum Prædicator.*"

This is the first mention of *St. Paul* in Holy Scripture. His agency in the martyrdom of St. Stephen is mentioned with peculiar emphasis here, and again viii. 1, with the design probably of showing the power of Divine Grace in the change wrought thereby from Saul, the Persecutor of the Church, to Paul, the Preacher of the Gospel.

Here also, it seems, we may be permitted to recognize one main reason why the History of the Acts is principally occupied in narrating the actions and sufferings of the two Apostles, *St. Peter* and *St. Paul*,—the one having shown his *weakness* in denying Christ, the other his *fury* in persecuting Him.

In those two names are seen the noblest trophies of the conquests of the Holy Ghost. The name of Saul mentioned here may also suggest the conjecture that we are indebted, under the divine influence of the Holy Ghost, to the recital of St. Paul for this report of St. Stephen's speech before the Jewish Sanhedrim.

St. Paul would doubtless have been anxious to make public reparation, as far as he was able, for the wrong done by himself to the blessed Martyr. This desire manifested itself afterwards in his public declaration at Jerusalem recorded Acts xxii. 20. He could not make better amends than in confessing his own share in the martyrdom, as is done here (vii. 58; viii. 1), and in giving universal and perpetual publicity to the words of St. Stephen in the pages of Canonical Scripture, so that it might ever be said of St. Stephen, the Protomartyr of the Church, as of the first Martyr of the world, Abel, "though dead, he yet speaketh." (*Heb. xi. 4.*)

This supposition is in some degree confirmed by the resemblance which (as is well shown by *Mr. Humphry*) may be traced between passages in St. Stephen's speech and St. Paul's speeches and Epistles; e. g.

St. Stephen à Μωϋσῆς ἀστείος.

St. Paul, Heb. xi. 23.

St. Stephen, vii. 48, οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ.

St. Paul, Acts xvii. 24, ὁ Θεὸς οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ.

St. Stephen, vii. 53, ἐλάβετε νόμον εἰς διαταγὰς ἀγγέλων.

St. Paul, Gal. iii. 19, ὁ νόμος διαταγὰς δι' ἀγγέλων.

St. Stephen, vii. 51, ἀπερίτμητοι τῇ καρδίᾳ.

St. Paul, Rom. ii. 29, περιτομή καρδίας ἐν πνεύματι.

It is observable also, that St. Paul's first recorded speech in

the Acts (xiii. 16) bears a striking resemblance to St. Stephen's. Cp. *Hewson*, i. 87. 211.

Whether St. Paul reported St. Stephen's speech to St. Luke or no, this is certain, that St. Luke wrote it under St. Paul's eye, and that he published it with St. Paul's sanction. St. Paul, an inspired Apostle, deeply versed in the History and Antiquities of his own nation, read it and approved it. This consideration may serve to confirm us in our conclusion that there are no "errors or inaccuracies" in it. See above, pp. 30. 35.

⁵⁹ *ἐλιθοβόλουν*] "were stoning." The punishment for blasphemy. (*Levit. xxiv. 16. Deut. xvii. 35.*)

It has been inferred by some from the infliction of this punishment on St. Stephen, that the Sanhedrim had the power of life and death in matters of religion, without reference to the Roman Governor. But this is not clear. He generally resided at Cæsarea, not at Jerusalem; and in his absence they often proceeded in a summary and irregular way in questions of religion. See on xxvi. 10, and *Burton's Lectures*, p. 32.

In the case of St. Stephen, there is no mention of any judicial sentence being pronounced. The assault upon him is represented as a tumultuary act of fury. (See *vv. 57. 58.*)

That popular outbreaks, followed by stoning, were not uncommon at this time at Jerusalem, may be inferred from what is said above, even of the captain of the temple and the officers of the Chief Priests themselves in ch. v. 26, *ἐφοβούτο τὸν λαὸν μὴ λιθασθῶσιν*, and from what is recorded in the history of our Lord, *John viii. 59; x. 31—33.* Cp. *Matt. xxiii. 37.*

The question whether the Jewish Sanhedrim had the power of life and death in such cases as this (as *Professor Blunt* has observed, *Lectures*, p. 141), is best illustrated by a passage of *Origen* (*ad African. § 14*), who says, "Though the Jews are under tribute to the Romans, their Ethnarch, by the permission of Cæsar, is allowed to have considerable power among them; inasmuch that their trials are conducted according to their own laws, though clandestinely; and even capital punishment is inflicted, not as an absolute right, but with the imperial connivance."

"Thus it would seem that *St. Stephen* suffered capital punishment," adds *Professor Blunt*, "at the hands of the Jews, even in spite of its not being exactly lawful for them to put any one to death; the majesty of the Roman law being contented to lie in abeyance, though ready at any time to assert itself and resume its functions."

— *ἐπικαλούμενον*] *Bentley* (on *Freethinking*, xxxvi. p. 138) conjectures that ΘΝ (Θεὸν) "was absorbed by the preceding syllable ON." Perhaps, however, there is a design in the omission. St. Stephen called upon Him Whom he beheld in heaven, and said to Him, "Lord Jesus, receive My Spirit." Thus St. Stephen teaches with his dying breath that the Name of Jesus is to be called upon and worshipped; i. e. that He is God. Hence in ix. 14. 21. 1 Cor. i. 2, and 2 Tim. ii. 22, "all that call on the Name of the Lord," is a periphrasis for *Christians*. See also xxii. 16, and *Whitby* here, p. 454.

— *Κύριε Ἰησοῦ*] St. Stephen at his death prays to Jesus, and addresses the *same prayer* to Jesus, as Jesus, dying on the cross, had addressed to His Father, *Luke xxiii. 34. 46.* Jesus, as man, taught us to pray; St. Stephen, inspired by the Holy Ghost, teaches us to pray to Jesus, and to pray to Him as He as Man prayed to His Father,—that is, as God.

— *δέξαι τὸ πνεῦμά μου*] A proof that the spirit of man survives, and does not sleep, when separated from the body by death. See on *Luke xvi. 22, 23*, and above on i. 25.

⁶⁰ *μὴ στήσης—ἁμαρτίαν*] So A, B, C, D. * *Elz.* τὴν ἁμαρτίαν ταύτην,—but ἁμαρτίαν, the emphatic word, has its proper place at the close, "Lay not to their charge this sin." He warns them of their danger in committing the sin, and shows His love by prayer for the sinners.

The word *στήσης* involves the idea of *weighing*. See *Matt.*

a ch. 22. 20.
& 7. 58.

VIII. ¹ Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διαγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.

xxvi. 15, "When Thou, the Judge of all, weighest their actions in Thy balance, do not place this sin in the scale against them."

By this prayer St. Stephen proved that all he had said in his speech, however bitter to them, was the language of charity. It came from the Spirit of Truth and Love, and it had its firstfruits in the conversion of Saul, and in that of thousands by him. As *S. Aug.* says (Serm. 316), "Sævis videbatur Stephanus; lingua ferox, cor læne: clamabat, et amabat; sæviebat, et salvos fieri volebat."

— ἐκοιμήθη] ἱερὸν ὕπνον κοιμᾶται, θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς. (*Callimachus*, Epig. 10.)

On the rythmical cadence of this sentence in the word ἐκοιμήθη ("---"), see note at the end of the Book, xxviii. 31.

The following comments on this Divine History are from *S. Augustine's* Sermons in *Natali* (the Martyrdom; see on Acts ii. 24) *Stephani Martyris* (Serm. 314—320, vol. v. pp. 1856—1878).

S. Aug. (p. 1859) thus speaks of the History of his Martyrdom in the Acts of the Apostles: "Cum aliorum martyrum vix gesta inveniamus quod in solemnitatibus earum recitare possimus (a remarkable declaration!) hujus passio in canonico libro est; Actus Apostolorum de Canone Scripturæ est: ipse liber incipit legi à Dominico Paschæ, sicut se consuetudo habet Ecclesiæ (from Easter to Whitsuntide, *Aug.*, Tract. vi. in Joan.; cp. *Chrys.* in Acta, Hom. 63 and 48). In hoc ergo libro audistis quomodo sint electi et ab Apostolis ordinati septem *Diaconi*, in quibus Sanctus Stephanus erat; prior Martyr de Diaconis quàm de Apostolis: prior victima de Agnis, quàm de Aristibus."

He draws a parallel between

(1) The charges against our Lord, and those against Stephen. Compare John ii. 19—21. Matt. xxvii. 40, with Acts vi. 14.

(2) Our Lord's prayer for His enemies, and commendation of His soul to the Father; and St. Stephen's prayer and commendation of His soul to the Lord Jesus.

He traces St. Stephen's graces at his death to the influence of Christ's example. "Sedebat in cathedrâ crucis Christus, et docebat Stephanum regulam pietatis. Ecce discipulus Tuus orat pro inimicis suis, orat pro lapidatoribus suis." He refers his hearers to the Divine Source from which all St. Stephen's graces flowed. "Ecce hoc Stephanus fecit. De se? De suo fecit? Non ita; de dono Dei fecit. Si autem de dono Dei fecit, numquid intravit, et contra te clausit? Numquid pontem transivit et præcidit? Pete et tu; Fons manat, non siccavit."

"Non mortem timebat Stephanum, quia Christum, quem pro se occisum sciebat, viventem videbat; ac per hoc festinabat etiam ipse mori pro Illo, ut viveret cum Illo. Eja, fratres, sequamur eum; si enim sequamur Stephanum, coronabimur (alluding to his name Στέφανος, the Fathers love to dwell on the circumstance, that he who bore the name of Στέφανος was the first to win the crown of Martyrdom for Christ) maximè autem imitandus est nobis in dilectione inimicorum: persistens beatissimus Martyr in testimonio Veritatis et Charitatis ardens Spiritu, pervenit ad gloriosissimum finem."

S. Aug. (p. 1878) applies to St. Stephen the *deacon* the promise of Christ (John xii. 26), "where I am, there shall My servants be," observing that in the Greek original the word is δῆκονος, and in some Latin Versions *Diaconus*, and that St. Stephen was indeed a *deacon* to Christ, that he did follow Christ, and that in him Christ's promise was made good, "ubi sum Ego illic erit *diaconus* Meus." To this remark it might be added, that the verb also is used twice there, ἐὰν ἐμοὶ διακονῇ τις ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται, καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πάτερ.

S. Jerome (in Ezek. xliii.) seems to assert that St. Stephen was martyred at the *Passover*, on the second day of unleavened bread. If this was the case, and is rendered probable by the

presence of many Hellenists (vi. 9), here was another point of resemblance to Christ. Cp. below, on xii. 3.

Lastly, on St. Stephen's death, *Augustine* says (p. 1873), "Cum tanta esset in docendo constantia, videte qualis fuerit in morte patientia. Hi ictibus corpus ipsius quatiebant; ille pro inimicis orabat; contundebatur homo exterior, et supplicabat interior. Sed Dominus qui cinxerat, qui probaverat, spectabat desuper militem suum juvaturus certantem, coronaturus vincentem. Denique se ostendit illi. Ecce enim, inquit, video celos apertos, et Filium hominis stantem ad dexteram Dei. Et quid ait pro se? Domine Jesu, accipe spiritum meum; et pro illis genuflectit, et ait Domine, ne statuas illis hoc peccatum. Et hoc dicto, obdormivit." O sweet slumber! He who fell asleep among the stones of his enemies, how triumphantly will his ashes awake from the stones of the tomb! He fell asleep in confidence, quietness, and peace, for he commended his spirit to the Lord.

CH. VIII. 1—3. Σαῦλος ἦν συνευδοκῶν] Saul (says *Aug.*, Serm. 316, p. 1868) heard St. Stephen's speech; and then perhaps he scoffed at it; but he was concerned in St. Stephen's prayer. St. Stephen prayed for him. And mark the effects of that prayer. "Saulus, cui non sufficit occisus Stephanus, accepit Epistolas à Sacerdotibus ut ubicunque inveniret Christianos alligatos adduceret ad supplicia sumenda, qualis sumpserat Stephanus. Iratus ibat Saulus, ibat lupus ad gregem Domini. Et Dominus de sursum, Saule, Saule, quid Me persequeris? Lupe, quid Agnum persequeris? Ego, quando sum occisus, Leonem occidi. Exue te lupo; esto de lupo, ovis; de ove, Pastor. Stratus est Persecutor, erectus est Prædicator. Stephanus tunc agnus, Paulus tunc lupus erat; modò autem ambo agni."—May we all with them follow the LAMB in heaven!

1—4. πάντες διεσπάρησαν—εὐαγγελιζόμενοι τὸν λόγον] being scattered abroad by persecution they scattered abroad the seed of the Word. First, in Samaria, where Christ's prophetic eye had seen "the fields white unto harvest" (John iv. 35), and then in the world.

It is one of the purposes of this divine History, to show that "the fierceness of man turns to the praise of God." Pa. lxxvi. 10.

As it was in the Apostolic age, so it ever has been and ever will be with the Church, governed and guided by the Spirit of God;

As *Tertullian* says to the Roman Persecutors of the Church (Apolog. ad fin.), "Crudelitas vestra illecebra est magis sectæ. Plures efficimur quoties metimur à vobis; semen est sanguis Christianorum," and ad Scapulam, "Hanc sectam magis edificari videas, cum cædi videtur." Compare the language of *S. Nilus* (hom. 2 de Ascens.), "Succidebantur Ecclesiæ palmites, et Fidelis fructus augescebat. E radice enim Illâ nati sunt Qui dixerat 'Ego vici Mundum: Ego sum Vitis, Vos Palmite.'" And *Chrysostom* says, the blood of Martyrs waters the garden of the Church, and makes it fruitful; and *S. Leo* (Serm. i. in Natal. Petri), "Non minuitur persecutionibus Ecclesia, sed augetur (cp. Exod. i. 12) et Dominicus ager segete altiore vestitur, dum grana quæ singula cadunt multiplicata nascuntur."

Besides, by their dispersions they destroyed the power of the Enemy. As *Aug.* observes (Serm. 316), "Occiso Stephano, persecutionem gravissimam Ecclesia Hierosolymis passa est. Fugati sunt fratres qui ibi erant; soli Apostoli remanserunt. Cæteri fugabantur, sed, tanquam ardentes faces, accendebant. Stulti Judæi, quando illos de Hierosolymis fugabant, carbonem ignis in silvam mittebant." Thus, by the controlling power of Christ, the devices of the Arch-enemy of the Church were overruled into instruments against himself.

— πλὴν τῶν ἀποστόλων] It would seem that a special charge had been laid on the Apostles to remain at Jerusalem; see above, on i. 4, and below, viii. 14; ix. 27; xi. 1; xv. 2.

There was a peculiar reason for the mention of this circumstance in the case of St. Stephen, because (as *Lightfoot* shows,

¹ On the right observance of *Saints' Days*, he says (ibid. p. 1870), "Quod nobis beatus Martyr imitandum in sua passione proposuit—hoc attendere, hoc credere, hoc implere—verè est sollemnia Martyris celebrare."

The position of *St. Stephen's Day*, the morrow after Christmas Day, has a beautiful significance. It intimates that all the graces of all the Martyrs are due to the Incarnation of Christ, Who is, in fact, the Great *Proto-Martyr*, "the true and faithful Martyr or *Wū-*

ness" (Rev. i. 5; iii. 14), of Whose "fulness all have received, and grace for grace." (John i. 16.) And this idea is strengthened by the sequence of the Martyrdom of Long Life in St. John the Evangelist, and of Infancy in the Holy Innocents. And so the Incarnation of Christ is like the famous Mountain from which all the principal rivers of continental Greece flow, and fertilize the land. He is the One Well-spring of Living Water—"the True Light that lighteth every one that cometh into the world." (John i. 9.)

² Συνεκρόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ. ³ ^b Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπο- ^b ch. 22. 4. & 26. 10, 11.
ρευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. ⁴ Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον.

⁵ ^c Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν ^c ch. 6. 5.
Χριστόν. ⁶ Προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυ-
μαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁷ ^d πολλῶν γὰρ ^d Mark 16. 17.
τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ
παρὰλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. ⁸ καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ
πόλει ἐκείνῃ.

⁹ ^e Ἀνὴρ δὲ τις ὀνόματι Σίμων προϋπήρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν ^e ch. 5. 36.
τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν. ¹⁰ ^f ὃ προσεῖχον πάντες
ἀπὸ μικροῦ ἕως μεγάλου λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη

ii. p. 677) it was not lawful among the Jews to make outward demonstrations of grief for persons condemned by the Sanhedrim.

It is said by some interpreters that these "devout" men must have been *Jews* (see *Kuin.*, *Meyer*), because the word εὐλαβεῖς is connected with Ἰουδαῖοι (ii. 6), and because *Christians* would not have ventured to bury Stephen. But εὐλάβεια is characterized as a *Christian* grace (Heb. v. 7; xii. 28); and though their *κοπετὸς* was a remnant of Judaism (see *Chrys.* here, and below, on ix. 37), yet probably it is specially mentioned that these men buried Stephen, because it was an act of Christian courage, and exposed them to danger.

The burial of the dead seems to be here commended as an act of *Christian piety*, and thus the duty is inculcated of reverence for the bodies of Christians,

(1) As being temples of the Holy Ghost;

(2) And, as committed to the keeping of the grave, in order to rise again in glory, and to be "made like unto Christ's glorious Body." (Phil. iii. 21.)

See the treatise of *S. Aug.* (vi. p. 866), *De curâ pro mortuis gerendâ*, and cp. what *Bp. Pearson* says, On the Creed, Art. iv. p. 339, "When Ananias died, though after his sin, yet they wound him up and carried him out and buried him (Acts v. 6); when Stephen was stoned, devout men carried him to his burial; and when Dorcas died, they washed her and laid her in an upper chamber (Acts ix. 37). So careful were the primitive Christians of the rites of burial." And the pious and learned Expositor observes on the effect which Christianity had on national usages of *Septulchre*. In the Roman Empire, before the reception of the Gospel, the bodies of the dead were *burnt*, and their ashes only reserved in funeral urns. But after a few Emperors had received baptism, there was not a body burnt in the Roman Empire.

So great a social change was wrought by Christianity. The religious sanctity of the Churchyards and Cemeteries of Europe is due to its influence. "And the decent custom of the primitive Christians (says *Bp. Pearson*) was so acceptable unto God, that under His Providence it proved most effectual in the conversion of the Heathen, and in the propagation of the Gospel."

But where Funeral Rites are neglected and violated, there Christianity will decline—a warning not unnecessary in our own age and country, where, on account of the closing of Churchyards by reason of their repletion, in our great Cities, there may be a danger of heartlessness and irreverence in the interment of the dead,—especially of the poor.

² κοπετὸν μέγαν] "planctum magnum;" with wringing of hands and beating of breasts. See Luke xxiii. 48. Cp. below, ix. 37.

³ ἐλυμαίνετο] Saul was making havoc of the Church, while some were burying Stephen; and others were preaching the word. A striking contrast.

⁵ Φίλιππος] Not Philip the Apostle; for the Apostles remained at Jerusalem (v. 1). And if Philip had been an Apostle, it would not have been necessary for Peter and John to leave Jerusalem for Samaria, to lay their hands on those whom Philip had baptized there (v. 12, 13). But this Philip was the Deacon, also called Philip the Evangelist (Acts xxi. 8). So *Chrys.* and *Epiph.*, who says (*Caten.* p. 135), that Philip being a Deacon had not authority to give the Holy Spirit by laying on of hands. And *Aug.* (Serm. 266, 4) says, that he was called Philip the Evangelist, "propter promptam prædicationis eloquium."

—Σαμαρείας] Not a city of Samaria, but the city of Samaria, "in urbem ipsam Samaritanæ" (*Bp. Pearson*), the ancient residence

of the Kings of Israel, the Metropolis, Σεβαστή—now *Sebastieh* (see Robinson iii. 144, and "Later Researches," p. 126).

On this use of the genitive, see *Glass.*, p. 250, and *Meyer* here. The article is often omitted after prepositions. See *Midleton* here, p. 381. And A, B have the Article, which is received by *Lachmann* and *Tischendorf*.

If St. Luke had meant *Sychar*, or any other city than the capital, he would probably have specified its name (see John iv. 5): πάλις, used by itself frequently stands for μητρόπολις. And from v. 14 it may also be inferred that πόλις τῆς Σαμαρείας here signifies the Capital. It is true that the Capital was now commonly called Σεβαστή. But this name is never used in the New Testament; and St. Luke, writing for Hellenistic readers, would be disposed to preserve the name by which the City was known from the LXX, and which is also used by *Josephus*, Ant. xx. 6, 2.

No reason can be assigned why St. Luke should not have specified the name *Sychar*, or *Sychem*, if that had been the City of which he is here speaking; whereas there are many causes why he should not have mentioned the *Sebasté*, the name of the Capital of Samaria. They may have visited *Sychem* also. For the city of Samaria stood at a short distance to the north of *Sychem*, Νεάπολις, now Nablous, on which see above, vii. 16.

⁷ ἐξήρχοντο] So A, B, C, D, E, and other MSS. *Elz.* ἐξήρχετο. But the plural number seems to be studiously used in these cases in order to show the personal plurality of the Evil Spirits. Cp. on Mark ix. 20. 26.

—παρὰλελυμένοι] This word is never used for *paralytic* by St. Matthew or St. Mark, who use the word παραλυτικός ten times (Matt. iv. 24; viii. 6; ix. 2. 6. Mark ii. 3, 4, 5. 2, 10).

But it is used in St. Luke's Gospel (v. 18. 24), where the word παραλυτικός does not occur; and it is used twice in the Acts (here, and ix. 33), where the word παραλυτικός does not occur. And thus we have a double coincidence between the Acts of the Apostles and the Gospel of St. Luke.

⁹ Σίμων] Magus, the first heretic. See *Justin M. Apol.* i. 26. *Iren.* i. 23. *Tertullian*, Præscr. c. 46. *S. Cyril. Hierosol.* p. 95, 96, πάσης αἰρέσεως ἐκρηγής. Cp. on Acts xxi. 7. *Euseb.* ii. 1; ii. 13. *Ambr.* Hexaem. v. 8. *Epiph.* xxi. 1; *Tillemont*, Mémoires Eccl. ii. p. 16. *Burton*, Lectures, p. 74—82. 294. *Evans*, Biog. Early Church, p. 140.

—ἐξιστῶν] On this form of the Verb, see *Winer*, § 14, p. 72.

—λέγων εἶναί, κ.τ.λ.] *Iren.* ii. 2, "Simone mago primo dicente semetipsum esse super omnia Deum." While Philip preached Christ, Simon vaunted himself, as God.

This is not the place for discussing the question concerning *Justin Martyr's* (Apol. i. 26) account of the Statue, "Simoni Deo Sancto," at Rome; but there is reason to think that it has been too hastily rejected as groundless. See *Dr. Burton's* Lectures, p. 232, *Professor Norton's* Essay on the subject, and *Dr. Kitto's* Illustrations of the Acts, p. 84—7.

It has been thought by some that Simon Magus is the person mentioned by *Josephus* (Ant. xx. 7. 2) as Σίμωνα, Ἰουδαῖον, Κύνριον δὲ γένος, μάγον εἶναι σκηπτόμενον, who was employed by Felix to decoy Drusilla from her husband Azizus that she might marry him.

¹⁰ ἡ καλουμένη μεγάλη] So A, B, C, D, E, and other MSS. *Elz.* omits καλουμένη, which however has a special force. This man is that mighty power of God which is so called in the Word of God. Cp. *Aug.* in *Hæres.* 1, who says that Simon called himself the Messiah; and *Theodoret*, de fabulis hæretic. c. i. Indeed

μεγάλη. ¹¹ Προσείχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς. ¹² Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἐξίστατο. ¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην. ¹⁵ οὗτινες

sch. 2. 38.

he seems to have claimed to himself the names of the three persons of the Trinity.

See *Iren.* i. 23, who says, "Hic à multis, quasi Deus glorificatus est, et docuit semetipsum esse qui inter Judæos quasi Filius apparuerit, in Samariâ autem quasi Pater descenderit, in reliquis verò Gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem (τὴν μεγάλην δύναμιν), hoc est eum qui sit super omnia Pater; et sustinere vocari se quodcunque eum vocant homines" (δύναμιν—καλουμένην).

Thus we see that even the father of *Heresy* bears witness to the doctrine of the *Trinity*.

¹¹ διὰ τὸ ἐξεστακέσαι] they had been bewitched. "Intransitive" (*Brüder*). The Vulgate has an active sense, "quia deméntasset eos," which is followed in the English Version.

¹³ ἐπίστευσεν] made a public profession of faith, and became one of the members of the *visible Church*, who were called *πιστοί*. On this use of *πιστεύω*, see Acts ii. 44; iv. 32; and on Rom. xiii. 2.—ὅτε ἐπίστευσάμεν οἱ ἄγιοι designate the members of the Church generally, Acts ix. 32, 41, and cp. οἱ σωζόμενοι, ii. 47.

—ἐξίστατο] he who had himself been ἐξιστῶν τὸ ἔθνος (*Meyer*).

¹⁴ πρὸς αὐτούς] to them at Samaria, the city.

¹⁴—¹⁸. Πέτρον καὶ Ἰωάννην] On the continuance of the *Apostles* at Jerusalem after the Ascension, see above on i. 4; viii. 1. As to St. John particularly, see *Blunt*, Lectures, p. 66, who observes, that though Asia Minor was his ultimate destination, there is no evidence of his having been there during the life (qu. visits) of St. Paul; and wherever he is mentioned in the Acts it is in connexion with Palestine. The Apostles sent Peter and John from Jerusalem to Samaria in order to do what Philip the Deacon, who was there, could not do, and what Paul the Apostle afterwards did (see xix. 6), i. e. to give to those who had been baptized by a deacon, the full outpouring of the Holy Ghost by laying on of Apostolic hands.

To the authorities cited above (on v. 5), may be added what is said by S. Jerome, a *Presbyter*, and one not over eager to exalt the rights of the Episcopate: "Are you ignorant that this is the custom of our Churches, that hands are laid on those who are Baptized, and the Holy Spirit invoked over them? Do you inquire where this is written? It is in the *Acts of the Apostles*" (ad *Lucifer*. c. 4, p. 294). "This is the usage of our Churches. The Bishop goes forth (excurrit) and makes a tour in order to lay his hands and to invoke the Holy Spirit on those who in smaller towns have been baptized by our Priests and Deacons" (*ibid.*). And *Augustine* (de Trin. xv. 26) "Ecclesia in Præpositis suis nunc servat morem, quem habebant Apostoli, oratione et manuum impositione tribuendi Spiritum Sanctum;" and *S. Cyprian* (Epist. 73), "They who are baptized are brought to the Chief Pastors of the Church, that by our prayer (Cyprian being a *bishop*) and the laying on of hands they may receive the Holy Ghost, and be completed by the seal of Christ;" and before him, *Tertullian*, a *presbyter*, de Bapt. c. 8, and *Theophyl.* says, "After Baptism the Holy Spirit is given by laying on of hands; and this order is observed μέχρι νῦν."

Here is the answer to the question sometimes put now, as indeed it was of old, "Quid mihi prodest?" &c. (*Hammond*, iv. 895.) "What profit is there to me from the Ministry of Confirmation after the Sacrament of Baptism?" The Holy Spirit (says *Eusebius Emisenus*, or perhaps *Salvian*. Cp. *Hammond*, iv. 895) which descends on the waters of Baptism with healing on His Wings (salutifero illapsu) gives, at the baptismal font, complete remission of sins. And in Confirmation He supplies grace, for growth in holiness. In Baptism we are regenerated unto life; in Confirmation we are invigorated for life's warfare. Baptism suffices for those who are called away by God in tender years; Confirmation *arms* and equips the young soldier (who has been enlisted in Baptism under Christ's banner) to fight a good fight in the conflicts of this world.

It appears from v. 16 that the Holy Ghost had not *visibly* fallen upon any of the converts before the Apostles had laid their hands upon them. That is, the *full effusion* of the Holy Ghost,

with its *then visible* manifestations of tongues and other signs, had not been vouchsafed to them. As *S. Aug.* says (in Joann. Tract. vi.), "Nondum acceperunt Spiritum Sanctum, sicut tunc descendebat ad ostendendam significationem gentium crediturarum, ut linguis loquerentur."

The reasons of this seem to be, to show the need of union with the Apostles, and to secure due respect to their persons and office; and to assure the Church, in all ages, of the reality of the inward grace ministered to all worthy recipients of Confirmation.

Hence Confirmation was called the Consummating Unction, *χρῆσις τελειωτική*, as completing Baptism. See *Bp. Taylor's* Dissertation with that title, Works, xi. 215. As *S. Ambrose* teaches (de Sacram. iii. 2): "Post fontem (baptismi) superest ut perfectio fiat, quando ad invocationem sacerdotis Spiritus Sanctus infunditur." And as *Hooker* says (V. lxxvi.), "It confirms and perfects that which the grace of the Spirit has already begun in Baptism;" and cp. *Hammond's* Treatise "de Confirmatione," Works, iv. 851. *Bp. Pearson*, Lectures in Acts, v. 6; and *Dr. Comber*, Companion to the Temple, iii. p. 451. *Bingham*, Antiq., bk. xii. here. *Blunt*, Lectures, p. 40; and see also *Calvin* here, "in whose opinion," says *R. Nelson*, "this passage in the Acts shows that Confirmation was instituted by the Apostles."

In another important respect Confirmation is the consummation of Baptism,—not from any defect in Baptism itself, but from the circumstances of persons who have been baptized;

In *primitive* times, from the nature of the case, the majority of those who were baptized were *Adults*. But now that Christianity has been long preached in the world, they who are baptized are, for the most part, *Infants*. "The *astipulation* of a good conscience is an essential part of Baptism" (1 Pet. iii. 21). And "for all such as have been baptized in their *Infancy* the *personal* resumption or ratification of that vow which they made by their sponsors at the sacred laver is to be exacted in the public congregation." And this is done at Confirmation. (*Dr. Jackson* on the Creed, bk. x. ch. 1. vol. ix. p. 548.) And they, who boldly confess Christ with their lips and lives on earth, will be confessed by Him at the Great Day. Matt. x. 32. Luke xii. 8.

On the Doctrine of Confirmation as the appointed ordinary means for the full effusion of the gift of the Holy Ghost on the baptized, see the valuable Manual entitled "CATECHESIS," by the Bishop of St. Andrew's, Lond. 1857, and the remarks made and authorities quoted in an excellent Essay by the late Rev. John Frere, M.A., Rector of Cottenham. Lond. 1845.

The mind of the Church of England in this matter is declared in her Office for Confirmation.

"Then the Bishop shall say:

... Almighty and everlasting God . . . we make our humble supplication unto Thee for these thy servants, upon whom after the example of thy Holy Apostles we have now laid our hands . . ."

The Church of England (in her sixtieth Canon) says, that "it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them and blessing them,—which we commonly call Confirmation."

In the earlier editions of the Book of Common Prayer, the Order commenced with the words, "Our help is the Name of the Lord." The collation of the Blessing is the groundwork of the Office. The public profession on the part of those who are to be confirmed was happily added in the last review of the Prayer-book, A.D. 1662; and the substance of what had been before a Rubric or Rubrics prefixed to the *Catechism*, was introduced, in 1662, as a Preface to the Office of Confirmation.

Hooker's pathetic lament for the insufficient administration of Confirmation in his own day (see Eccl. Pol. V. lxxvi. 8) might be reiterated with a hundred-fold force in the present times, when, from the inadequate number of our Spiritual Fathers, an immense majority of our population grows up without ever receiving the completion of their baptismal privileges, by the reception of Confirmation, and the subsequent graces of the Holy

καταβάντες προσήύξαντο περὶ αὐτῶν ὅπως λάβωσι Πνεῦμα ἅγιον. ¹⁶ οὐδέπω ἔχ. 19. 2.
 γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς
 τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁷ Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ
 ἐλάμβανον Πνεῦμα ἅγιον. ¹⁸ Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν
 χειρῶν τῶν ἀποστόλων δίδεται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρή-
 ματα, ¹⁹ λέγων, Δότε καμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας,
 λαμβάνῃ Πνεῦμα ἅγιον. ²⁰ Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου
 σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι ¹ τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων
 κτᾶσθαι. ²¹ οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδιά
 σου οὐκ ἔστιν εὐθεία ἔναντι τοῦ Θεοῦ. ²² Μετανόησον οὖν ἀπὸ τῆς κακίας
 σου ταύτης, καὶ δεήθητι τοῦ Κυρίου, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας
 σου. ²³ εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα. ²⁴ Ἀπο- 1 Numb. 21. 7.

Spirit given in the Lord's Supper, and, consequently, are never brought into full communion with the Church; and though they may have been baptized by her, yet, being never made fully partakers of her privileges, they fall away into indifference or unbelief, or are arrayed in hostility against her.

It seems as if Confirmation, being restricted in its administration to those who are successors of the Apostles, were designed by Divine Providence to serve the important purpose of maintaining a vital principle of Church Unity, by bringing all the children of God in a Diocese, as members of one spiritual household, to receive the benediction of their Spiritual Father in God; thus reminding them of their filial adoption in Christ the Son of God into the family of One heavenly Father; and of the gracious overshadowing of the One Spirit of Unity—the Divine Dove—whose invisible wings are spread over them, and shed grace from heaven upon them.

It also seems as if this restriction of Confirmation to the Episcopal office were divinely ordered, in order to show more clearly the necessity of elasticity and expansion of Episcopacy, in proportion to the growth of the population of a country, and so to ensure (short of absolute compulsion) those other blessings which flow from the Holy Spirit on the Church through the ministrations of a pious, learned, zealous, and faithful Episcopate.

16. λάβωσι Πνεῦμα ἅγιον] Cp. v. 17, ἐλάμβανον Πν. ἅγ. and our Lord's own words, John xx. 22, λάβετε Πνεῦμα ἅγιον.

17. τότε ἐπετίθουν τὰς χεῖρας—ἅγιον] The going down of Peter and John to the city of Samaria, in order to receive its inhabitants who had been baptized into full communion with the spiritual Israel of God's Church in Christ, is an event full of interest when considered with reference to the history of the Old Testament concerning that region.

As was observed above (vii. 16), *Sychem* or *Shechem*, in *Samaria*, was the first place in Canaan where God appeared to Abraham when he came from Haran, and there he built his first altar to the Lord. It was also the first place to which Jacob went, on his coming from Padan Aram, with his children the *Patriarchs*; and there also he built the altar *El-Elohe-Israel*. (Gen. xxxiii. 20.) There it was that *two* of the *twelve Patriarchs*, Simeon and Levi, in cruelty and subtlety, constrained the inhabitants to communion with the literal Israel by Circumcision. (Gen. xxxiv. 15—30.) But now, after that the Holy Ghost has been poured out from heaven upon the Church,—*two* of the *Twelve Apostolic Patriarchs* of the *Spiritual Israel*,—Peter and John,—go down to the same region,—perhaps also to the same city,—and receive its inhabitants into full communion with the true children of Abraham, or Israel of God, the Christian Church, by the *Spiritual* Circumcision of the *heart*, i. e. by the Gift of the Holy Ghost.

The names of the two Apostles so employed deserve notice. Simeon and Levi had been the Ministers of Wrath; Peter and John are the Ministers of Grace. Peter's name was *Simeon* (Acts xv. 14); and John, as *joined* (Gen. xxix. 34) constantly to him (see on John xviii. 15, 16. Acts iii. 1), was well typified by *Levi*, the brother, by both parents of Simeon (Gen. xxix. 33, 34; xlix. 5).

We may observe also, that the gracious work of the Spirit on the hearts of the Apostles themselves, and through them on the Church, is made more significant by the contrast of the former conduct of two of the Apostles in this region. Before they had been baptized with "the Holy Ghost and fire," the two brethren, James and John, even when in the company of Christ upon earth, had been eager to call down fire from heaven and destroy the village of the *Samaritans*, which would not receive them. (Luke

ix. 54.) They had been ready to do the vindictive work of Simeon and Levi. But now that they have been baptized with fire, the two Apostolic brethren, Peter and John, call down from heaven on the Samaritans the pure and holy flame of zeal and love. Such was the change wrought by the Holy Ghost, poured down from heaven by Christ, now ascended into heaven, and there sitting in glory.

18. Ἰδὼν ὁ Σίμων, ὅτι—δίδεται] Ἰδὼν, A, B, C, D, E. *Elz.* *θεασάμενος*.

It is observable, that, whereas miraculous powers were exercised by the *Deacons*, and other disciples, yet it does not appear (as *Hooker* remarks, V. lxi.) that they had the power "to *derive* or *communicate* them to other men."

"Simon Magus," says *Hooker* (V. lxi. 2), "perceiving that power to be in none but the Apostles, and presuming that they which had it could sell it, sought to purchase it of them with money." Thus even Simon himself, the arch-heretic, supplies a strong argument for the reality of the Divine Grace dispensed by prayer and laying on of Apostolic hands. He would never have offered to *give money* for what did not *exist*.

On the sin of *Simony* hence deriving its name, see the authorities in *Bingham*, Antiq. xvi., and *Dupin*, On the Study of Theology, p. 469.

20. Πέτρος δὲ εἶπε—κτᾶσθαι] Thou thoughtest to purchase the gift of God by money. A remarkable proof of St. Peter's honesty, courage, and disinterestedness.

Simon Peter would not receive any thing from Simon Magus for the dispensation of a spiritual gift—although at that time the Church subsisted on alms (see iv. 35). He claimed no merit to himself for the power which he was enabled to use. It was *δωρεὰ Θεοῦ*, the gift of God. He boldly rebuked Simon, who was adored by the people of Samaria. And Simon Magus, who had bewitched the people, feels Simon Peter's power, and submits to it, acknowledges his prophetic gifts (v. 24), and craves his prayers.

22. μετανόησον καὶ δεήθητι—εἰ ἄρα ἀφεθήσεται] A strong passage

(1) Against all Donatistic iteration of Baptism.
 (2) Against all Novatian denials of Remission of sin, after commission of deadly sin after Baptism. See the Expositors of Article XVI. of the Church of England.

(3) For the reality of Divine Grace in Baptism, which though *dormant* in a Simon Magus, in a death-like sleep of sin, may be *awakened*, and be made available by Repentance and Prayer, for salvation not to be repented of.

(4) And consequently for the possibility and duty of *Prayer* and *Repentance*, on the part of baptized persons after falling into deadly sin. See XXXIX Articles, Art. xvi.

St. *Augustin* has some excellent remarks on the case of Simon (in Joann. Tract. vi.), "Cui dicit hæc Petrus? Utique baptizato. Jam baptisma habebat; sed Columba visceribus non hærebat. Baptisma illi quid proderat? Noli ergo de Baptismo gloriari, quasi ex ipso salus tibi sufficiat. Noli irasci; deponere fel, veni ad Columbam . . . habeto humilitatem, charitatem, pacem; habeto bonum quod nondum habes, ut *prosit* tibi bonum quod *habes*—veni ad Columbam (i. e. ad Ecclesie unitatem), hic tibi proderit quod foris non solum non proderat, sed etiam oberat."

23. τοῦ Κυρίου] So A, B, C, D, E, and others. *Elz.* τοῦ Θεοῦ. Cf. v. 24.

23. εἰς χολήν] Something more than *ἐν χολῇ*. You who have been baptized into Christ (*εἰς Χριστόν*), have plunged yourself into the gall of bitterness. Cp. v. 40.

κριθεὶς δὲ ὁ Σίμων εἶπε, Δεθήτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

²⁵ Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεφον εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.

²⁶ Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πόρεῖον κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος· ²⁷ Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος,

²⁵ ὑπέστρεφον] they were returning. So A, B, D. — *Elz.* ὑπέστρεψαν.

— πολλὰς Σαμαρειτῶν] a fulfilment of our Lord's prophecy (Acts i. 8).

— κώμας] villages. See on Matt. ix. 35. On this word is an interesting Homily of *S. Chrysostom* here, exhorting owners of property to build and endow Churches and Chapels on their estates—a counsel very reasonable for these and all times.

— εὐηγγελίζοντο] they were evangelizing in their way. As to the accusative, see xiv. 21; xvi. 10. So A, B, C, D, E.—*Elz.* εὐηγγελίσαντο.

²⁶ Γάζαν] Γάζα (Hebr. *gaza*, a fortress, the Hebrew *g* being changed into the Greek *γ*. Gen. x. 19. Josh. xiii. 3. 1 Sam. vi. 17. An old Canaanitish fortified town of *Philistia*, celebrated in the history of Samson; situated on a hill twenty stadia from the sea, stormed and plundered by Alexander the Great (*Plutarch*, Alex. 25. Q. *Curt.* iv. 6), and dismantled by the Jewish Prince Alexander Jannæus, a.c. 96 (see *Joseph.* Ant. xiii. 13, 3), but not long afterwards restored by Gabinius (*Joseph.* xiv. 6, 3). For a description, see *Robinson*, ii. 375—384.

In the sending forth of the Gospel toward *Gaza*, celebrated in *Philistian* History, and for the conversion of the chamberlain of *Ethiopia*, we may recognize an intimation and earnest of the fulfilment of the Prophecy concerning Christ (Ps. lxxxvii. 4). "Behold *Philistia*, with Tyre and *Ethiopia*, there shall He be born," and Ps. lx. 8, "*Philistia*, be thou glad of Me," and cviii. 9, "Over *Philistia* will I triumph," and lxviii. 31, "*Ethiopia* shall stretch out her hands unto God."

The incidents in the Acts of the Apostle are, for the most part, *prophetical* as well as *historical*; they show what has been, and is; and in the past and present they give a pledge of the future progress and triumphs of Christianity.

— ἀνὴρ ἐστὶν ἔρημος] These words are regarded by many as a parenthesis of *St. Luke*, distinguishing it as the old City, ruined by Alexander, from the other *Gaza*. See *A. Lapide*, *Weststein*, *Rosenm.*, and others;

But this does not seem to be a correct view.

The site of the new City was near that of the old one. The same roads led to them both; and what did Philip do there? Nothing. He did not meet the Eunuch at *Gaza*,—new or old,—but in the *wilderness*. See also on v. 36 and v. 40, whence it appears that Philip did not ever arrive at *Gaza*.

The meaning seems to be this;

Philip had been very successful in preaching in a *populous metropolitan City* to vast *multitudes* (see v. 6). God would now try his faith, and show His own Divine power, and present an example in him to other Preachers of the Gospel. He would also reward the devout *Ethiopian*, who could little expect to meet a preacher in the wilderness;

The address of the Angel to St. Philip may be therefore paraphrased thus;—Quit the City of *Samaria*, but do not go to the north, to populous *Galilee*, where thou mightest make many converts; nor yet to *Jerusalem*, but beyond it, to the very extremity of *Palestine*. Go along the road which leads to *Gaza*,—which is desert; Almighty God has something for thee to do *there*. He can enable thee to do the work of an Evangelist, not only in the *city* of *Samaria*, but in the *wilderness* of *Philistia*.

This was a speech something like our Lord's question to the *Apostle Philip* in the *wilderness* (*ἐν τῇ ἐρημῳ*), "Whence shall we buy bread for these that they may eat?" (Matt. xiv. 15. John vi. 5.)

It may also be compared to His command to the Apostles, to cast in their net for a draught in a place in the sea where they had toiled all night, and caught nothing. (Luke v. 5. John xxi. 6.)

But still the command of the Lord to Philip was,—“Go along the road to *Gaza*, to the southern extremity of *Palestine*, the *wilderness*.” And he arose and went. And there, in the wilderness, he saw a chariot, and was commanded by the Spirit to join himself to it; he ran and overtook it, he fed the soul of the *Ethiopian* Courtier with the bread of life; he caught, if we

may venture so to speak (see John xxi. 9), this ‘great Fish’ in the Net of the Gospel, even in the *wilderness*. He baptized him; and perhaps through means of the example and influence of this great Courtier, the *Morians’* land soon stretched forth her hands unto God (Ps. lxviii. 31. Cf. Zeph. iii. 10). And thus even in Philip the Evangelist was the prophecy fulfilled, “The voice of him that crieth in the *Wilderness*, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” Isa. xl. 3.

As to the word *ἔρημος*, it is generally considered as an adjective here; and if so, it is to be connected with *δδός*. And so the Arabic and Syriac Versions, and *Lightfoot* here, and *Winer* (Gr. Gr. pp. 108. 142) and *Robinson* (ii. p. 380), who says that it indicates the southern road, leading from *Eleuthropolis* to *Gaza*, through the desert, or region without villages; as is the case at the present day.

The sense then would be: Go along *that* road which is deserted, and where therefore you may not expect to meet any one. But still, Go.

Or, *ἀνὴρ ἐστὶν ἔρημος* may mean, ‘*that* region is uninhabited,’ an *ἔρημος*: where you may expect to find no one; but here is the force of the command, here is the trial of your faith. Go and see. And it may be observed that the word *ἔρημος* occurs eight other times in the Acts of the Apostles, and in seven of these (vii. 30. 36. 38. 42. 44; xiii. 18; xxi. 38) it is a substantive. In one only (i. 20, a quotation from the LXX) it is an adjective.

It does not seem therefore that the words *ἀνὴρ ἐστὶν ἔρημος* are a parenthesis inserted by St. Luke; but they are words of the Angel to St. Philip; and their meaning is either, “this road is desert,” or, “this is a wilderness.”

On this sending of St. Philip, see below, ix. 6.

²⁷ εὐνοῦχος] rendered by some here a Chamberlain or Courtier. See on Matt. xix. 12.

It must however be observed, that a strong reason in favour of the literal translation of the word (as adopted in the English Version) may be derived from the promise in *Isaiah* lvi. 3—8. And it may have been a part of St. Luke's design, in this narrative, to show that *that* promise was fulfilled in the Christian Church, as described by St. Paul, Gal. iii. 28.

Besides; the case of *this εὐνοῦχος* may be compared with that of the faithful and merciful *Ebed-melech*, also an *Ethiopian* and an *Eunuch*, who is contrasted with the rebel King and Courtiers of Judah—as the faithful *Ethiopian* here is contrasted with the obdurate Rulers of *Jerusalem*—and who received a special promise and blessing from God (*Jeremiah* xxxviii. 7—13; xxxix. 16—18. Cp. *Baumgarten*, i. p. 206).

Indeed this history of the *Ethiopian*, and that which soon follows, of *Cornelius* the first-fruits of the *Gentile* world, derive additional interest from the consideration that in them may be recognised a fulfilment of ancient Prophecies, particularly in that chapter of *Isaiah* (lvi. 3) which speak of the extension of the blessings of God's Covenant in Christ—

(1) to the “*Eunuchs* that keep His Sabbaths and choose the things that please Him,” and in them to all who are alone and childless in this world, and yet are made members of the household of God in Christ, and so receive “a place and a name better than of sons and daughters;” and

(2) to the “*Sons of the Stranger*” (such as *Cornelius*), who were once afar off and aliens from God, but are now made near in Christ, and are brought to His Holy Mountain, and “made joyful in His House of Prayer, which shall be for ‘all people.’” See *Isaiah* lvi. 4—7.

It may be here suggested for the reader's consideration whether these Chapters (viii.—x.) of the Acts of the Apostles do not also display the fulfilment of another Prophecy concerning the Evangelical Conquests of Christ (viz. Psalm cviii. 7). Be thou exalted, O God, above the heavens (v. 5), i.e. by the Ascension. God hath spoken in His Holiness, I will rejoice and divide *Shechem*, or *Sychem*—fulfilled in the Evangelization of *Samaria*—perhaps *Sychem* itself. The triumphs of the Gospel in that region and in *Galilee*, mentioned in the Acts of the

δυναστίης Κανδάκης βασιλίσσης Αιθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων ^{m 2 Chron. 6. 32, 33.} εἰς Ἱερουσαλὴμ, ^{n Isa. 65. 24. Hos. 6. 3.} ἦν τε ὑποστρέφων, καὶ καθ-
ήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ ἀνεγίνωσκεν Ἡσαΐαν τὸν προφήτην. ^{o Matt. 12. 33, 51. Eph. 5. 17.} 29 Ἐἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. 30 Προ-
δραμῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγνώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, ^{p Isa. 53. 7, 8.} Ὁ ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; 31 Ὁ δὲ εἶπε, Πῶς γὰρ ἂν
δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα
καθίσαι σὺν αὐτῷ. 32 Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη, ^{q Luke 24. 27. r ch. 18. 28.}
Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κεί-
ροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. 33 ἐν τῇ
ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς
διηγῆσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Ἀποκριθεὶς
δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει
τοῦτο; περὶ ἐαυτοῦ, ἢ περὶ ἐτέρου τινός; 35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα ^{s Mark 16. 16.}
αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.
36 Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος,
Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισθῆναι; 37 εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις
ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ
εἶναι τὸν Ἰησοῦν Χριστόν. 38 καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν

Apostles (ix. 31), seem to be predicted by the words of the Psalm (v. 8), "Manasseh is mine, Ephraim also is the strength of my head;" and Christ triumphed over Philistia by the preaching of Philip in the road to Gaza and at Azotus, and of Peter at Joppa. Perhaps also the promise of the conquest over Edom (which was a name for the enemies of God's Church, and is especially applied by the Rabbis to Rome) may have been begun to be fulfilled by the reception of the Roman soldier Cornelius, the representative of the heathen and Roman world, into the Christian Church. Doubtless also it had a literal fulfilment in the Victories of the Gospel in Idumæa.

The gracious consequences of the outpouring of the Holy Spirit, in the propagation of the Gospel, are prophetically declared in Psalm lxxviii. 7—31. In v. 7 the description of the giving of the Law on Sinai is immediately followed by that of the promulgation of the Gospel at Sion, and its fruits are foreshown. See particularly v. 27 of that Psalm, perhaps in reference to the Conversion of St. Paul, and v. 31, to the baptism of the Ethiopian.

Indeed the History of the Acts of the Apostles is an Inspired Comment on the language of the Psalms and of the Prophets.

—Κανδάκης] The common title of Queens of Meroë. Cp. *Strabo*, xvii. p. 820. *Plin.* N. H. vi. 35. *Bischof*, p. 69.

—γάζης] He who was over all the earthly γάζα of a Queen finds heavenly treasure in the desert road from Jerusalem to Gaza. And why? Because he had left his earthly Treasury to go up to the Temple to worship, and was seeking for goodly treasure in the field of the written Word. Cp. Matt. xiii. 44. Is this an unmeaning paronomasia? See v. 30.

—προσκυνήσων] He was therefore a proselyte, not a Gentile. The firstfruits of the Heathen world was Cornelius. See x. 1.

28. ἀνεγίνωσκεν] was reading, and reading aloud; Statesman and Courtier as he was. A celebrated passage, often cited by the Fathers, as showing the blessed fruits of reading the Scriptures. See *S. Chrys.* here, and hom. 35 in Gen. *S. Jerome*, Epist. 103, ad Paulin. A lesson to travellers. "Legendum, audiendum, percontandum, etiam in itinere, etiam parum intelligis (vide v. 34) Habenti datur." (*Bengel*.)

30. γινώσκεις & ἀναγινώσκεις] On similar paronomasias, see Luke xxi. 11, and 2 Cor. iii. 2, γινώσκόμενη καὶ ἀναγινώσκόμενη, 2 Thess. iii. 11.

It seems probable from this verbal parallelism, that Philip spoke in Greek; and that the Eunuch was reading Isaiah in the Septuagint version made in Egypt.

Valck. compares the celebrated paronomasia of Julian the Apostate, —ἀνέγνω, ἔγνω, κατέγνω, and the courageous reply of the Christian Bishop to him, ἀνέγνω, ἀλλ' οὐκ ἔγνω· εἰ γὰρ ἔγνω, οὐκ ἂν κατέγνω.

33. ἡ περιοχὴ] the passage, —χωρίον or τόπος. See *Valck.* Cp. 1 Pet. ii. 6, περιέχει ἐν τῇ γραφῇ.

—ὡς πρόβατον—αὐτόν] Isa. liii. 7, 8. From the LXX Version.

Here ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη represents the Hebrew נָחַל עַל עֲוֹנוֹתָי וְעַל עֲוֹנוֹת יִשְׂרָאֵל, i. e. he was taken from oppression and judgment; and it seems the LXX means to say that *by his humiliation his condemnation was taken away*, i. e. *He was justified*: and thus the words are a paraphrase of the original, and mean that "He was made perfect through (as well as from) sufferings," and was exalted not only *from* his humiliation, but *because* "He humbled Himself and became obedient to death" (*Phil.* ii. 8. *Heb.* ii. 10).

33. τὴν δὲ γενεὰν αὐτοῦ, κ.τ.λ.] γενεὰ is ἡ, *dor* (whence Latin *durus*, *duratio*). Who shall declare his duration? i. e. although He is cut off as man, yet He is the eternal God. He is ἀγενεαλόγητος ὡς Θεός. (*Ascum*.)

—ὅτι αἶρεται] because His life is cut off from earth (see *Daniel* ix. 26) He endures for ever in heaven; that is, He as God-Man is exalted for ever *by* His temporary Humiliation on earth. See *Phil.* ii. 8.

35. τὸν Ἰησοῦν] Hence it is clear (whatever may be alleged by some modern critics to the contrary) that the Fifty-third Chapter of the Prophet Isaiah has rightly been deemed by the Church to be a prophecy concerning Christ; and that the Criticism which propounds allegations inconsistent with such an exposition is entitled to little regard from those who desire to be faithful members of Christ and of His Church.

36. ὅπου] At Bethsora (say the Scholia on *S. Jerome*, loc. *Hebr.* p. 277) or *Bethsoron*, twenty miles S. of Jerusalem, and only two miles from Hebron. "Ibi," says *Bede*, p. 41, "*mutavit Æthiops pellem suam, id est sorde peccatorum abluta de lavacro Jesu dealbatus ascendit.*" If so, Philip overtook the Ethiopian long *before* he came to Gaza; and this seems to be another reason why *ἔρημος* cannot be connected with γάζα in v. 26.

37. εἶπε—Χριστόν] This verse is not found in A, B, C, G, H, and in some ancient Versions, and has been omitted by most recent Editors. Perhaps rightly: and it may be observed also that the words τὸν Ἰησοῦν Χριστόν (as they stand in *Elz.*) are no where thus used by St. Luke in the Acts of the Apostles or the Gospel.

But, on the other hand, the verse is found in substance in E, and in the Codex Amiatinus of *Vulg.*, and in numerous cursive Manuscripts. And it appears to be at least as ancient as the age of *Irenæus*, who says, iii. 12, "Hunc esse Jesum, et impletum in eo esse Scripturam, quemadmodum ipse Eunuchus credens et statim postulans baptizari dicebat *Credo Filium Dei esse Jesum*,"—omitting *Χριστόν*. I have not therefore ventured to expunge the verse; which is retained, in brackets, by *Bor-nemann*.

The words, "he preached to him Jesus," intimate, says *Augustine* (*de Fide et Oper.* 6), that he declared to him the sum of Christian Doctrine, and of Christian Practice, as grounded on Faith in Christ.

ἀμφοτέροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.

t 1 Kings 18. 12.
Ezek. 3. 12, 14.

u Ps. 119. 14, 111.

³⁹ Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον καὶ διερχόμενος ἐγγγγελλίζετο τὰς πόλεις πάσας, ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν.

a ch. 26. 10.
Gal. 1. 13.
1 Tim. 1. 13.
b ch. 8. 3.
Gal. 1. 13.

IX. ¹ Ὁ δὲ Σαῦλος ἐτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεὶ ² ᾔτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τις εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. ³ Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ· ⁴ καὶ

c ch. 22. 6.
& 26. 12.
1 Cor. 15. 8.
2 Cor. 12. 2.

³⁸ [ἐβάπτισεν αὐτόν] See *Greg. Naz.* ii. p. 711 (an Oration to those who delay their Baptism). Philip was a married man, and only a Deacon, and was sent by the Angel to baptize the Ethiopian. "Let me be a Philip; be thou a minister of Candace. Say, 'Here is water, what hindereth me to be baptized?' Seize the opportunity. Though an Ethiopian in body, be thou pure in heart. And do not say, 'Let a Bishop baptize me;' or, if a Presbyter, let him be unmarried. Man looketh on the face, but God on the heart. Any Minister can cleanse you by Baptism, if he is not alien from the Church. One Minister may be of gold, another of iron, but they are both like rings which have the seal of Christ; let them stamp on thee, who art the wax, the image of the Great King. There is a difference in the metal but not in the seal."

³⁹ [ἤρπασε] Cp. the case of Elijah, 1 Kings xviii. 12. 2 Kings ii. 16. Ezekiel iii. 12. 14. St. Paul, 2 Cor. xii. 2. 4. See *Didymus* and *Chrys.* here, who observe, that by this sudden disappearance of Philip, the Ethiopian was assured that the message he had received was from heaven; and that, if the Ethiopian had asked Philip to remain with him, and he had refused to do so, he would not then have gone on his way rejoicing. Cp. *Robinson's* Palestine, i. 320; iii. 14.

⁴⁰ [εὐρέθη εἰς Ἀζωτον] Showing that the object of his mission was attained. Ἀζωτος, *Ashdod*, now *Esdud* (*Robinson*, ii. p. 368),—being on the coast, half-way between *Gaza* on the south, and *Joppa* on the north, and in the same latitude with *Jerusalem*. On *eis* see v. 23; vii. 4, and viii. 23. *Winer*, p. 368.

—[ἐγγγγελλίζετο—Καισάρειαν] Going northward along the sea-coast from Azotus to Caesarea, he passed through Joppa, and did the work of an Evangelist (ἐγγγγελλίζετο), and prepared the way for St. Peter's visit to that place (ix. 34—43), and for the conversion of Cornelius at Caesarea (x. 1—24), where we find Philip again (Acts xxi. 8).

On Caesarea itself see x. 1.

The house of Philip the Evangelist was still standing at Caesarea in St. Jerome's age, and was even shown in *Bede's* time. (*Jerome*, Epist. Paul. p. 160. *Bede*, in *Acta*, p. 43.)

CH. IX. 1. Σαῦλος] Saul, God's σκεῦος ἐκλογῆς for the conversion of the Gentiles, was of the tribe of Benjamin (Acts xiii. 21); and the Fathers (*Tertullian* adv. Marcion, v. 1. *Chrys.* *Ambrose*, de Ben. Patr. ad fin. *Aug.*, Sermon. 279) apply to him, in a spiritual sense, Jacob's prophecy, Gen. xlix. 27, "Benjamin shall ravin as a wolf. In the morning he shall devour the prey, and at night he shall divide the spoil."—"Escas dividet" (*Aug.*, Sermon. 279, and *Append.*, Sermon. 189); and "escas divisit," says *Ambrose* (de Bened. Patriarch. 12), "evangelizans gentibus verbum."

Benjamin's birth was the occasion of his mother's death, so "Sauli nativitas in Evangelium matri ejus Synagogæ mortem attulit." At first he might be called *Benoni* (a child of sorrow), but by God's grace he became *Benjamin* (Gen. xxxv. 18), the son of a right hand. Benjamin was the last among the twelve Patriarchs; so Paul among the Apostles (1 Cor. xv. 8, 9). Benjamin was preferred above the rest by Joseph (Gen. xliii. 34); so Paul by Christ (1 Cor. xv. 10).

Benjamin is called 'little' (τῷ, Ps. lxxviii. 27), and yet "a Ruler;" and so Saul is 'Paul,' or little (see on xiii. 9), and calls himself "the least of the Apostles" (1 Cor. xv. 9), and yet "not a whit behind the very chiefest Apostles" (2 Cor. xi. 5; xii. 11). Even *Cornelius à Lapide* here says, "Ita Paulus à Christo dotatus fuit præ aliis Apostolis."

—[ἐμπνέων ἀπειλῆς] Something more than πνέων ἀπειλῆς, inwardly breathing of slaughter; his very breath was impregnated with threats and slaughter. (*Meyer*, who compares Josh. x. 40,

ἐμπνέων (ωής.) On the genitive of the material after πνέω, cp. *Winer*, G. G. § 30, p. 183, who quotes *Aristoph.* Equit. 437, οἷτος ἦδη κακίας καὶ συκοφαντίας πνέει.

—[προσελθὼν τῷ ἀρχιερεὶ] See xxii. 5. Saul even outran the High Priest in furious zeal against the Church: he was not sent, but craved a commission against it.

² εἰς Δαμασκόν] "*Damascus*, civitas olim celeberrima, in planitie amoenissimâ et fertilissimâ inter Libanum et Antilibanum sita, in eâ Syriæ parte, quæ in literis sacris Syria *Damascena* 2 Sam. viii. 6. Ies. vii. 8, à Strabone lib. 16, p. 765. *Cæle-Syria* vocatur. Quanta Judæorum frequentia ibi fuerit, ex eo colligi potest, quod Joseph. B. J. ii. 26 narret, sub Nerone Damascenos in suâ urbe decem Judæorum millia, quos in publicis thermis collectos fortè habebant, inermes oppressisse et trucidasse." (*Kuin.*) Cp. *Hosson*, i. 106. *Lewin*, pp. 54—63.

It may at first seem surprising, that the power of the High Priest and the Sanhedrim of Jerusalem should have extended beyond the limits of Palestine so far as *Damascus*, and that they should have been allowed to send Saul on a commission to bind in that city, and to bring bound to Jerusalem men and women, without any reference to the power of Rome.

The solution of this question appears to be supplied,—not by the Acts of the Apostles, but by the circumstance which appears incidentally from the statement of St. Paul in one of his Epistles, viz. "that in *Damascus* the Governor, or *Ethiarch*, under *Aretas*, the king (i. e. of Arabia Petraea), was guarding (φρουρεῖ) the city of the Damascenes, desirous to seize him, and that he was let down in a basket by a window in the wall, and so escaped his hands." (2 Cor. xi. 32, 33.)

Hence it appears that *Damascus* was now garrisoned by a military force of king *Aretas*—a remarkable circumstance—and not, as heretofore, by the Romans, and by the forces of the President of Syria. (Cp. *Joseph.* *xiv.* 4, 5.)

By what means *Damascus* had come into the hands of *Aretas* is not clear. Probably *Aretas*, after his victory over Herod Antipas (*Joseph.* *Ant.* xviii. 5. 1), had been induced by his successes to make inroads into Syria; and a favourable opportunity seems to have been presented by the departure of Vitellius, the President of Syria, to Rome, on hearing the news of the death of the Emperor Tiberius (in the spring of A.D. 37), for the occupation of *Damascus* by *Aretas*.

The Roman power lay as it were in abeyance; and *Aretas*, whose victory was welcome to the Jews, who detested Herod Antipas, was desirous to conciliate them (cp. *Burton's* Lectures, p. 87), and seconded the endeavours of the officials of the Sanhedrim to arrest Saul, whom they had sent as a commissioner to bind the Christians at *Damascus*, and who was now, in their eyes, a renegade and apostate, and who "confounded the Jews at *Damascus*" by preaching the doctrine which he had been sent by them to destroy.

If these suppositions are correct, then we see in them an additional proof of St. Paul's sincerity and courage, in his conversion to Christianity.

The assertion in pp. 145—155 of *Biscoe's* Lectures, that the words of the Jews in John xviii. 31, "It is not lawful for us to put any man to death," intimate only a temporary disability, on account of the sanctity of the Passover, does not seem satisfactory.

—[τῆς ὁδοῦ] ἡγῆ, often used for saving doctrine and practice; the way that leads to heaven (*Chrys.*); "Via, in quâ ambulandum, non otium" (*Bengel*). "Iter hoc facientibus patria cœlum est" (*Valck.*). As τὸ ὄνομα—the Name—was, to the primitive Church, the holy and saving Name of Jesus (see v. 40), so ἡ ὁδὸς—the Way—was the holy and saving Way of the Gospel. See below, xix. 9. 23; xxii. 4; xxiv. 14. 23; xxvi. 13.

³ ἐγγγγίζειν τῇ Δαμασκῷ] The distance from Jerusalem to

πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ Σαούλ, Σαούλ, τί^d μὲ διώκεις; d Matt. 25. 40, 45.

⁵ Ἐἶπε δέ· Τίς εἰ, κύριε; ὁ δὲ, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. e ch. 5. 39.

⁶ Ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν.

⁷ Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοὶ, ἀκούοντες μὲν τῆς f ch. 22. 9. & 26. 13.

Damascus was about 140 miles. Saul was permitted by God to go on his journey, and was not checked till he approached its end, and was now about to enter the city, and to seize upon his prey. (See Acts xxii. 6; xxvi. 12. 1 Cor. xv. 8.)

Thus the reason of this divine interposition was more clearly evinced. It showed God's watchful Providence, and fatherly mercy to His Church, in the critical hour of her need (see below, xii. 6. 23). Then Saul was arrested; and then, in the crisis of peril, the Church was delivered. This is in exact accordance with the general operations of Almighty God, as seen in Holy Scripture. See Dr. Barrow's excellent remarks in Sermon xi. vol. i. p. 232, where he says,—

"God beholdeth violent men setting out in their unjust attempts. He letteth them proceed on in a full career, until they reach the edge of their design; then instantly he checketh, He stoppeth, He tumbleth them down, or turneth them backward. Thus was Haman's plot dashed (Esther iii.), when he had procured a royal decree, when he had fixed a time, when he had issued forth letters to destroy God's people. Thus was Pharaoh overwhelmed (Exod. xiv.), when he had just overtaken the children of Israel. Thus were the designs of Abimelech, of Absalom, of Adonijah, of Sanballat nipped. Thus when Sennacherib with an unmatchable host had encamped against Jerusalem, and had to appearance swallowed it, God did put a hook into his nose, and turned him back into his own land (2 Kings xix. 28). Thus when Antiochus Epiphanes was marching on furiously to accomplish his threat of turning Jerusalem into a charnel, a noisome disease did intercept his progress (2 Macc. ix. 5). Thus when the profane Caligula did mean to discharge his bloody rage on the Jews for refusing to worship him (Joseph. xviii. 12), a domestic sword did presently give vent to his revengeful breath. Thus also, when Julian had by his policy and authority projected to overthrow our religion, his plot soon was quashed, and his life snapped away by an unknown hand (Chrysost. in Babyl. Orat. 2. Naz. Orat. 4). Thus whenever the enemy doth come in like a flood (threatening immediately to overflow and overturn all things), the Spirit of the Lord doth lift up a standard against him (Isa. lix. 19); that is, God's secret efficacy doth suddenly restrain and repress his outrages. This usually is the method of Divine providence. God could prevent the beginnings of wicked designs; He could supplant them in their first onsets; He could anywhere suffumigate and subvert them; but He rather winketh for a time, and suffereth the designers to go on till they are mounted to the top of confidence, and good people are cast on the brink of ruin; then ἀπὸ μηχανῆς, surprisingly, unexpectedly He striketh in with effectual succour; so declaring how vain the presumption is of impious undertakers; how needful and sure his protection is over innocent people; how much reason the one hath to dread Him, and the other to confide in Him. Then is God seen, then his care and power will be acknowledged, when He snatcheth us from the jaws of danger, when our soul doth escape as a bird out of the snare of the fowler." (Ps. cxxiv. 7.) Cp. Barrow, vol. iv. p. 218, Sermon. ix.

This, and something more than this was done by God in the case of Saul. He was not checked before he was near Damascus; if he had been stopped near Jerusalem, or midway, he would perhaps never have entered Damascus. But it was so ordered that Saul might preach the Gospel in the same city whither he had come to persecute; and thus under the controlling power of God, the very instrument which had been chosen by Satan to destroy the Church at Damascus, was used by God to build it up.

So will it be at the end—when the power of Satan and of Antichrist seems nearly to have achieved a Victory over the Church, then will Christ appear from heaven to destroy them with "the brightness of His coming," and to deliver His faithful people from their hands.

4. πεσὼν ἐπὶ τὴν γῆν] In pictures of his conversion Saul is generally represented on horseback, which is not very probable. S. Augustine says, "eum ambulasse;" and "Pharisei vix equis utebantur." (See Salméron and A Lapide here, and ad Deuteronom. xvii. 17.)

— φωνήν] in the Hebrew Tongue. See Acts xxii. 9; xxvi. 14.

— Σαούλ, Σαούλ] The Hebrew of the Apostle's name, which is never used in the New Testament, except by Christ (ix. 4. 11; xxii. 7; xxvi. 14) and by Ananias (ix. 17; xxii. 13). In all other cases he is called Σάβλος and Παῦλος.

This repetition of the name, and the fact that he alone

(see v. 7) was permitted to see Jesus and to hear His words while others only saw the light, and heard the sound, showed that the vision was addressed to him.

— τί μὲ διώκεις] μὲ is emphatic (see Matt. xvi. 18, and on John xxi. 2). "Persecutorem suum vocavit persecutorem membrum suorum (says Aug. in Joann. tract. x., and Serm. 279). Membris adhuc in terrâ positis, Caput in cœlo clamabat, et non dicebat, Quid persequeris servos meos, sed, Quid Me persequeris?" And S. Bernard (Serm. de Convers. Paul. ap. A Lapide), "Persequebatur Eum qui adversus Corpus Ejus, quod est Ecclesia, odio furebat iniquo." See therefore Christ's love to His Members (Isa. lxiii. 9. Matt. xxv. 40), and the exceeding sinfulness of injuries against the Church.

See also above, on viii. 1.

5. Ἐγὼ Ἰησοῦς] He does not say, I am the Son of God, but I am Jesus of Nazareth (ὁ Ναζωραῖος is in A, C, E, not B.). He who was crucified; He to whom St. Stephen prayed, in thy hearing, when thou wast consenting to His death.

It is distinctly said that Saul saw Jesus in heaven (see vv. 17. 27. Acts xxii. 14, and 1 Cor. xv. 8). Hence it has been argued by some Romanist Divines (e.g. A Lapide here), that Christ's human body, which is in heaven, was also near to St. Paul. "Fuit ergo Christi corpus tunc in duobus locis, puta in cœlo et in aëre; quod nota, contra eos qui negant Christi corpus posse esse in cœlo et in Eucharistiâ simul." But see on Acts iii. 21, and vii. 56, where St. Stephen sees the heavens opened, and the Son of Man standing at the right hand of God. That vision of St. Stephen explains the vision of St. Paul; and that vision of St. Stephen, and his prayer to Jesus in heaven, may have been instrumental in procuring this vision of St. Paul and his conversion.

— διώκεις] After this word B. adds σκληρόν σοι πρὸς κέντρα λακτίζων τρέμων τε καὶ θαμβῶν εἶρε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτόν. But these words are not in any MS., and seems to be borrowed from xxvi. 14, and xxii. 10.

6. εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τ. σ. δ. κ.] Observe that Saul, the future Apostle of the Gentiles, though arrested in his course by Jesus Christ Himself, was sent by Him into the City to be taught and baptized by one of the inferior ministers of the Church, perhaps a Deacon (Chrys.) or a Presbyter (Aug. quest. Evang. ii. 47). Even in Saul's case, the ordinary means of reception into the Church were not dispensed with. He was sent by Christ to Ananias. Thus in a remarkable manner did the Great Head of the Church show the necessity of conformity to His own appointments and ordinances, and of a thankful acceptance, and a devout use, of the means of Grace which He dispenses by the agency of His Ministers, in the Word and Sacraments.

S. Augustine's words on this subject are deserving of the especial attention of those who are tempted by the Evil One to despise that agency;—

"Let the devout soul learn without pride what is to be learnt through the ministry of man; and let us not tempt Him in Whom we believe; lest, being deluded by the wiles of the Enemy, we refuse to go to Church to hear the Gospel read and preached by man, or even to read the Bible itself; and expect to be caught up into the third heaven, and to behold Christ, and to hear the Gospel from His mouth rather than from that of men.

"Let us be on our guard against these proud and perilous imaginations, and let us reflect that even the Apostle Paul himself, though dashed prostrate on the earth by a divine voice from heaven, was nevertheless sent by it to a man, in order to receive the Sacraments, and to be incorporated into the Church.

"Let us remember also, that although the Centurion Cornelius was assured by an Angel that his prayers were heard, and his alms had in remembrance before God, yet he was referred to Peter for baptism, in order to receive the Sacrament from him, and also to learn what he should believe, hope, and love." Aug. de Doctr. Christ. i. pp. 16. 131, and Prolog. ad lib. i. De Civ. Dei, p. 131. Cp. also Hooker, V. lxxvi. 9.

So Philip was sent by the Angel to instruct and baptize the Ethiopian. Acts viii. 26—29. Cp. Rom. x. 15.

7. εἰστήκεισαν] It is said (by Meyer, p. 184, and others) that this assertion is at variance with what St. Paul himself says, xxvi. 14, πάντων καταπεσόντων ἡμῶν εἰς τὴν γῆν. Here, it is alleged, his companions are represented as standing; there, as having fallen to the earth. But this is not the case. The word

g Dan. 10. 7.

φωνῆς, * μηδένα δὲ θεωροῦντες. ⁸ Ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς ἀνεφγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπε χειραγωγούντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. ⁹ Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

h ch. 22. 12.

¹⁰ Ἦν δὲ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπε πρὸς αὐτὸν ἐν ὁράματι ὁ Κύριος, Ἀνανία· ὁ δὲ εἶπεν, Ἰδοὺ ἐγὼ, Κύριε. ¹¹ Ὁ δὲ Κύριος πρὸς αὐτόν, Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεΐαν, καὶ

εἰστήκεισαν here is joined with *συνοδεύοντες* (travelling together), and is contrasted with it; and it means, that they who had till then been in motion were suddenly arrested in their course. The opposition here is not between *standing* and *falling*, but between *halting* and *going on*. Cp. viii. 38, *ἐκέλευσε στήναι τὸ ἄρμα*. Luke vii. 14, *οἱ βασιτάζοντες ἔστησαν*. viii. 44, *ἔστη ἡ ῥοβὶς τοῦ αἵματος*. Therefore the two accounts are quite consistent. St. Luke describes here the suddenness with which the cavalcade was checked in its course; St. Paul, their prostration on the ground.

— *ἔπειτα*] *ἔπειτα*. *ἔπειτα*: but the other form is preferable as connected with *ἄνεως, σίλητος, dumb, speechless*,—*καφός, Valck.* Cp. *Winer*, § 5, p. 43. It is used by LXX, Prov. xvii. 28. Isa. lvi. 10, and elsewhere, and often means stunned by fear, *ἐμβροτηθεὶς* (*Heeych.*), as here.

— *ἀκούοντες μὲν τῆς φωνῆς*] It is said in v. 4 that St. Paul *ἤκουσε φωνὴν λέγονσαν*,—and so xxvi. 14, *ἤκουσα φωνὴν λαλοῦσαν*. Observe the *accusative* in both places, i. e. he heard and understood its articulate utterance. But they who were with him, *ἤκουον τῆς φωνῆς* (genitive), heard the *sound*, not the *words* of the speaker.

There is therefore no discrepancy, as is alleged by some foreign and English Expositors, between the assertion here and that in Acts xii. 9, where it is said that *they τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος*. Here we have the genitive of the thing, there the accusative. The reason is, that Saul's companions *ἀκούοντες τῆς φωνῆς οὐκ ἤκουσαν τὴν φωνὴν τοῦ λαλοῦντος*,—i. e. they heard, but did not understand what they heard. As is well said in Catená, p. 361, by *Ammonius*, who understood and wrote Greek well, his native tongue, Our Lord made a distinction between Saul and his fellow-travellers in regard to both senses,—i. e. of eye and of ear. *He saw Jesus; they only saw the light* of His appearance; *he heard and understood the words of His voice; they only heard its sound*;

The original words of *Ammonius* are, *σημειωτέον, ὅτι καὶ εἶδε τὸν Ἰησοῦν, καὶ ἤκουεν αὐτοῦ ὁ Παῦλος· οἱ δὲ συνοῦντες τὴν λαμπρότητα μόνον τοῦ φωτὸς αὐτοῦ εἶδον, οὐ μὴν αὐτόν· καὶ τὸν ἦχον ἤκουον τῆς φωνῆς, οὐ μὴν συνῆκαν τὰ λεγόμενα*: one who *ἀκούει φωνῆς*, xxii. 14 also *ἀκούει φωνῆς*, but one who *ἀκούει φωνῆς* does not necessarily *ἀκούει φωνῆς*. Examples of the genitive of the person, *ἀκούειν λέγοντος* (which is an elliptical expression), are irrelevant. As *Grotius* well says: “*φωνὴν οὐκ ἤκουσαν* est *vocem non intellexerunt*.” And another scholar, inferior to none of the present age, *Valckenaer*, says, p. 450, “*Dici possunt ἀκούειν τῆς φωνῆς, τὴν φωνὴν οὐκ ἀκούειν, ut prius significet sonum audire, alterum loquentis verba non intelligere*.” See also *Schoetigen*, p. 446. *Hammond*, p. 374. *Bengel*, p. 551. *Hengstenberg*, History of Balaam, p. 378, and *Baumgarten* here, pp. 217—219.

It would be endless and fruitless to recount the speculations of some Expositors (such as *Eichhorn*, *Ammon*, *Wittig*, *Schulze*, *Greiling*, *Boehme*, *Hezel*, *Heinrichs*, &c.), who have endeavoured to account for St. Paul's Conversion from ordinary physical phenomena, and to explain away all that is supernatural in St. Luke's and St. Paul's own narratives of it; or such as *Lange*, who regard it as a visionary reverie; or who, with *Bretschneider* and *Emmerling*, confound it with his rapture into the third heaven (2 Cor. xii. 1—7), or with *Bahrst*, *Venturini*, and *Brennecke*, venture to affirm that Jesus merely died in appearance, and so presented Himself to Saul on His way; or of the Tübingen school of Critics, who deny the fact altogether. *Meyer*, who censures these hypotheses (pp. 182—184), yet does not hesitate to say, that there is a discrepancy between the account here (ix. 7) and xxvi. 14, and xxii. 9, and even imputes it to the “conscientiousness of St. Luke in not forcing the different narratives he had received of St. Paul's Conversion into harmony and conformity with one another;”

This is not a question (as sometimes represented) of “*verbal variety*,” but of *substantive truth*. To imagine (as some have done) that St. Luke, having given an account of St. Paul's conversion in the Ninth chapter, puts into St. Paul's mouth in the Twenty-second chapter a speech which, in an important point, contradicts that account, is to suppose—not only that St. Luke was not inspired—but that he was destitute of common sense.

To imagine that St. Luke really contradicts St. Paul, or makes St. Paul contradict himself, is indeed to imitate the spirit of a notorious unbeliever, and to degrade the Writer of the Acts from “St. Luke the beloved Physician, whose praise is in the Gospel,” to “an idiot Evangelist.” (Cp. *Bentley* on Free-thinking, p. 112.)

If such suppositions as these are once accepted, then a door is opened to an inundation from the whole flood and torrent of sceptical speculations referred to above, which commence with assumptions of “*verbal discrepancies*” between St. Paul's account and St. Luke's, and thence proceed to deny the veracity of the one or the other, or both, and then go on to doubt the reality of St. Paul's miraculous Conversion, and even of the Death of Christ, and the Atonement itself.

8. *οὐδὲν ἔβλεπε*] He was committed by God like a prisoner to the chains of a three days' blindness, as it were to a soldier to guard, lest from previous prejudice he or others should say that it was a mere phantom of the brain that he had seen in the way (*Euseb.* in *Caten.* p. 154).

Compare the case of *Zacharias* in the Temple whose dumbness after the Vision of the angel was a proof of its reality (Luke i. 20—22), and also an appropriate punishment for unbelief, like St. Paul's blindness, inflicted on him to show how blind he had been in his zeal and rage against the Church. And as the *loosing* of the tongue of *Zacharias*, when he wrote “his name is John” (Luke i. 63), showed why his tongue had been bowed, so the visible sign of the scales falling from the eyes of St. Paul (v. 18) when *Ananias* laid his hands on him, served further to show not only the reality of the blindness, but also the reason of it. And as the voice of *Zacharias* was taken away, that he might afterwards prophesy, so St. Paul's bodily sight was eclipsed for a time, that he might afterwards shine as a glorious light in the world.

As *Aug.* says (Serm. 279), “*Cæcus factus est Saulus; ut interiore luce fulgeret cor ejus, exterior ad tempus erepta est; subtrahitur est persecutori, ut redderetur prædicatori*. Et eo tempore, quo cætera non videbat, *Jesum* videbat: ita et in ipsa cæcitate mysterium informatur credentium; quoniam qui credit in *Jesum*, Ipsum intueri debet, cætera nec nata computare; ut creatura vilescat, Creator in corde dulcescat.”

— *χειραγωγούντες*] like a spoil rescued from the strong man (*Chrys.*) whose house had been spoiled by a stronger than he.

9. *μὴ βλέπων*] On the force of *μὴ* here, see *Winer*, G. G. p. 431.

— *οὐκ ἔφαγεν*] An example of repentance. See his sorrow for persecuting the Church. (*Theoph.*)

10. *Ἀνανίας*] See above on v. 6, and compare *S. Aug.* Serm. 279, who says, “*Adductus est ad Ananiam; et Ananias interpetatur Ovis; ecce lupus adducitur ad ovem; Ipse Pastor de coelo nuntiavit lupum venturum ovi, sed non sæviturum*.” As to this etymology of *Ananias*, *A Lapide* says, “*Nescio quâ linguâ interpretetur Ovis*.” Perhaps they who so interpreted it connected it with *ἀνός, ἀνός, and Agnus*.

If (with *Mintert* and *Kuin.*) we derive it from *ἡγέρθη, gratior fuit*, and *π, Dominus*, it happily illustrates St. Paul's assertion —“by the Grace of God I am what I am” (1 Cor. xv. 10).

11. *ῥύμην*] Not *πλατεία, platea*, a broad way, but *ῥύμη, a narrow one* (see Luke xiv. 21), and it was *εὐθεΐα, recta*, or *straight*;

Seemingly a trivial incident; if any thing in Scripture and in the lives of the Apostles, and especially in the history of the “*Vas electionis*,” and of so marvellous an event as St. Paul's Conversion, can rightly be so called. With reverence be it said, even this slight circumstance, which the Holy Spirit has thought fit to record, may perhaps seem to have its moral. Saul the persecutor had now passed from the broad way of worldly power and honour, on which he was lately hurrying to Damascus, and which was leading him to destruction (Matt. vii. 13), and he had now been brought to the right or *straight way* (cp. Acts xiii. 10), and narrow (Matt. vii. 14), called *κατ' ἐξοχὴν* the Way (Acts ix. 2), in which he would now be led to everlasting life.

ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται,
 12 καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ
 χεῖρα, ὅπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν
 περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ·
 14 καὶ ᾧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλου-
 μένους τὸ ὄνομά σου. 15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκευὸς
 ἐκλογῆς ἐστὶ μοι οὗτος, τοῦ βασιτάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ
 βασιλέων, υἱῶν τε Ἰσραὴλ. 16 Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν
 ὑπὲρ τοῦ ὀνόματός μου παθεῖν.
 17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσηλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν
 τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφε, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθεῖς σοι
 ἐν τῇ ὁδῷ ᾗ ἦρχου, ὅπως ἀναβλέψῃς, καὶ πλησθῇς Πνεύματος ἁγίου. 18 Καὶ
 εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσεί λεπίδες, ἀνέβλεψέ τε παρα-
 χρῆμα, καὶ ἀναστὰς ἐβαπτίσθη. 19 καὶ λαβὼν τροφήν ἐνίσχυσεν.
 Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. 20 Καὶ εὐθέως
 ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ Τίς τοῦ Θεοῦ.
 21 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορ-
 θήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο· καὶ ᾧδε εἰς τοῦτο
 ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον
 ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,
 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.
 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσατο οἱ Ἰουδαῖοι ἀνελεῖν

— προσεύχεται] He *prayeth*—the attitude most proper for the reception of the moral, intellectual, and spiritual light, which was now illuminating him; and though his eyes were dark, yet he had a vision from above, and saw more clearly than before. See v. 12.

12. εἶδεν ἐν ὁράματι] This pair of visions, one vouchsafed to Saul and the other to Ananias, and the one tallying with the other, takes away all suspicion of self-deception. The same providential arrangement is to be observed in the next chapter, with regard to the two corresponding visions of Cornelius and St. Peter, and the narrative of the one pair confirms that of the other pair.

15. σκευὸς ἐκλογῆς] A double Hebraism. (1) σκευός, Hebr. כֵּל, any instrument, ὄργανον, utensil, vessel. As applied to men, see Rom. ix. 21. 23, σκευὴ ἐλέους. 2 Tim. ii. 20.

(2) ἐκλογῆς, the genitive for the adjective or participle. See above on Matt. xxii. 11. Acts vii. 2. Cp. *Vocat. de Hebr.* pp. 33. 246. James i. 25, ἀκρατὴς ἐπιλησμονῆς. 1 Cor. x. 16, τὸ ποτήριον τῆς εὐλογίας. Heb. i. 8, βάθρος εὐθύτητος. 2 Pet. ii. 1, αἰρέσεις ἀπωλείας.

On the meaning of the term see further, xxii. 14, and St. Paul's own comment, Gal. i. 15. 1 Cor. xv. 10. "Saulus singulare exemplum gratiæ gratuitæ amplissimæ." (*Bengel.*)

— βασιτάσαι] "Vas electionis Paulus, quia vas legis, et Scripturarum armarium." (*Jerome*, in *Oseam* viii.) Also as βασιτάζον, or carrying like a *living* vehicle what he contained. Cp. the chariot seen by Ezekiel, in the wheels of which the Spirit was (Ezek. i. 21). So the Spirit was in this Apostolic "Vas electionis," and gave him life and motion, though in his own esteem he held the spiritual treasure in an *earthen vessel* (2 Cor. iv. 7); and so, by humility as well as zeal, he was a vessel fitted for the Master's use (2 Tim. ii. 21).

16. παθεῖν] 'to suffer.' The word παθεῖν is happily reserved for the close of the sentence, so that the mind may dwell on *that*. He who came to *inflict* suffering on others must now be taught to *suffer*, and be perfected by *suffering*,—a proof of the reality of his Conversion. He was not drawn to Christ by promises of earthly good; he left all, lost all, for Christ. But note how he rejoices in his sufferings; see what he says, Gal. vi. 17. 2 Cor. i. 5. Rom. v. 3; viii. 18. Cp. *Aug. Sermon* 279, 4. *A Lapide* adds, "Fortia agere Romanum est: fortia pati Christianum."

17. ἦρχου] wert coming, i. e. when thou wast suddenly stopped by the Divine Voice. There is something more observable in this tense, because (as *Valck.* observes) the form ἡρχόμεν from ἐρχομαι is very rare. It is found in Mark i. 45; ii. 13.

18. λεπίδες] that his blindness might not be supposed to be imaginary. (*Chrys.*) See above, on v. 8.

— ἐβαπτίσθη] See below, xxii. 14.

20. Ἰησοῦν] So A, B, C, E, and others. *Els.*, Χριστόν.

21. οὐχ οὗτός ἐστιν] Is *Saul* also among the Prophets? 1 Sam. x. 11, 12; xix. 24. The case of *St. Paul's conversion* being *extraordinary*, and not to be drawn into an example of God's dealings with men, and not to be made by them a ground of hope for such interpositions (cp. 1 Tim. i. 15), it is not surprising that the Christian Fathers should have seen types and prophecies concerning St. Paul in the history of the Ancient People of God. See above concerning *Benjamin* (viii. 1).

There appears also to be a connexion, both by way of resemblance and contrast, between Saul the first King of Israel, and Saul the last of the Apostles;

Both were of the tribe of Benjamin; both were at once Persecutors; the one the persecutor of David, the other of the Son of David (cp. *Aug. Sermon* 279). Saul the persecuting King is among the Prophets (1 Sam. x. 12; xix. 24); and Saul the persecuting Pharisee is among the Apostles. Who would have expected either of these events? Saul the King *resisted* the grace of God, and gave himself up to the Evil Spirit. But Saul the Pharisee was not disobedient to the heavenly vision. (*Acts* xxvi. 19.) Both the one and the other afford remarkable examples of the freedom and power of Divine Grace. But extraordinary as these examples are, they show also that Divine Grace, free and powerful as it is, is not irresistible. Saul the King might have been like Paul the Apostle, if he had cherished the Spirit within him; and Paul the Apostle would have been like Saul the King if he had grieved and resisted the grace of God.

22. συμβιβάζων] proving by a collation of passages cited and compared. See *Valck.*

23. ἡμέραι ἱκαναί] 'many days.' He had now been for some time in Arabia, i. e. "that part of Arabia which bordered on Syria, and there received a full revelation of the Gospel from God." (*Bp. Pearson* in *Acts*, p. 368, and *Annal. Paulin.* ad A. D. XXXVI.)

"Arabia," as used by St. Paul, does not necessarily mean the wilderness of Arabia, commonly so called. Early Christian writers (*Justin* and *Tertullian*) assign Damascus itself to Arabia; and the region of *Auranitis*, on the south of Damascus, is reckoned by Roman writers as belonging to Arabia. (*Killo*, p. 143.) *Bp. Pearson* dates St. Paul's three years (Gal. i. 18) from his conversion to his return to Jerusalem.

Arabia was St. Paul's school for the Apostleship. Afterwards he returned to Damascus, where the events here recorded

b 2 Cor. 11. 32.
c 2 Cor. 11. 26.
sc Ps. 21. 11.
& 37. 32, 33.
d Josh. 2. 15.
1 Sam. 19. 12.
e Gal. 1. 18.

f ch. 4. 36.
& 13. 2.

g Gal. 1. 18.

h ch. 6. 1.
& 11. 20.
i ver. 23.

k ch. 8. 1.
Zech. 9. 1.
1 Col. 1. 10.
John 14. 16, 17.
Zech. 8. 20—22.

αὐτόν²⁴ ἔγνωσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν²⁵ ὡς παρηγοῦντό τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι²⁶ λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.

²⁶ Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἔστιν μαθητῆς. ²⁷ Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. ²⁸ Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου²⁹ ἔλαλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς³⁰ οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.

³⁰ Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισάρειαν, καὶ ἐξ-
ἀπέστειλαν αὐτόν εἰς Ταρσόν. ³¹ Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας³² εἶχεν εἰρήνην, οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνετο.

occurred. St. Luke passes over an interval of *three years* (see Gal. i. 17, and *Rosenm.*). And it is observable that "many days" are equivalent to three years in 1 Kings ii. 38. Cp. *Howson*, i. 122.

This is more carefully to be noted, because from this expression some have taken occasion to say (*Baur*, p. 106, and *Meyer*, p. 188), that St. Luke did *not* know that St. Paul was three years in Arabia.

But the fact is, this mode of speaking is a proof that St. Luke does not profess to give a full history of St. Paul or any one Apostle. He does not mention how and when St. Paul was fully instructed in the doctrines of Christianity. And if we had only the Acts of the Apostles, we should not know that St. Paul had ever written a single Epistle. No argument, therefore, can be drawn from what perhaps some may call *omissions* in this history. Least of all may we venture to say, that they are proofs of ignorance, inadvertence, or forgetfulness, on the part of the Sacred Historian, as some Expositors have done; e. g. one writing on this passage, "Hoc iter in Arabiam Lucas silentio præterit, quoniam ut videtur, ignorabat à Saulo iter in Arabiam susceptum fuisse, aut hujus rei oblitus erat." St. Paul himself omits it Acts xxii. 16, 17, and yet mentions it Gal. i. 17.

How much sounder is the criticism of *S. Chrysostom* here! "The historian (St. Luke) passes by, designedly and modestly, St. Paul's visions in Arabia." And of *S. Jerome* (in Galat. i.), "Lucas idcirco de Arabia præterit, quia forsitan nihil dignum Apostolatu in Arabia Saulus perpetravit,—et quod aliqua dispensatio ei Dei præceptum fuerit, ut *faceret*."

As *Bede* observes here, St. Paul himself appears to intimate that he did not *preach* in Arabia; for the Apostle says (Acts xxvi. 20) that he preached to them at Damascus first, and at Jerusalem, and throughout all the coast of Judæa, and then to the Gentiles. Perhaps this retirement of St. Paul after his Conversion was designed to be exemplary and instructive to the Church, that new converts should not be admitted to exercise all the functions of the ministerial office, without some probationary term of silence, after their conversion.

²⁴ παρηγοῦντο] So A, B, C, E, F, G. *Elz.* παρηγοῦν.

The Jews were assisted in their stratagem against Saul by the Ethnarch, or Governor of Damascus, then in the hands of Aretas, "the King" of Arabia Petræa (2 Cor. xi. 32, 33), the father-in-law of Herod Antipas, whose territory Aretas invaded on account of his abandonment of his daughter for Herodias (Matt. xiv. 3. *Joseph.* Ant. xviii. 6. 1). Antipas appealed for protection to Rome, and Vitellius, then at the head of the Roman forces in Syria, of which he was President, was commanded by Tiberius to assist him.

²⁵ διὰ τοῦ τείχους] As the spies by Rahab from Jericho (Josh. ii. 15), and David by Michal (1 Sam. xix. 12), where the words are, διὰ τῆς θυρίδος, and see 2 Cor. xi. 33, where he says, ἐχαλᾶσθην ἐν σαργίνῃ, and the expression of St. Luke, διὰ τοῦ τείχους, is explained by διὰ θυρίδος—διὰ τείχους.

—ἐν σπυρίδι] a corn-basket. (*Herzsch.*) See on Matt. xvi. 9.

²⁶ εἰς Ἱερουσαλὴμ] Gal. i. 17.

—πάντες ἐφοβοῦντο, μὴ πιστεύοντες] How was this, it may be said, after the miraculous intervention of God at his conversion? This question may be answered by reference to a fact not stated in the Acts but by St. Paul himself. Immediately

after his Conversion he did not confer with "flesh and blood," nor went up to the Apostles; doubtless lest it should be imagined that he had received his Gospel from men. But he went forth with into Arabia (see Gal. i. 17),—a circumstance not mentioned by St. Luke,—and there he received his revelations from Jesus Christ himself, and he then returned to Damascus (Gal. i. 12). It might therefore be *supposed* by the Disciples at Jerusalem that he had shunned the Apostles from fear or antipathy, and thence suspicions might arise concerning his sincerity.

²⁷ Βαρνάβας—ἤγαγε] Barnabas of Cyprus might well have had previous acquaintance with Paul of Tarsus in Cilicia. It has been said by some that he was St. Paul's fellow-disciple under Gamaliel: it is not improbable; but there is no sufficient evidence of this. It was however a fitting act for the *vīds παρακλήσεως* to commend him to the Apostles. Cp. his similar act, xi. 25.

—τοὺς ἀποστόλους] namely, Peter and James, Gal. i. 18, *Rosenm.*, who well adds, concerning the honourable testimony of St. Barnabas to the circumstances of St. Paul's conversion, and to St. Paul's own courage, "Conveniebat id potius narrari ab aliis qui id scirent, quàm ab ipso Saulo prædicari."

—πῶς ἐπαρρησιάσατο] "*Quamlibet cum fiducia doctrinam Jesu sit professus.*" (*Rosenm.*)

²⁸ εἰς Ἱερουσαλὴμ] when he had a trance in the Temple, xxi. 17.

²⁹ συνεζήτει πρὸς τοὺς Ἑλληνιστάς] He now confuted some of the same persons with whom he had formerly co-operated, and who had been most eager and furious in their zeal against Stephen, and had been the originators of the accusation which led to his death (vi. 9—14).

Thus St. Paul endeavoured to make amends at Jerusalem, and at the peril of his life, for former sins committed there against Christ and the Church.

In both cases St. Luke uses the same word, συζητεῖν.

³⁰ Ταρσόν] to his own country and friends—to which he specially owed the duty of communicating the blessings of Christianity. Cp. John i. 42.

³¹ ἡ μὲν οὖν ἐκκλησία—ἐπληθύνετο] So A, B, C, and many Cursive MSS. and Versions. *Elz.* has the plural, αἱ μὲν ἐκκλησίαι. Cp. Gal. i. 22. The singular number rests on the best authority, and seems most fitted to describe the unity and harmony of the Church in that period of peace.

—εἶχεν εἰρήνην] Because the Jews were so much occupied in endeavouring to frustrate the order which the Emperor Caligula, who claimed divine worship (*Lightfoot*, i. p. 834. 857. *Burton*, Lectures, p. 132. *Howson*, i. 136), had given to Petronius to set up his statue in the Temple (*Joseph.* xviii. 8), that they had not leisure to persecute the Church—a remarkable instance of the manner in which the evil passions of men are made subservient by God to the edification of the Church.

This order was afterwards rescinded at the intervention of Herod Agrippa, then at Rome; and with the death of Caligula the persecution recommenced under Herod Agrippa (Acts xii. 1—19).

It is observable, that, in the primitive ages, the Church had less to fear from some of the worst Emperors, such as Tiberius and Caligula, than from those Princes of Judæa, such as Agrippa, who were most honoured by the Jews.

³² Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. ³³ Εὔρε δὲ ἐκεῖ ἄνθρωπον τινα ὀνόματι Δινέα, ἐξ ἑτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος. ³⁴ Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Δινέα, ἰάταί σε Ἰησοῦς Χριστὸς, ἀνάστηθι καὶ ^{m ch. 3. 6, 16. & 4. 10.} στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. ³⁵ καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἔπεστρεψαν ἐπὶ τὸν Κύριον. ^{n ch. 11. 21. 2 Cor. 3. 16.} ³⁶ Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν ὁ πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. ³⁷ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. Λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῷῳ. ³⁸ Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες, μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν. ³⁹ Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. ⁴⁰ Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, καὶ θεὸς τὰ γόνατα, προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. ⁴¹ Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτὴν φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. ⁴² Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ ἔπιστευσαν πολλοὶ ἐπὶ τὸν Κύριον. ⁴³ Ἐγένετο δὲ ἡμέρας ^{p John 12. 11. & 11. 45.} ἱκανὰς μέναι αὐτὸν ἐν Ἰόππῃ, παρά τινι Σίμωνι βυρσεῖ.

X. ¹ Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης

— πορευομένη] πορεύεσθαι, the Hebr. *ἔλθ*.

³² διὰ πάντων] *Κεῖν*, supplies *τόπων*. Cp. Luke xi. 24. *Meyer*, ἁγίων. Both, places and persons, may be meant. Cp. v. 38.

The foundation of the See of Antioch in Syria has been assigned to St. Peter at this period by some, e.g. *Baronius* and *A Lapide*. But, however this may be, it does not appear that he resided there at this time as Bishop, for he is said here *διέρχεσθαι*; his visit to Antioch, if he did visit it, was only of short duration.

— Λύδδαν] A, B have Λύδδα, C and E have Λύδδαν here and v. 35. *Josephus* uses both Λύδδα (B. J. iv. 8. 1) and Λύδδαν (Ant. xx. 6. 2) in the accusative. Almost all the MSS. and Editions have Λύδδης in v. 38.

³⁴ ἰάται σε Ἰησοῦς] Christ in heaven heals thee by me on earth. (*Didym.*) Contrast this language of Peter with our Lord's expressions of sovereign will and divine power. (*Chrys.*) *θέλω, καθαρίσθητι* (Matt. viii. 3). *ἄρον τὸν κραβάττον σου* (Mark ii. 11). *Ταβιθά κοῦμ* (Mark v. 41). *Ἀδάρε, δεῦρο ἔξω* (John xi. 43).

Christ heals *ἀδελτικῶς καὶ αὐτοκρατικῶς*, Peter *δουρικῶς καὶ ὑπηρετικῶς*. See also above, iii. 6, and below, v. 40, *θεὸς τὰ γόνατα προσεύξατο*.

On the paronomasia *ἰάται σε Ἰησοῦς*, see on iv. 30.

— στρώσον σεαυτῷ] i.e. forthwith do for thyself what others have done for thee.

³⁵ Σάρωνα] A fulfilment of the prophecy in Isa. xxxv. 2, "The excellency of Carmel and *Sharon* shall see the glory of the Lord, and the excellency of our God." Cp. on viii. 40. "Σάρων, Isa. xxxiii. 9; xxxv. 2; lxx. 10. Non est nomen urbis, ut nonnulli opinati sunt, sed nomen *regionis* campestris et pascuosae, multis viculis repletæ inter Lyddam et Joppen, v. *Lightfoot* in Chorograph. Matt. c. xvii. *Relandi* Palestina p. 370. Hieronym. ad Isa. xxxiii. 9. *Saron omnis circa Joppen Lyddamque appellatur regio, in qua latissimi campi fertilesque.*" (*Kuin.*)

³⁶ Ἰόππῃ] celebrated in the history of Jonah (i. 3). Now *Jaffa*. See *Robinson*, iii. 31. See below, x. 5.

— Ταβιθά] probably so called from her beauty. "Ταβιθά est nomen Syriacum מִרְיָם formatum ex מִרְיָ 1) decus 2) capra gazella, mutato *z* in *v*. *Gaudebant*, scribit *Buxtorfius* in Lex. Talm. *olim mulieres nominibus ab amabilibus et placidis animalibus petitis*. Nomen *Tabitha* Judæis, ut *Dorcās* Græcis, usitatum erat. *Vaikra* Rabba Sect. 19. *Tabitha, ancilla Gamalielis*. *Lightfoot* in Chorogr. Mattheo premissa c. cxviii. Capra Gazella Orientalibus erat *imago pulchritudinis*, v. Cant. ii. 9. iv. 5. Hinc *Rosenmüllerus* et *Heselius* coniecerunt ob formæ

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venustatem à parentibus hanc mulierem Tabitham appellatam esse." (*Kuin.*)

³⁷ Λούσαντες—ὑπερῷῳ] The third instance, in this book, of reference to the decencies of Christian burial. See above, viii. 2. *S. Chrys.* p. 753, contrasts the quietness of this laying out of Dorcas with the *κοπεὶς* over St. Stephen (p. 712), which he attributes to a residue of Jewish habits in the earlier Christians. Perhaps they had now learnt to regard death with greater calmness and joy. Cp. St. Paul's reproof on immoderate grief for the dead, in one of his earliest Epistles (1 Thess. iv. 13—18).

³⁸ ὀκνήσης—ἕως ἡμῶν] So A, B, C, E.—*Elz.* ὀκνήσαι—αὐτῶν. ³⁹ ὅσα] 'how many.' Something more than a, 'which.' See John xxi. 25.

⁴⁰ Ταβιθά, ἀνάστηθι] Words not very different from our Lord's, *Ταβιθά κοῦμ* (Mark v. 41), but very different in the circumstances and manner with which they were uttered. See on v. 34.

⁴³ βυρσεῖ] A proof of his humility, and a trial of the faith of the Roman Centurion Cornelius, see x. 6. The Shepherds were sent by the Angel to the King, who was lying in a stable (Luke ii. 7. 12); the Roman Centurion was commanded by the Angel to send for instruction in divine things, from the royal city *Cæsarea*, to one Simon surnamed Peter, who lodges *παρά τινι Σίμωνι βυρσεῖ*. Therefore "mind not high things, but condescend to men of low estate." (Rom. xii. 16.) Some have entertained Angels unawares (Heb. xiii. 2).

CH. X. 1. *Καισαρείᾳ*] Not to be confounded with *Cæsarea Philippi* (Matt. xvi. 13. Mark viii. 27).

This city is *Καισάρεια Σεβαστή*, ἡ *παράλιος*,—celebrated for its Harbour,—ἡ *πρότερον Σπράτωνος πύργος ἐκαλεῖτο*, but called *Cæsarea* by Herod the Great, who beautified it, in honour of *Aug. Cæsar*, *μεγίστη τῆς Ἰουδαίας πόλις* (*Joseph.* Ant. xix. 8, 2), then garrisoned by the Romans; and the residence of the Roman Procurator. In a word, it was a miniature of Rome, in Palestine. Cp. Acts xiii. 23. 33, and *Howson*, ii. 344.

We may observe, therefore, that the Gospel made its first Conquest over Heathenism in a large City, *Cæsarea*, named from the Roman *Cæsar*, the military stronghold and naval arsenal of the Roman Power. And it made that conquest over a *soldier*, called *Cornelius*, one of the noblest Roman names borne by the Scipios and Syllæ, and the mother of the Gracchi (see *Wetstein*), and associated with the greatest victories of the Roman arms; and an officer of the *Italic* band, not of a Cohort raised in Syria, but

H

a ch. 8. 2.
& 22. 12.
Ecc. 1. 18.

b Isa. 45. 19.

c ch. 9. 43.

τῆς καλουμένης Ἰταλικῆς, ² εὐσεβῆς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός, ³ εἶδεν ἐν ὁράματι φανερώς, ὥσει περὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. ⁴ Ὁ δὲ ἀπεύσας αὐτῷ καὶ ἔμβοσος γενόμενος εἶπε, Τί ἐστὶ, κύριε; εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. ⁵ Καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην, καὶ μετὰπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· ⁶ οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ὃς ἐστὶν οἰκία παρὰ θάλασσαν.

of native Roman blood. He was "the *antesignanus*, or standard-bearer to us, who were heathens." See *Bp. Andrewes*, Sermon on Acts x. 34.

Here, as *S. Chrys.* says, "the Door was first opened to the Gentile World;" and concerning Cornelius, he adds (p. 738), "he was uncircumcised, and had nothing in common with the Jews." This is noted, because it has been said by some that Cornelius was a *proselyte* (see on v. 2).

— *ἰκατοστάρχης*] The Roman supremacy of the world being one of arms—

"Tu regere imperio populos, Romane, memento,
Hæ tibi erunt artes, pacisque imponere morem,
Parcere subjectis, et debellare superbos,"

(*Virg. Æn.* vi. 852.)

—therefore the first-fruits of the Gentile world, now under the sway of Rome, are gathered from the Roman Camp, in the seat of government of the Roman Procurator; and so the victorious power of the Gospel is made more visible, and the triumph of Christ more glorious.

This was a prelude of the future triumphs of Christianity at Rome, and in the Roman world. In the conversion of Cornelius at *Cæsarea*, we may see a prophetic intimation of the submission of the Great Fourth Monarchy, the Mistress of the Gentile world, and of the subjection of the Military Empire of Rome to the mild yoke of the Gospel.

— *σπεῖρης Ἰταλικῆς*] *Cohors Italica*, levied in Italy, and distinguished from the Syrian cohorts of *Cæsarea*. This Cohort is probably referred to in the ancient Inscription in *Gruter*, 434, "COHORT MIL. ITALIC. VOLUNT. QUÆ EST IN SYRIA." See *Alkermann*, pp. 33, 34.

2. *εὐσεβῆς καὶ φοβούμενος τὸν Θεόν*] i.e. a worshipper of One God, in contradistinction to polytheists and idolaters; not however a *proselyte*, but a *Gentile*, one of the *ἔθνη*. See Acts x. 45; xi. 3; xv. 7. 14, and *Lightfoot*, i. pp. 842—846.

— *διαπαντός*] See Luke xxiv. 53.

3. *ὥραν ἐννάτην*] St. Luke in the Acts notes several important events as taking place at the ninth hour (see iii. 1; x. 30; cf. Luke xxiii. 44), the hour of our Lord's death; prefigured by the daily sacrifice,—"the evening sacrifice,"—offered at that hour. Cp. Dan. ix. 21, "Whiles I was speaking in prayer, the man Gabriel touched me about the time of the evening oblation."

In the case of Cornelius, it may have been intimated providentially by this and other incidents, that though it was not now necessary for him to conform to the ceremonial of the *Levitical Law*—which was figurative and prophetic of Christ—yet he must not therefore suppose that the *Levitical Law* was not of Divine Institution, as well as the Gospel.

5. *καὶ νῦν πέμψον*] See above on ix. 6 and 43, for the argument thence to be derived for the necessary uses of an appointed ministry of the Word and Sacraments.

Hence also the Fathers infer the insufficiency of what are called moral virtues, alms, and prayers, and even a theoretical knowledge of religious evidence, such as Cornelius had (see vv. 37—43), without profession of faith in Christ, and reception into His Church. See *Severian* here, and the authorities cited by the Expositors of the XXXIX Articles, Art. xii. xviii.

But to those who, like Cornelius, use aright what they have by natural light, more is offered by God. See *Ammonius* here. Cornelius is represented as a person who profited, as far as he could, by the light of Reason and natural Theology. His case, therefore, is an evidence that God did not "leave Himself without a witness" in the Gentile world (Acts xiv. 17), corrupt as it was, especially at that time—the age of *Tiberius* and *Caligula*—and sunk almost to the lowest degree of demoralization, particularly in the city, the camp, and the court.

Still, Reason, Conscience, and Natural Light, were not extinct. The Moral Law was still in force; the Gentile world was responsible to God for the use it made of those gifts (see Rom. ii.

14, and *Barrow*, Sermon. lxxi. vol. iii. p. 367), and to those who used them aright, greater degrees of light and grace were vouchsafed by God.

Thus it would appear that a difference will be made hereafter between those heathens who have, and those who have not, lived up to the law under which they were placed by God.

The following paragraphs from one of *Dr. Barrow's* excellent Sermons on Universal Redemption (Sermon. lxxiii.) are pertinent to this and other like operations of God, as related in the Acts.

"Christ enjoined His Disciples, in their travels for the promulgation and propagation of the Gospel, to inquire concerning the worthiness or fitness of persons, and accordingly to make more close applications to them: *Into what city or village ye enter, inquire who therein is worthy* (Matt. x. 11), and entering in abide there.

"Of this proceeding we have a notable instance in *Cornelius*, who, for his honest piety (correspondent to the proportion of knowledge vouchsafed him), was so acceptable to God, that in regard thereto he obtained from Him the revelation of truth in a peculiar and extraordinary manner. And *St. Paul* was another most remarkable example thereof; who for the like reason was so wonderfully called, as himself intimates, describing himself to have been *ζηλωτὴς Θεοῦ, zealously affected toward God, according to the righteousness in the law blameless* (Acts xxiii. 3; xxiii. 1); one that had continually behaved himself with all good conscience toward God (Phil. iii. 6. Acts xxvi. 9. Gal. i. 14); who even in the persecution of God's truth did proceed with an honest meaning, and according to his conscience; for which cause he saith that God had mercy on him, foreseeing how willingly he would embrace the truth, and how earnestly promote it. We may also observe how, in the Acts of the Apostles, the Holy Spirit commonly directed the Apostles to such places where a competent number of people were well disposed to receive the truth (Acts xxvi. 1. 1 Tim. i. 3), who were *ἐσθῆτοι εἰς τὴν βασιλείαν τοῦ Θεοῦ* (Luke ix. 62), well disposed to the kingdom of heaven; such people as the Bereans, men ingenious and tractable, who consequently entertained the word with all promptitude and alacrity. (Acts xvii. 11; xxviii. 22.)

"To such persons God sometimes, by extraordinary revelation, directed the Apostles to preach; as to the Corinthians, in respect to whom the Lord spake to St. Paul in a vision, saying, *Fear not, but speak, and be not silent; for I am with thee, because πολὺς ἐστὶ μοι λαός, there is for me much people in this city* (Acts xviii. 9, 10); much people whom I see disposed to comply with my truth. So in behalf of the Macedonians, a certain man of Macedonia was in a vision seen by St. Paul, exhorting him and saying, *Passing into Macedonia, help us*. (Acts xvi. 9.)

"Thus, on that hand, doth God take special care that His truth be manifested to such as are fitly qualified to embrace it and use it well; thus is God ready to make good that answer of Pothinus (Bishop of Lyons, and immediate successor to St. Irenæus) to the Prefect, who asking him *who was the Christians' God*, was answered, *ἢ ἢς ἄξιος, γνῶσον, If thou be worthy, thou shalt know* (*Euseb.* v. 1); thus, as the Wise Man divinely saith, the Divine Wisdom *goeth about seeking such as are worthy of her; sheweth herself, favourable unto them in their ways, and meeteth them in every thought*. (*Wisd.* vi. 16.)

"On the other hand, that God withhold the special discoveries of His truth, upon account of men's indispositions and demerits, may likewise very plainly appear. We may suppose our Lord to have observed Himself, what He ordered to His Disciples, *Not to give that which is holy to dogs, nor to cast pearls before swine*. (Matt. vii. 6.)" See below, xvi. 6, 7.

5. *Ἰόππην*] The ancient Philistine city, where Jonah had embarked in his endeavour to escape from the presence of God, and from the task of executing the divine commission against Nineveh (Jonah i. 3), is now to be made the scene of a divine vision, revealing God's gracious dispensations to the Gentile world. Contrast Jonas and Bar-Jonas here. (Cp. *Bp. Andrewes*.)

7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν, καὶ στρατιώτην εὐσεβῇ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

9 Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη d ch. 11. 5. Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἑκτὴν. 10 Ἐγένετο δὲ πρόσ- πεινος, καὶ ἤθελε γεύσασθαι παρασκευαζόντων δὲ αὐτῶν, ἐγένετο ἐπ' αὐτὸν ἑκστασις. 11 Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφωγμένον, καὶ καταβαῖνον σκευὸς e ch. 7 56. & 11. 5, &c. τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς. 12 ἐν ᾗ ὑπῆρχε πάντα τὰ τετράποδα καὶ τὰ ἑρπετὰ τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 13 Καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστὰς, Πέτρε, θύσον καὶ

6. θάλασσαν] *Elz.* adds οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν, which is not found in A, B, C, E, G, H, and other MSS., nor in Vulg. and other Versions; and was probably introduced from ch. xi. 14. Cp. ix. 6; xxii. 10.

9. ὁδοιπορούντων] The distance from Caesarea to Joppa was thirty Roman miles.

— τὸ δῶμα] the house-top. See on Matt. xxiv. 17. Luke v. 19; xvii. 31, and *Valck.* here.

— ὥραν ἑκτὴν] The stated hour of prayer. See iii. 1.

10. γεύσασθαι] to taste (food). Hence in the modern language of Greece, γεῦμα and πρόγευμα, dinner and breakfast. "Respondet Hebraeorum verbo ὕψρ cui modò addunt nomen ὡς ut I Sam. xiv. 26, ubi Alexandrini, ἐγεύσατο πᾶς ὁ λαὸς ἄρτον modò ὕψρ nudè ponunt, quod saltem ita posuerunt Judaei recentiores, v. *Buxtorff's* Lex. Chald. sub h. v. Etiam verbo ὕψρ apud Hebraeos modò jungitur ὡς modò simpliciter ponitur, v. Gen. xliii. 25. I Regg. xix. 6. 7. Sic etiam legitur ap. *Arrian.* bell. civ. lib. ii. p. 799, de Catone: περὶ ἐσπέρας ἀμφὶ λουτρὰ καὶ δείπνον ἦν καθ' ὅμους τε ἐγεύετο, circa vespertam lotus cæna- bat, et sedens cibus capiebat. (*Joseph.* Ant. vii. 15.) *Saulum* regem συνεπάσκειν ἢ γεύειν γεύσασθαι." (*Kuin.*)

— παρασκευάζοντων αὐτῶν] Peter was hungering for bodily food, and the servants were making it ready for him. But at this time God was preparing for him spiritual food. Peter was to be the instrument for receiving the Gentiles into the body of the Church (see on v. 13); and therefore at this instant God invites him to partake of the animals in the sheet let down from heaven, and the messengers of Cornelius arrive. As *Aug.* says (Serm. 266), "Non Petro carnalis cibus affertur, sed mundatus Cornelius nuntiatur."

— ἐγένετο] So A, B, C, E, and others. *Elz.* ἐπέτεσεν.

— ἑκστασις] The highest kind of spiritual revelation.

There are seven extraordinary modes and degrees in which God revealed Himself in ancient times;

1. Dreams.
2. Apparitions to the person when awake.
3. Visions to him when asleep.
4. Voices from heaven.
5. Urim.
6. Inspiration, or revealing to the ear.
7. Rapture, or ecstasy, when the person was in the Spirit (Rev. i. 10. Acts xxii. 17), and this was the highest degree of all. See *Lightfoot* here, i. p. 844.

11, 12. θεωρεῖ τὸν οὐρανὸν ἀνεφωγμένον, καὶ καταβαῖνον σκευὸς τι—τοῦ οὐρανοῦ] See below, xi. 5—10, where St. Peter says, εἶδον καταβαῖνον σκευὸς τι, ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ.

— The words δεδεμένον, καὶ are not found in A, B, E, and some Versions.

— σκευὸς] A word of wide signification for any vessel. Hebr. כֵּס. See above, ix. 15.

— ὀθόνην] σινδόνα (*Heeych.*), a lintum, or linen sheet, δόνα (read δονία, John xix. 40) are explained in *Heeych.* by περιβόλαια. Cp. Luke xxiv. 12. John xx. 5—7. Linen is generally seen in Scripture as connected with what is sacred, holy, and pure; and it is not liable to be moth-eaten; "hence," says *Aug.*, "this linen sheet is a fit emblem of the Church."

— ἀρχαῖς] Ends of ropes or cords, as *Valck.* has shown; and after him *Kuin.*, who says, "ἀρχὴ dicitur omne quod extremum est in aliquâ re, sic de funis extremitate legitur ap. *Diod.* Sic. t. i. p. 109, ἀρχὴ σχοινοῦ. *Lucian.* t. iii. p. 83, δεσμῶν ἀρχάς. *Eurip.* Hippol. 772, πλεκτὰς τεισμάτων ἀρχάς, ubi v. *Markland.* *Herodot.* iv. 60, σπᾶσας τὴν ἀρχὴν τοῦ στρόφου ubi v. *Valck.*"

— The σκευὸς or ὀθόνη is the world. "Discus est orbis terrarum." (*Aug.*, Serm. 266. 6.) Its demission from heaven be- speaks the world's origin from God, the heavenly Father of all.

Its τέσσαρες ἀρχαὶ represent its comprehensiveness and extension to the four winds of heaven. See Matt. xxiv. 31, and cp. the τέσσαρες γωνίαι τῆς γῆς, Rev. vii. 1; xx. 8.

"Quatuor lineæ," says *Aug.* (Serm. 149 and 266), "discum continentes, et quibus dependebat, sunt quatuor orbis cardines, vel quatuor partes orbis terrarum, per quas tenditur Ecclesia Catholica, quæ ubique diffusa est."

Further; some ancient Expositors (e. g. *Ecumen.*) speak of the four ἀρχαὶ (properly *beginnings*, "initia," *Vulg.*) that support the σκευὸς, or Vessel, which symbolizes the Church Universal—as a prophetic emblem of the *Four Gospels*, proclaiming the knowledge of Christ to the Four Corners of the world, and bringing many from the East and from the West, from the North and from the South, to sit down with Abraham, Isaac, and Jacob in the kingdom of God (Luke xiii. 29. Matt. viii. 11).

This suggestion deserves consideration. And it is not unworthy of remark that each of the Four Gospels commences with a reference to their *initiatory* character as describing the *beginning* of the new Creation in Christ, which is eternal, as the Old Testament, which is the record of the Old Creation, opens in Genesis with—"In the *beginning* God created Heaven and Earth," i. e. the visible heavens and the earth, which have an end;

This *initial* character of the Gospels is declared by the word ἀρχὴ or ἀρχομαι at the beginning of each, thus,—

Matt. iv. 17, ἤρξατο ὁ Ἰησοῦς κηρύσσειν.

Mark i. 1, ἀρχὴ εὐαγγελίου Ἰησοῦ Χριστοῦ.

Luke i. 2, ὁ ἀπ' ἀρχῆς αὐτόπτης.

iii. 23, ἦν ὡσεὶ ἐνὶ τριάντοισι ἀρχόμενος.

John i. 1, ἐν ἀρχῇ ἦν ὁ Λόγος.

Hence in the opening of the Acts of the Apostles, as if to mark that the Gospel is the *Beginning* of the new life which never ends, St. Luke says (i. 1), ἐν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, in reference to its History. (See note there.)

Lastly, the sacred Canon of both Testaments closes with the words, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, Ἀρχὴ καὶ τέλος (Rev. xxii. 13).

The Gospel, as thus viewed, both supports and elevates the Church; it is that by which the invisible Hand of God maintains and keeps it together, and by which He raises it to heaven.

It may be said, How can this be? The Four Gospels had not then been written. No: nor had the σκευὸς of the Church been extended to all the world: nor, as yet, had it enclosed any unclean animals. The Vision was not a History of the Past; but a Prophecy of the Future extending forward to all Time.

This symbol is not dissimilar to that of the Four Evangelical Cherubim in Ezekiel and the Apocalypse, on which the Spirit of God rides, as on a chariot-like throne, into all lands.

See Preface to the Gospels, p. xlv.

The πάντα τὰ τετράποδα κ.τ.λ., are representatives of all Nations. And in this respect *S. Aug.* (c. Faust. xii. 15) compares it to the Ark, another figure of the Church, because commensurate with the world: "Cuncta genera animalium in *Arca* clauduntur sicut omnes Gentes; quas etiam *Petro* demonstratus ille *discus* significat; omnes Gentes, quæ pertinent ad quatuor partes orbis terræ quæ disseminatur Ecclesia, quam significant quatuor lineæ, quibus *Vas* illud connectebatur."

The sheet which was let down from heaven to earth was drawn up again (*ἀνελήφθη*, v. 16; *ἀνεσπάσθη*, xi. 10), into heaven, showing that all are designed by God to be inheritors of heaven, all are δεσποῖ in Christ (x. 34, 35).

Also, that after the pilgrimage of the Church Militant on earth, it will be received up and be glorified in heaven. "Post hujus sæculi conversationem, quæ per Fidem et Baptismum mundata peregrinatur Ecclesia, celestis habitatio felix et æterna sequitur." (*Bede.*)

Compare Rev. xxi. 2, where the Holy City, the new Jerusalem, the Church glorified, is seen coming down from heaven.

13. θύσον καὶ φάγε] The act of eating is here represented as figurative of receiving into communion, or incorporation;

f Lev. 11. 4.
& 20. 25.
Deut. 14. 3. 7.
Ezek. 4. 14.
g Matt. 15. 11.
Rom. 14. 14.
h ver. 28.
Mat. 15. 11.
1 Cor. 10. 25.
1 Tim. 4. 4.

φάγε. ¹⁴ Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. ¹⁵ Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ὁ Θεὸς ἐκαθάρισε, ἢ σὺ μὴ κοῖνον. ¹⁶ Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ εὐθὺς ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

¹⁷ Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορινθίου, διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα. ¹⁸ καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. ¹⁹ Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἴδου, ἄνδρες τρεῖς ζητοῦσί σε. ²⁰ ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. ²¹ Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν, Ἴδου, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; ²² Οἱ δὲ εἶπον, Κορινθίος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. ²³ Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνήλθον αὐτῷ. ²⁴ τῇ δὲ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορινθίος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

²⁵ Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορινθίος,

The Prophet Ezekiel (iii. 1) and St. John (Rev. x. 9) are commanded to eat a roll or book, in order to make its spirit and its words a part of themselves. So Peter is commanded to eat these animals, in order that he may know that the Gentiles are to be incorporated through his ministry into the Church or body of Christ;

As *S. Aug.* says, Sermon. 149, "Occide et manduca, ut interficiatur in iis vita praeiterita et transeat in corpus tuum, tanquam in novam vitam societatis Ecclesiae; ut tanquam mundus cibus incorporantur Ecclesiae;" and *Bede* says here, "Occide in gentibus quod erant, et fac quod es."

Here then "Petrus figuram gestat Ecclesiae," and according to Christ's promise (Matt. xvi. 19) he is to be Christ's agent in opening the door of the Church, or Kingdom of Heaven, to all Nations by the Keys of the Word and Sacraments. He is to be Christ's instrument for incorporating the Gentiles in the Church by communion with them.

¹⁴. οὐδέποτε πᾶν κοινόν] On the Hebraism *ou pas* = none, see Matt. xxiv. 22.

On the Levitical distinction between clean and unclean animals, and on the moral purposes of it, see *Aug.* Sermon. 149. 4, and *Rev. Wm. Jones* (of Nayland), "Zoologia Ethica," Works, ii. 107.

The Jewish Rabbis allowed that in the time of the Messiah no animals would be unclean. See *R. Moses* and *R. Salomon* on Gen. ix. 8.

¹⁵, ¹⁶. φωνὴ πάλιν ἐκ δευτέρου—ἐπὶ τρίς] It was done *three times*, for greater assurance, and for more solemn admonition. Repetition is usual in divine Visions and Prophecies, Gen. xli. 28—32; xxxvii. 6—10. So in Daniel's Visions (Dan. ii. and vii.) the same thing is represented twice.

See above, Preface to the Gospels, p. xxiii., on Repetition as a characteristic of Inspiration.

S. Chrys. and *S. Aug.* (Sermon. 149) suggest another reason why it is mentioned that this linen sheet, held by its *four* corners, was let down *three* times. It represented the world as a Church, purified and cleansed by God; and this cleansing is effected by immersion in the waters of Baptism in the Name of the Holy Trinity. "In Nomine Patris, et Filii, et Spiritus Sancti, credentes innovantur ut pertineant ad communionem sanctorum." So also *Æcumen.*

The *four* corners intimate the extension of the Church to the Four winds of heaven; and the multiplication of the number Four into the other number here specified, Three, produces the number Twelve, which is specially characteristic of the Church of Christ, extended to the Four Quarters of the Globe, and baptized in the Name of the Trinity by the ministry of the Twelve Apostles and their successors, and militant here on earth, and glorified hereafter

in heaven. See *Augustine*, quoted in note on Matt. x. 2, and Rev. vii. 5—8; xii. 1; xxi. 12. 14. 16. 21; xxii. 2.

¹⁵. ὁ Θεὸς ἐκαθάρισε] God hath cleansed the Gentiles also, who were unclean according to the Law, by the Blood of His dear Son. (*Irenaeus* in Caten.) Cp. Eph. ii. 13. 16. Acts xv. 9.

—μὴ κοῖνον] do not call common, do not deem unclean,—μὴ ἀκάθαρτον νόμιζε. (*Hezech.*)

On κοινός, profane, unclean, see Mark vii. 21. This usage of language, when a person is said to *make* what he *treats* as *made*, is very common, especially in prophecy—"ubi res dicitur fieri, quando facienda praenuntiatur." Is. vi. 10. Jer. i. 10. Ezek. xliii. 3. Zech. xi. 13. See *Glass.* Phil. p. 364—6, and *Valck.* here, who refers to *Thom. Mag.*, γεννᾷ ὁ Πλάτων τὸν οὐρανόν, i. e. γεννᾷ τὸν λέγει. So in Leviticus xiii. 3. 13. 17, the Priest, who declares the leper unclean or the contrary, is said *μαίνειν* and *καθαρίζειν*.

¹⁹. εἶρε τὸ Πνεῦμα] a proof of the personality of the Holy Ghost. Cp. xiii. 2. 4, for another proof of the Divinity and Personality of the Holy Ghost, and see *Æcumen.*

²⁰. ἐγὼ ἀπέσταλκα αὐτούς] "What God does that the Spirit is said to do." (*Chrys.*)

²¹. τοὺς ἄνδρας] *Elz.* adds τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορινθίου πρὸς αὐτόν. But this is not in A, B, C, D, and other MSS., nor in *Vulg.* and other Versions.

²². ἐχρηματίσθη] See Matt. ii. 12. Cornelius had therefore related the Vision to others, before he knew of any result from it. An answer to the objections of those who suppose that the Vision was a delusion, or contrived after the event; a remark which will not be deemed unnecessary by those, who are, in any degree, familiar with the cavils of scepticism against the historic veracity of the supernatural agency revealed in this divine book.

²³. τῇ ἐπαύριον] on the morrow. He waits from soon after noon (v. 9) till the next day. There are no marks of a heated imagination here. St. Peter had seen a vision; and he hears of another Vision of an Angel desiring that he should be sent for to Caesarea. But he waits till the morrow. Though by natural temperament he was eager and forward, the Holy Spirit in him was a Spirit of caution and circumspection, prudence and wisdom; not of rashness and haste.

²⁵. ὡς ἐγένετο τοῦ εἰσελθεῖν] *Elz.* omits τοῦ, but it is found in A, B, C, E, and other MSS., and has been received by recent Editors.

It has been alleged by some (e. g. *Meyer*, p. 203) that such an use of τοῦ before an infinitive is unauthorized, and is a grammatical error, incapable of analysis, and is to be ascribed to an oversight of the writer, either in composition or transcription. But it is not without example. See Luke xvii. 1, ἀνεκδέκτον ἐστὶ τοῦ μὴ εἰσελθεῖν σκάνδαλα.

πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων, ^{k ch. 14. 14, 15.} Ἀνάστηθι· καὶ γὰρ αὐτὸς ἄνθρωπος εἰμι. ^{Rev. 19. 10.} ²⁷ Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ ^{& 22. 9.} εὐρίσκει συνελθλυθότας πολλοὺς, ^{1 John 4. 9.} ²⁸ ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ^{& 18. 28.} ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλαῖσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ^{m ch. 1. 10.} ἐμοὶ ὁ Θεὸς ἐδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. ^{Matt. 28. 3.} ²⁹ Διὸ καὶ ^{n ver. 4, &c.} ἀναντιρρήτως ἦλθον μεταπεμφθεῖς· πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ ^{Dan. 10. 12.} ³⁰ με; ^{Heb. 6. 10.} ³¹ Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ^{o Deut. 10. 17.} ἡμῖν νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ^{2 Chron. 19. 7.} ³² ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, ^{Rom. 2. 11.} ³³ καὶ φησι, Κορνήλιε, ^{Eph. 6. 9.} εἰσ- ^{Col. 3. 23.} ηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ ^{1 Pet. 1. 17.} Θεοῦ. ^{p Isa. 57. 19.} ³⁴ Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται ^{Eph. 2. 14, 16, 17.} Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παρα- ^{Rom. 10. 12.} γενόμενος λαλήσει σοι. ³⁵ Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς ³⁶ ἐποίησας παραγενόμενος. ³⁷ Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ³⁸ ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

³⁴ ὁ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι ³⁵ οὐκ ἔστι προσωπολήπτης ὁ Θεός· ³⁶ ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν ³⁷ καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστι. ³⁸ Τὸν λόγον, ὃν ἀπέστειλε ³⁹ τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι

And these two remarkable instances of this construction connect the Author of the third Gospel with the Writer of the Acts. And thus the rarity of the combination has its use in supplying evidence to the student of Scripture.

One or two other instances of the use may be seen in *Winer*, § 44, p. 293. The analysis of the expression does not seem difficult. The phrase means, "When the hour arrived, so long expected, of Peter's arrival." In like manner, the other kindred expression in St. Luke's Gospel may be explained (xvii. 1), ἀνέδεκτόν ἐστι τοῦ μὴ εἶθαι τὰ σκάνδαλα, i. e. the time of the non-existence of offences is not to be looked for in this world, it is to be looked for only in the world to come.

— προσεκύνησεν—ἀνάστηθι! Such an act of homage, though not uncommon among *Orientalis*, was unknown to the *Romans*, except in divine worship, and therefore forbidden by St. Peter in the words "Stand up; I also am a man," not a superior spirit.

St. Peter, great as he was, would not permit any one, even a heathen, to do this; what shall we say of other men who allow it? asks *Ammonius* here. And what shall we say of him who calls himself St. Peter's successor, and yet seats himself on the high Altar of St. Peter's Church, and offers his feet to be kissed by Bishops and others, bowing and kneeling before him? See the *Ceremoniale Romanum*, iii. 1, 1, and other Roman authorities quoted in the Editor's Lectures on the Apocalypse, pp. 399. 340, 2nd ed. Appendix, pp. 163, 164.

27. καὶ συνομιλῶν] He not only declined the προσκύνησις, but entered in with him, and conversed with him side by side, thus showing his humility, and also his compliance with the divine revelation, that he should consider no man common or unclean. On ὁμιλεῖν, to speak, used only by St. Luke in this sense, see Luke xxiv. 14, 15. Acts xx. 11; xxiv. 26.

30. ἀπὸ τετάρτης ἡμέρας] four days ago. So 2 Cor. viii. 10; ix. 2, ἀπὸ πέντε, a year ago. Cp. John xi. 18; xxi. 8.

— μέχρι ταύτης τῆς ὥρας] i. e. to three o'clock. See chap. x. 3.

— ὥραν] omitted by A, B, C, D. And it is probable that (as *Borrmann* observes) ἐνάτην is a gloss upon ταύτης; and that the true reading is νηστεύων καὶ προσευχόμενος.

— ἀνὴρ] So modest is Cornelius, he does not call him an angel who had praised him so highly, and yet by the purport of his words he represents him as coming from ἐνώπιον τοῦ Θεοῦ. (*Chrys.*) Cp. i. 10.

31. ἡ προσευχή] See the power of Prayer. (*Chrys.*)

33. καλῶς ἐποίησας] An observable phrase. It is not the language of approval, on the Centurion's part, of St. Peter's conduct. This would ill have accorded with his humility. But it is an idiomatic and elegant expression of courtesy and gratitude—a "welcome." "Benè est quod venisti—multum amo te." As *Cassiodorus* on Cicero, ad Att. i. 1, observes, it has been often rendered erroneously. Cp. St. Paul's words, Phil. iv. 14. 2 Pet. i. 19. 3 John 6. See *Valck.* here.

35 δεκτός] = πᾶς, from ἵκω, voluntas (cp. ἀρέσκω, ἀρεστός),

to be translated acceptable, capable of being accepted, rather than actually accepted. (*Severian*, Caten. p. 173.) No one is accepted, except ἐν τῷ ἡγαπημένῳ, Eph. i. 6. (See *Chrys.* and others here.) Cp. Luke iv. 24. Phil. iv. 18. 2 Cor. vi. 2.

And in Him, and Him alone, all Nations are blessed. As *Bengel* says well, "Non indifferentismus Religionum, sed indifferentia Nationum, hic assertitur." Cp. Art. xviii. of the Church of England.

36. τὸν λόγον κ.τ.λ.] As *Meyer* and *Winer* observe, the three clauses, τὸν λόγον v. 36, τὸ γενόμενον ῥῆμα v. 37, Ἰησοῦν τὸν Ναζωραῖον, seem to be put in apposition, and to depend on ὑμεῖς σιᾶτε, and οὗτός ἐστι πάντων Κύριος is introduced parenthetically. So the Authorized Version. *Valck.* observes that ῥῆμα is more than λόγος, and signifies "non verbum sed rem quæ accidit;" the matter, the whole transaction. See Luke i. 37; ii. 15.

Valck. also compares the similar structure in another speech of the same Apostle, Acts ii. 22—36.

It has indeed been said by some, that Cornelius could not have known the facts here mentioned. But let it be remembered, that he was quartered at *Cæsarea*,—a centurion of the Italian band,—and probably had often attended the Roman Procurator, who resided at *Cæsarea*, in the periodical visits which he made to Jerusalem, to be present at the annual Jewish festivals for the purpose of maintaining order there. (Cp. *Burton*, Lectures, p. 112.)

He might have conversed with other soldiers who had been there on those occasions. He might have conversed with the faithful Centurion of Capernaum (Luke vii. 2—9), perhaps with the Centurion who stood at the Cross (Matt. xxvii. 54. Luke xxiii. 47), perhaps with the soldiers who had watched the sepulchre, and had been affrighted by the earthquake, and thus have heard of the Resurrection.

Besides (as *Chrys.* suggests), this speech was not only intended for Cornelius and his friends, but also for the *Jews* who were with Peter, and to whom he appeals as witnesses of what he says, and it was designed to justify his own communion with the *Gentiles*.

Accordingly, it is observable that St. Peter is careful to represent the *Jews* as receiving, by virtue of their prerogative, the first offer of the Gospel from Christ. The word, he says, was sent to the children of *Israel*, τηρεῖ τὴν εὐγένειαν τοῖς Ἰουδαίοις.

"In this speech (says *Bede*) St. Peter briefly sums up all the articles of the Creed, viz. that Jesus is the Christ, the Lord of all; sent to reconcile the world to God; preached by the Baptist; anointed by the Spirit; manifested in miracles by God dwelling in Him; crucified; raised from the dead; seen alive after His Resurrection; and the Future Judge of all at the end of the world; and that He will extend His Church by Faith throughout the World." See also p. 114 of the Rev. F. C. Cook's edition of the Acts; containing many excellent "practical and devotional suggestions."

- q Luke 4. 14. πάντων Κύριος, ³⁷ ὑμεῖς οἴδατε, τὸ γινόμενον ῥήμα καθ' ὅλης τῆς Ἰουδαίας,
 r Luke 4. 18. ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα δ' ἐκήρυξεν Ἰωάννης, ³⁸ ἡ-
 σουν τὸν ἀπὸ Ναζαρεθ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει,
 ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ
 s ch. 2. 32. Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. ³⁹ Καὶ ἡμεῖς μάρτυρες πάντων ὧν
 ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλον
 t ch. 2. 24. κρεμάσαντες ἐπὶ ξύλου. ⁴⁰ Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν
 u ch. 13. 31. αὐτὸν ἐμφανῇ γενέσθαι, ⁴¹ οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειρο-
 Luke 24. 30, 43. τονημένοις ὑπὸ τοῦ Θεοῦ ἡμῶν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ
 τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. ⁴² Καὶ παρήγγειλεν ἡμῶν κηρῦξαι τῷ λαῷ,
 v ch. 17. 31. καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων
 Rom. 14. 10. καὶ νεκρῶν. ⁴³ Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν
 2 Cor. 5. 10. λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.
 w Jer. 31. 34. ⁴⁴ Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον
 Micah 7. 18. ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον· ⁴⁵ καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ,
 ch. 15. 9. ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκ-
 χέχυται· ⁴⁶ ἡκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν.
 x ch. 15. 8. Τότε ἀπεκρίθη ὁ Πέτρος, ⁴⁷ Μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ

37. ἀρξάμενον] A, C, D, E, H have ἀρξάμενος, but compare Luke xxiv. 47.

38. ἔχρισεν] a preparation for the word Χριστιανοί, xi. 26.

41. οἵτινες συνεφάγομεν] See S. Ignatius ad Smyrn. 3 (who seems to refer to these words of St. Peter)—μετὰ τὴν ἀνάστασιν συνεφάγεον αὐτοῖς καὶ συνέπιον.

See also the note of Severus, Archbishop of Antioch, here (in Catenâ, p. 188), who calls this eating of our Lord, after His Resurrection, καὶ τὴν βρώσιν, because οὐ κατὰ χρεῖαν ἔφαγε καὶ ἔπιεν, ἀλλὰ πιστούμενος καὶ ἐπιδεικνύων τοῖς οἰκείοις μαθηταῖς, καὶ τοῖς μετὰ ταῦτα δεῖ κείνων (read διὰ κείνων) πιστεύειν μέλλουσι τὴν ἀληθῆ φύσιν τοῦ σώματος, ὃ καὶ πέποιθεν ἑκόν, καὶ ἀνέστη θεο-πρεπῶς, πανταχόθεν ἀπελαύνων τὴν τῆς ἐπαράτου δοκίσεως (the heresy of the Docetæ) καὶ φαντασίας ὑπόνοιαν.

42. κριτής] On the certainty of a Future Judgment, see Barrow's Sermon on this text, vol. v. 129—160.

44. ἔτι λαλοῦντος] See the dispensation of God. He did not allow Peter to finish his speech, and to command them to be baptized. But God anticipated him, and showed that He knew their hearts; and the Holy Spirit came, and so provided an answer and defence for St. Peter, against those who would charge him with surrendering the privileges of the Jews, and with a breach of the Law of God by communion with the Gentiles. (Chrys.)

44—46. ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον—λαλούντων γλώσσαις] The Holy Spirit fell on them, as the Holy Spirit fell at the day of Pentecost on the Apostles. See xi. 16, 18. He fell on them while Peter was preaching the word; and thus the Word was confirmed; and He fell on them while hearing the Word. And they who were present heard them speak with tongues—

"Spiritus almus
 Indulgens varias opulento munere linguas
 Implevit sine more domum," (Aretius.)

—showing by the same sign that the same gift was bestowed on them who were Gentiles at Cæsarea, as had been vouchsafed to the first believers at Jerusalem; and that therefore the Holy Spirit is not limited to place, time, or person, but is offered to all persons, in all places, at all times.

It is, indeed, affirmed by some (e.g. Meyer, p. 210), that this manifestation at Cæsarea was altogether different from that at Jerusalem, on the day of Pentecost; and that the expression γλώσσαις λαλεῖν, as used here and in xix. 6, and 1 Cor. xiv. 18, does not mean "to speak in foreign languages," as it does in Acts ii. 4, but it means only to speak with tongues not guided or controlled by the *vou*s, or reason of the speakers, but moved by the Holy Ghost.

But this theory destroys the force of St. Peter's subsequent argument and comment on this manifestation. See Acts xi. 15, 17, where he states that as he began to speak, the Holy Ghost fell on them (i.e. on the Gentile Cornelius and on his companions) as on us at the beginning. Then remembered I the Word of the Lord, how that He said, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Here St. Peter

comprehends Cornelius in the same promise with the Apostles; and he adds, "Forasmuch then as God gave them the like gift as He did unto us, what was I that I could withstand God?"

Since, then, the disciples at Jerusalem, at Pentecost, had the power of speaking in foreign tongues, Cornelius and the Gentiles with him at Cæsarea, had the same power also.

It is indeed probable, that this power of speaking foreign languages was not long continued to those who had not, like the Apostles, occasion to use them in preaching to foreign nations.

But if Cornelius and his Gentile companions had not received the same spiritual gift, as the Apostles received at first, it never would have been inferred by St. Peter, or have been acknowledged by the Jewish Christians, as it was, that the Gentiles were to be admitted to the same spiritual privileges as those of the circumcision, who believed in Christ. See xi. 18.

Besides, as Aug. observes (Serm. 99), there was another reason for this gift to the Gentiles, as well as to the Jews and Proselytes, in the first age of the Church: "Tunc (i.e. in the first age of the Church) sic dabatur Spiritus Sanctus, ut etiam *apereretur* datus. Qui enim Eum accipiebant linguis omnium gentium loquebantur, ut significarent Ecclesiam, in gentibus, lingua omnium locuturam."

47. μήτι τὸ ὕδωρ κωλύει δ. τ.] Now that they have received the Spirit, can any man forbid the water of Baptism (τὸ ὕδωρ), which is necessary for their reception into the Church; according to Christ's saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?" (John iii. 5.) A reply, by anticipation, to those Jewish Christians who would have forbidden baptism to the Gentiles. (Chrys.)

"Non dicit habent Spiritum, ergo aqua carere possunt" (Bengel): but he commands them to be baptized; a warning to Quakers and others, who profess that they have the Spirit, and do not therefore need the outward means of grace. St. Peter teaches them to invert the argument. If men have the Spirit, they ought also to have the water; and if men refuse the water, it may be presumed that they have not the Spirit.

Two important questions arise here:—

(1) Why were these converts not baptized first, before the Holy Spirit was given?

(2) If the Holy Spirit was given, as we have seen it was, before Baptism,—is Baptism necessary,—and is Confirmation necessary,—for the reception of the Holy Ghost?

These questions have been considered by the Ancient Fathers as follows:—

(1) S. Irenæus says (Caton. p. 183, c. Hæres. iii. 12), "Probably St. Peter would not have readily admitted them to Baptism, unless he had heard them prophesying, and had seen the Holy Ghost resting upon them. Therefore he asked, 'Can any one forbid them the water, now that they have received the Holy Ghost as well as we?' thus persuading the Jews, who were with him, and intimating that unless the Holy Spirit had rested upon them, there would have been some who would have forbidden them Baptism."

βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς ;

⁴⁸ ὁ προστάζει τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου.

7 1 Cor. 1. 17.
ch. 8. 16.

Τότε ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. ² Καὶ ὅτε ἀνέβη Πέτρος εἰς

a ch. 10. 45.
Gal. 2. 12

Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς ³ λέγοντες, Ὅτι εἰσήλθες

b ch. 10. 28.

πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας, καὶ συνέφαγες αὐτοῖς. ⁴ Ἀρξάμενος δὲ

c ch. 10. 9.

Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, ⁵ Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσ-

ευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκευὸς τι, ὡς ὁθόνην

μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ·

⁶ εἰς ἣν ἀπενίσσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία

καὶ τὰ ἔρπετά, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ⁷ ἤκουσα δὲ φωνῆς λεγούσης μοι,

S. Cyril (in *Caten.* p. 190) adds, "If any one enquires, How it was that Cornelius, and they that were with him, were allowed to receive the Holy Ghost *before* Baptism, let him know that this was with a view to the debate that afterwards arose, between St. Peter and those of the Circumcision."

This is evident from what follows in ch. xi. 2, where St. Peter shows that *καλῶσαι τὸ ὄνομα* would have been *καλῶσαι τὸν Θεόν* (see xi. 17).

It appears from xi. 18, that the debate was appeased by reference to the fact here stated; and it is clear that there would have been a schism in the Church, unless such a divine manifestation as the descent of the Holy Spirit, enabling them to speak with tongues, had been made to authorize the act of St. Peter in admitting Cornelius, and other Gentiles with him, into the Church by Baptism.

Hence *S. Augustine* (Serm. 99) says, "*Cum dubitarent qui erant cum Petro, utrum incircumcisi baptizandi essent, . . . ut hanc Deus tolleretur questionem, cum loquitur Petrus, venit Spiritus Sanctus; implevit illos qui cum illo erant; et ipsa attestazione rei magnae quasi clamatum est (à Spiritu) ad Petrum, Quid de aqua dubitas? jam Ego hic sum.*"

So again (Serm. 266), "*Anse Baptismum venit Spiritus Sanctus; de potestate, non de necessitate. Venit anse Baptismum ablationis, ut auferret controversiam circumcisionis.*"

See also *Aug.* in Ps. xcvi.

(2) Another reason why the Holy Ghost was given *before* Baptism was, that it might be understood by all, that though men are tied to the use of the means which God appoints for the reception of divine grace, yet God's power is not tied to means. As *Hugo* (de Sacram. i. 5) says, "*In potestate Dei est præter Sacramenta hominem salvare: sed in potestate hominis non est sine istis ad salutem pervenire.*"

Hence it is evident, that the grace which He has given us by means—such as the Sacraments, and from Confirmation,—does not reside in, or proceed from the means, but from *Him* who has appointed the means; and that they are only *channels*, and He is the sole source of Grace and Salvation to man. The minister is one thing, the Ministry is another; and the Author and Giver of all is God.

As *Chrys.* says (p. 191), "No one can forbid the Holy Spirit from descending, even before Baptism." And *Aug.* (Serm. 276), "Behold now the fulfilment of what our Lord says, 'the wind bloweth where it listeth'" (John iii. 8). But to use the words of *Hooker* (V. lvii. 4), "It is not *ordinarily* God's will to bestow the *grace* of Sacraments on any but *by* the Sacraments, which grace they that receive by Sacraments receive from Him, and not from them" (see also VII. vi. 10). And therefore we may add with him (V. lx. 4), "If Christ Himself who gives us salvation do *require* Baptism, it is not for us that look for salvation, to examine Him whether unbaptized men may be saved, but seriously to *do* what is required, and religiously to fear the danger which may grow from the want thereof."

(3) Indeed, it may be added, "*Exceptio probat regulam;*" and "*Privilegium probat Legem.*"

We have seen the reason of the extraordinary effusion of the Holy Ghost, in this special case of the Gentile converts before Baptism. We find that it is a *solitary* case. We find also, that to the *Jewish* Converts the full effusion had *not* been vouchsafed before Baptism, nor till they were confirmed by the laying on of the Apostles' hands (see above on viii. 14—17). And we find that other succeeding converts were baptized; and that they received the imposition of hands before they received the full effusion, visibly and audibly, of the Holy Ghost (Acts xix. 5, 6). And it is evident, that the Apostle St. Peter judged Baptism to be

the Sacrament of admission into Christ's Church; for otherwise he would not have commanded these to be baptized, who had received visibly and audibly the gift of the Holy Ghost. See this point well argued by *S. Cyril Hierosolym.*, Cateches. iii. p. 41, *Κορνήλιος ἦν ἀνὴρ δίκαιος κ.τ.λ.* We do not indeed read, that Peter *laid his hands* on Cornelius and the other Gentile Converts; with reverence therefore it may be said, that the full gift of the Spirit—the Baptism of the *Holy Ghost* Himself—is specially represented by the laying on of hands, or Confirmation. This *χρῖστος τελειωτική* had been administered in this case (as at Pentecost; see *Euseb. Emisen.*, quoted on viii. 14), directly and immediately by the *Holy Ghost*. But the Sacrament of Baptism which *Christ* had instituted, in the name of the Holy Trinity, had not been administered, and therefore they were *baptized*.

(4) Lastly, it may be added that the reason of *visible signs* and audible *sounds* on hearing the Gospel and on reception of the Holy Ghost, in the first ages of Christianity, is to be seen in the need of a proof, that God gives grace, and gives it by the Word and Sacraments in His Church. That proof was given in the earliest ages; and it is the duty and privilege of those who live now to build on the faith and practice of the past, and to believe steadfastly, and receive thankfully, the grace given by the same Holy Spirit, in the ordinary means of grace, without the evidence of the same visible signs and audible sounds. For "blessed are they that have not seen and yet have believed." (John xx. 29.)

⁴⁸ *προστάζει—αὐτοὺς βαπτισθῆναι*] Christ preached; but He administered Baptism by His Apostles. For the reason of which see John iv. 2. And after the Ascension the Apostles preached; but they administered Baptism, for the most part, by the hands of inferior ministers, see 1 Cor. i. 17; from which passage one reason of their conduct in this respect is obvious,—i. e. lest they should be supposed to be desirous of forming sects of those whom they baptized, and lest they who had been baptized by them respectively should say, "I am of *Paul*, I am of *Cephas*." (1 Cor. i. 12—15.)

Again; if the *Apostles*, who had special gifts of working miracles, and of giving the Holy Ghost, had baptized with their own hands, it might have been thought by some that the grace of Baptism came from them, who administered it, and not from Him whose Baptism it is, and so an error with regard to Baptism be propagated.

Besides; after their *death* it might have been imagined that Baptism had lost some of its efficacy, being no longer administered by those who were called by Christ, and had received extraordinary graces of the Holy Ghost; and so the Sacrament of Baptism, which God has instituted for the remission of sins, and for reception into the Church in all ages and countries of the world, might fall into discredit and disuse.

Therefore the Apostles did not usually baptize with their own hands; but it would be a great mistake thence to infer that Baptism is of minor account. On the contrary, these considerations show its importance.

CH. XI. 2. *διεκρίνοντο*] See on x. 47.

4—12. *ἀρξάμενος—διακρινόμενος*] See x. 9—16.

A remarkable instance of *Repetition*; showing the importance of the subject; and that the Holy Spirit does not disdain to use the same or similar words in relating the same events. Compare the *Repetitions* in this book of the account of St. Paul's conversion, ix. 1; xxii. 6; xxvi. 12.

These Repetitions occur in *one* and *the same* Book. There is therefore no reason for surprise that the Holy Spirit should repeat in one Gospel what He had said in another. See Preface to the Gospels, p. xxii.

Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. ⁸ Εἶπον δέ, Μηδαμῶς, Κύριε· ὅτι κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ⁹ Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. ¹⁰ Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ πάλιν ἀνеспάσθη ἅπαντα εἰς τὸν οὐρανόν. ¹¹ Καὶ ἰδοὺ, ἑξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. ¹² ^d Εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός· ¹³ ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην, καὶ μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ¹⁴ ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ, σὺ καὶ πᾶς ὁ οἶκός σου. ¹⁵ ^e Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ· ¹⁶ ^f Ἐμνήσθη δὲ τοῦ ῥήματος τοῦ Κυρίου ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. ¹⁷ ^g Εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασι ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἤμην, δυνατὸς κωλύσαι τὸν Θεόν; ¹⁸ Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

d John 16. 13.
ch. 10. 19.

e Pa. 19. 7—11.
John 6. 63, 68.
& 17. 20.
f ch. 2. 4.
g ch. 1. 5.
& 19. 4.
Matt. 3. 11.
Luke 3. 16.
h ch. 10. 47.

i ch. 8. 1.

k ch. 6. 1.

¹⁹ ⁱ Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις. ²⁰ ^k Ἦσαν δὲ τινες ἐξ αὐτῶν, ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐάλουν πρὸς τοὺς Ἑλληνιστὰς,

13. τὸν ἄγγελον] The Angel, of which you have already heard from others. The circumstances of the vision of Cornelius, which were recounted by him in the presence of many (x. 24. 30. 45), must have been notorious at Jerusalem.

16. ῥήματος τοῦ Κυρίου—βαπτισθήσεσθε ἐν Πν. ἁ.] See on i. 5.

17. ἐγὼ δὲ τίς ἤμην, δυνατός] Two questions in one. Cp. Luke xix. 18, τίς τί ἐπαρματεύσατο; xvi. 2, τί τοῦτο ἀκούω; Winer, G. G. § 66, p. 553.

The δὲ after ἐγὼ is omitted by A, D. But it was not likely to be interpolated, and it gives force to the question,—“You may doubt, and debate, and censure me; but who was I, to resist God?”

—κωλύσαι τὸν Θεόν] See on x. 47.

19. οἱ μὲν οὖν διασπαρέντες] A recapitulation. See viii. 1.

—ἐπὶ Στεφάνῳ] So G, H, and probably B, and the great majority of cursive MSS. A, E have ἐπὶ Στεφάνου, ‘in the time of Stephen,’ and Vulg. ‘sub Stephano.’ Cp. ἐπὶ Κλαυδίου, v. 28. But ἐπὶ Στεφάνῳ appears to be the true reading. ἐπὶ = super, ‘upon’ Stephen,—i. e. the persecution against him while living, and over him when dead; that persecution to which he gave occasion by his boldness (vi. 11), and in which he was killed, and which was stimulated by his preaching and death. His persecutors and murderers were not convinced by his miracles and teaching, or satisfied with his death; but having once tasted blood, they thirsted for other victims (see ix. 1); and yet by Persecution the cause which they persecuted was advanced. See viii. 1.

—Ἀντιοχείας] On the Orontes, 120 stadia from its port Seleucia; founded by Seleucus Nicator, who called it from his father Antiochus; the residence of the Seleucid Dynasty of Syria; and afterwards, when under Roman rule, the residence of the Præses of Syria. “Syrie metropolis, tertium inter omnes Romani orbis locum obtinens, hoc est post Romam apud Alexandriam.” (Jerome ad Amos. vi. quoted by A Lap.) Cp. Winer, R. W. B. i. 60. Howson, i. 150. Lewin, p. 107.

20. Ἑλληνιστὰς] The determination of the true reading here concerns an important point in the history of the Church.

B (probably) and D*, E, G, H, and almost all the Cursive MSS., without exception, have Ἑλληνιστὰς, the reading of the received text. And so the text of Chrys., Oecum., and Theophylact, and both the commentaries of Theophyl. p. 98 and p. 251, διὰ τὸ μὴ εἰδέναι Ἑβραῖον Ἑλληνιστὰς ἐκάλουν.

But A has Ἑλληνας.

This authority however is of less weight, because A has Ἑλληνας also in ix. 29, where Ἑλληνιστὰς is confessedly the true reading.

D* has Ἑλληνας, but its reading was afterwards altered to Ἑλληνιστὰς.

The authority of several Versions (e. g. Vulg., Syriac, Coptic, Arabic) in this question, is not of any value; because (as Whistly observes, p. 463) they use the same word for Ἑλληνας and Ἑλληνιστὰς.

Eusebius (ii. 3) is in favour of Ἑλλήνων, and so is Chrys. in his exposition, ὅρα Ἑλλήνων εὐαγγελίζονται, but he supposes the events here mentioned to be posterior to the reception of Cornelius into the Church. And so Lyranus, Caietanus, Lorinus, and others.

Most recent Editors, Griesbach, Lachmann, Scholz., Tischendorf, Bornemann, Alford, have introduced Ἑλληνας into the text. But they (with the exception of Alford) give no interpretation of the meaning which they would affix to the word. They may have supposed it to comprise Jewish proselytes, as Meyer does (p. 215 and p. 259, on chap. xiv. 1); and he observes that the ἔθνη are distinguished from the Ἑλληνας. Cp. xiii. 42; xviii. 4. 6.

But Alford, in his note here, understands it as not signifying Hellenists, but “Gentiles uncircumcised,” and them only; and he says that “the advocacy of the reading Ἑλληνιστὰς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other Gentiles.”

Two questions arise here—

1. Which is the true reading, Ἑλληνιστὰς or Ἑλληνας?
2. In what sense is the true reading to be understood?

1. The authority of the MSS. is in favour of Ἑλληνιστὰς, and it is mainly on supposed internal evidence that preference has recently been given to Ἑλληνας.

2. It is said that the word here used, whether Ἑλληνας or Ἑλληνιστὰς, is opposed to the word Ἰουδαίους in v. 19, and that therefore the only word that the passage admits is Ἑλληνας, and that this word must be understood to mean Gentiles.

But this is not certain;

It is true that some MSS. (A, B, and some Cursive) insert καὶ after ἐκάλουν, but they are more than counterbalanced by the great preponderance of MSS.; and καὶ is not admitted by Griesbach or Tischendorf.

If Ἑλληνιστὰς is the true reading, then the word Ἰουδαίους in v. 19 includes Ἑλληνιστὰς in v. 20; and the men of Cyprus, probably Hellenistic Jews, who had embraced the Gospel, spoke the Word to other Hellenistic Jews, in order that they also might embrace it.

Nor would the reading Ἑλληνας exclude this meaning.

The word (Ἑλληνας) does not always mean unbelieving

εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν²¹ καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν πολὺς¹ τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον.²² Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὧτα τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας.²³ ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ,²⁴ ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως^{m ch. 5. 14. ch. 2. 47.} καὶ προστεθῆ ὄχλος ἱκανὸς τῷ Κυρίῳ.²⁵ Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας^{m ch. 5. 14. ch. 9. 30.} ἀναζητῆσαι Σαῦλον, καὶ εὗρων αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν.²⁶ Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

Heathens. See particularly John xii. 20, where Ἕλληες came up to worship at Jerusalem, and Acts xiv. 1, where Ἕλληες are among the attendants at the Jewish Synagogue. Cp. xviii. 4, and *Howson*, i. 144. 218. 252. 312. See also on xvii. 4, *σεβομένον* Ἕλληων, where A, D introduce *καὶ* before Ἕλληων, showing that copyists did not always rightly understand the word, which is there used for *proselytes*. And yet *Vulg.* there renders it *Gentiles*, the word which *Cassiodor.* (p. 175) has here.

Still further:

Even if Ἕλληες were the true reading, it does not seem probable, from internal evidence, that it can here mean the *heathen*.

The events here described, as *Alford* rightly observes here, and on x. 1. p. 99, appear to be *prior* to the baptism of Cornelius. See v. 19. Cp. viii. 1.

If so, the words τοὺς Ἕλληες cannot mean the *Gentiles*. For *St. Peter*, as Christ had prophesied (Matt. xvi. 18), and as *St. Peter* himself affirms, was chosen by God to be the *first* to open the door to the Gentiles (cp. Acts xv. 7). And *Cornelius* was the *first-fruits* of the *Gentile world* (xi. 1. 18). And if these Ἕλληες had been *Gentiles*, and if they had been the *first* Gentiles who were admitted into the Church, it is probable that their reception into the Church would have been authorized and signalized by Visions from heaven, and by other miraculous interventions, similar to those of which we read in the history of Cornelius; and those visions and interventions would not have been necessary in the case of Cornelius (xi. 1). And the graveness of the charge of receiving *uncircumcised Gentiles* into the Church would have been directed against these men of Cyprus, and not, as it was, against *St. Peter* (xi. 2).

If then we receive the word Ἕλληες, and translate it *Gentiles*, then we must place this incident *after* the baptism of Cornelius.

And this seems to have been *Bp. Pearson's* opinion; see his *Ann. Paulin.* ad A.D. xli.

But suppose now that *this* reception into the Church at Antioch was *after* that of Cornelius;

Still it would not be certain that the word Ἕλληες means *Gentiles* here. For we read *afterwards*, in xiv. 27, that Paul and Barnabas announced in this same city, *Antioch*, that God had opened a door of faith to the *Gentiles*;

But this would not have been news to them, if they, who had been converted in large numbers at Antioch (v. 24), had been *Gentiles*.

Nor does it seem that Barnabas had as yet received a mission to the *Gentiles* (see on xiii. 2).

And if the reception of a *single Gentile*, Cornelius, and of a few with him at *Cæsarea*, made such a commotion as it did in the Church, it is probable that the reception of such large multitudes as are here mentioned at Antioch, would have made more noise, if they were *Gentiles*.

On the whole, it seems,

1. That there is not sufficient evidence to justify the insertion of Ἕλληες in the text.

2. That Ἑλληνιστὰς is probably the true reading.

3. That even if Ἕλληες was written by *St. Luke*, it would not be certain that he meant by that term *Gentiles* only.

4. That if he had meant *Gentiles* only, he would probably have written τὰ ἔθνη (as x. 45; xi. 18; xiii. 46. 48; xiv. 2. 5. 27; xv. 3. 7. 15), and not τοὺς Ἕλληες. Indeed it is doubtful whether Ἕλληες, with the definitive article, is ever used in the N. T. for the *Heathen*—as opposed to the *Jews*.

What then (it may be asked) was the advance here made in the progress of the Church?

It was the conversion of a large body of Hellenists or Greek-speaking Jews; i. e. of that class who had been most hostile to *St. Stephen*, and caused his death (see vi. 9—14, and on ix. 29).

Hence we may see why *St. Luke* mentions, that they who converted them had been dispersed by the persecution upon *Stephen* (xi. 19).

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St. Stephen had been killed at Jerusalem by Hellenists; and they had attempted to kill Paul, *Stephen's* persecutor, when, soon after his conversion, he preached Christ there (ix. 29). But now Hellenists are rescued from the death of sin, and brought to the saving knowledge of the gospel of eternal life, by some of those very persons who had been driven from Jerusalem by the persecution which Hellenists had excited, and who had come from Jerusalem to seek and to save them in their own homes.

Hence also we see why Barnabas now goes to Tarsus to seek *Saul* (v. 25): how happy must have been the reconciliation effected between the Hellenists and him whom they had attempted to destroy when he preached Christ (ix. 30)!

So God over-ruled evil for good. Here was a great step gained. A victory achieved over a large number of the bitterest enemies of the Church; a conquest gained *beyond* the region of Palestine, and therefore in this respect also different from the successes at *Jerusalem* and *Cæsarea*; achieved in the third great city of the world, *Antioch*; and introductory to the triumphs of which we are about to read in the sequel, and which were mainly won by the agency of the great Apostle to the Gentiles, who is now presented to us at Antioch, the Apostle *St. Paul*, and who will proceed on his triumphal march till he arrives at the Capital of the world—*Rome*.

In examining the important question considered in this note, use has been made of an able paper by the learned Principal of Bishop's College, Calcutta, the Rev. W. Kay, D.D. Calcutta, 1856.

There is also an excellent note of *Valckenaer* (in his *Scholæ*, p. 481), where his Editor, *Wassenberg*, observes, that if *Griesbach* had read *Valckenaer's* observations in favour of the common reading Ἑλληνιστὰς, he would not have been so eager to receive Ἕλληες into the text. See also *Whitby* here, and on vi. 1.

22. Βαρνάβαν] of Cyprus, iv. 36, and therefore sent to confer with the Cypriots mentioned in v. 20.

23. παρεκάλει] For he was υἱὸς παρακλήσεως. See on iv. 36, and ix. 27.

— πάντας προσμένειν] A strong evidence of the probability and necessity of the concurrence of the human will with divine grace for the salvation of men. Cp. below, xiii. 43, and xiv. 22. Phil. ii. 12, 13. 2 Pet. i. 10; iii. 14.

24. ἀνὴρ ἀγαθός] Something more than δίκαιος. See *St. Paul's* distinction, Rom. v. 7. (*Ford*.)

25. Ταρσόν] His native city (xxii. 3), where he had been sent by the Apostles (ix. 30),—another proof of the sincerity of *St. Paul's* conversion, and of his courage and affection for his own countrymen.

— ἀναζητῆσαι Σαῦλον] A similar act of kindness to that rendered by him to *St. Paul* at Jerusalem, ix. 27. Why *Saul* was now specially sought for, see on v. 20.

26. χρηματίζειν] “(1) negotiari. (2) ita ut nomen inde adipiscaris. (3) denominari. Vide Rom. vii. 3, μοιχαλὶς χρηματίζει.”

— Χριστιανούς] The name *Christians* was not given till about twelve years after the Ascension of Christ, in the reign of Claudius. *Suidas* v. Χριστιανοί. Cp. *Joh. Malel.* p. 318, ed. *Mill*, who says that ἐν τῇ Εὐδοκίᾳ Χριστιανοὶ ὀνομάσθησαν.

Another remarkable instance of the priority of facts to names, in the history of the Church. See above, on the word Ἑκκλησία v. 11, δῆκονοι vi. 3, and πρεσβύτεροι xi. 30.

The disciples did not make haste to adopt a name which might repel the Jews. But when time had been given to the Jews to examine the evidence of the case, they proclaimed the doctrine that “*Jesus is the Christ*” as the very essence of their religious profession, in their name.

The word ‘*Christian*’ occurs only three times in the New Testament,—here, Acts xxvi. 28, and 1 Pet. iv. 16. It is used frequently by *St. Ignatius*, Bishop of *Antioch* and Martyr, ad

27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν. 28 ὁ ἀναστὰς δὲ εἰς ἑξ αὐτῶν, ὄνοματι Ἀγαβος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην ἣτις καὶ ἐγένετο ἐπὶ Κλαυδίου. 29 Ὁ τῶν δὲ μαθητῶν, καθὼς ἠνυπορέϊτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. 30 ὁ δὲ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Ephes. ii. 14, ad Magnes. 4. Trall. 6. Rom. 3. Polyc. 7. Cp. Mart. Polycarp 3, Χριστιανὸς εἰμι.

Eusebius appears to ascribe its imposition to the Church herself, and not, as some have done, to her enemies. And this opinion seems most probable;

The Jews would never have conceded such a title to the Nazarene,—a title which involved the acknowledgment that Jesus of Nazareth is the Messiah.

The termination *-anus* is no proof of a Roman extraction. We have Ἡρωδιανοὶ in the Gospels (Matt. xxii. 16. Mark iii. 6; xii. 13). Many Roman names and modes of expression had found their way with the Roman arms into Palestine, as may be readily seen by an inspection of *Buxtorf's* Lexicon Talmudicum. Besides, many other names with the same termination were given by Greeks and other Orientals; viz. Ἀρειανοί, Νεστοριανοί. See *Ammonius*, in *Caten.* p. 339.

The Romans did not understand the name when imposed. "Perperam Christianus appellatur à vobis." (*Tertullian.*)

"Ignari rerum nostrarum Christum Christianum et Christianos Christianos vocant." (*Lactant.*)

The word is not from Hebrew, but of Greek origin; although, happily, by its termination it accommodated itself alike to Greek and Roman use, and was well fitted to circulate throughout the world; and being first given in a *Gentile* city, it was an earnest of the future extension of the Church. Derived from the three-fold office of Christ, the anointed One of God to be the Prophet, Priest, and King of the world, the name intimates the obligation of those who bear it, to faith in Him, to worship through Him, and to obedience to Him, as the Christ; and it also declares their participation in His unction. (*S. Aug. Ps. xxvi.*) As *Ignatius* says, *Magn. 10*, "Whoever is called by any other name than this of Christian is not of God, and (ad *Rom. 3*) it is our duty not only to be so called, but to be." Since also the Christ is the Son of the living God (Matt. xvi. 16), these duties are elevated proportionably to His Divine Majesty.

"A title so honourable and of such concernment," says *Bp. Pearson* on the Creed (Art. ii. p. 194), "that St. Luke has thought fit to mention the city in which that name was first heard, and given by Euodius, the Bishop of that place, as Ecclesiastical History informs us (*Suidas v. Χριστιανός*. *Johann. Antioch. p. 318*); in which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other than that, though hated, reviled, tormented, martyred for it." See *Euseb. v. 1*.

"Christianus est cui Christus semper in corde, ore, et opere." (*A Lap.*)

The name *Christian* is also a protest against all religious titles derived from human leaders. εἰς γὰρ ἡμῶν καθηγητὴς ὁ Χριστός (Matt. xxiii. 8. 10).

Hence *Greg. Nazian.* says (p. 656), "I honour Peter, but am not called *Petrinus*; I honour Paul, but am not called *Paulianus*; I will not consent to be named of *men*, having been born of God. If I worshipped a Creature I should not be a Christian. For why is the name of Christian precious? Because Christ is God." Similar language is used by *S. Augustine*. What would they have said of the names *Arminian*, *Wesleyan*, &c.?

The name *Christian* was not given at *Jerusalem*, the capital of the Jewish world, where 3000 had been converted at once, but at *Antioch*, a *Gentile* city (*Chrys.*), the residence of the President of Syria, who had the supreme command of *Judæa*; an intimation of the future diffusion of Christianity throughout the Heathen world.

It is not unworthy of remark, that the name *Christian* was given, for all time, to the followers of *Christ* in that great Syrian capital, in which Antiochus Epiphanes had reigned, whose own name was connected by origin with that city, and who was the type of *Antichrist*.

Bp. Pearson has expressed an opinion, that as the word *Χριστιανός* was first used at *Antioch*, so also the word *Χριστιανισμός*, as opposed to *Ἰουδαϊσμός*, was first used by St. Ignatius, Bishop of *Antioch*. See on *Ignat. ad Philad. 6*.

The writer of the Acts of the Apostles, probably a native of

Antioch, might well rejoice in the appellation, as St. Chrysostom, the Homilist on the Acts, did, from his connexion with that city.

27. προφήται] Another proof of the gift of the Holy Ghost to the Church, and of the truth of Christ. See John xvi. 13. Cp. Acts xx. 23; xxi. 11. Eph. iv. 11. 1 Tim. iv. 1. For Prophecy had ceased with Malachi,—thence called by the Jews themselves "the seal of the Prophets." See *Hottinger*, *Thea. Phil.* p. 483.

28. λιμὸν μεγάλην ἦτις] So the best MSS. On λιμός, *feminine*, see *Valck.*, who observes that the *feminine* is the *Doric* form, and that many forms passed from that dialect into Hellenistic Greek. See also *Lobeck*, *Phryn.*, p. 188, and *Bornemann* and *Meyer* here.

In order that it might not be alleged (as it was by Heathens) that Famines and Troubles were due to *Christianity*, the Holy Spirit predicts them, and prepares the Christians for them, and makes them to be occasions of Christian Benevolence. So all things work for good to those who love God. See *Chrys.* here.

— ὅλην τὴν οἰκουμένην] The Roman Empire. See Luke ii. 1. On this famine, *Euseb. ii. 8. 11*.

— ἦτις καὶ ἐγένετο] i. e. *came to pass*; therefore there is an interval of some time to be supplied here. Cp. the similar use of ἐγένετο, Luke ii. 2.

It is to be understood from the context that St. Luke is speaking of its coming to pass in *Judæa*.

— ἐπὶ Κλαυδίου] It was not prophesied that it would prevail in all parts of it at the same time, and this seems to be the reason why St. Luke says ἐπὶ Κλαυδίου, without specifying the year; and hence it is easily intelligible that the Christians of Antioch, a great commercial city having traffic with all countries, might be comparatively at ease, while their brethren in the heart of *Judæa* might be in distress.

The introduction of the words ἐπὶ Κλαυδίου seems to intimate that the prophecy itself was delivered *before* he was Emperor.

There were numerous famines in the reign of Claudius. See *Dio Cass. lx. Sueton. Claud. 28. Tacit. Ann. xii. 43. Joseph. Ant. xx. 5, A. D. 45*, under Cuspius Fadus appointed Procurator of *Judæa* by Claudius after the death of King Herod Agrippa. "Quam famem respexisse Agabum testatur *Euseb. ii. 11.*" *Pearson*, p. 376. See also *Biscoe*, pp. 60. 66. *Lardner*, *Credib. i. 11. 2*. After Κλαυδίου *Elz.* adds Καίραπος, which is not found in the best MSS.

29. ὥρισαν πέμψαι] They did not wait for the Dearth, but anticipated it in faith and love. They no sooner believe but they bear fruit. Such was the good effect of the Famine (*Chrys.*); it is an occasion of spiritual plenty—another example of good elicited from evil.

30. ὁ καὶ ἐποίησαν—Σαύλου] It appears from xii. 25, that Barnabas and Saul arrived at Jerusalem and fulfilled their mission of relief to the brethren there, and returned to Antioch soon after the death of Herod, which took place after Easter, in A. D. 44.

— πρὸς τοὺς πρεσβυτέρους] the *Presbyters*; already well known, but now first mentioned as such. See above on vi. 3. Luke x. 1.

Hitherto St. Luke had applied the word πρεσβύτεροι to the elders of the *Jews* (iv. 5. 8. 23; vi. 12); henceforth the πρεσβύτεροι are officers recognized in the *Church*, xiv. 23; xv. 2. 4. 6. 22; xxi. 18.

Thus the Church almost insensibly succeeds to the Synagogue, and occupies its place.

The contributors did not send the money to the *Deacons*, though it is probable that the alms were to be dispensed by their instrumentality (vi. 5).

While the Apostles were at Jerusalem, the sums of money arising from the sale of the lands were laid at their feet (iv. 35. 37; v. 2).

It would seem therefore from the circumstance here mentioned, that the Apostles were not now at Jerusalem. St. James, the Bishop of that See, was probably there; and in the word πρεσβυτέριος his presidency may be supposed (see xii. 17), as St. Paul's is in 1 Tim. iv. 14 compared with 2 Tim. i. 6.

XII. ¹ Κατ' ἐκείνῳ δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ² Ἄνειλε δὲ Ἰάκωβον τὸν ἀδελφὸν ἁ ^a Matt. 4. 21. Ἰωάννου μαχαίρα. ³ Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων ⁴ ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ⁵ Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. ⁶ Ὅτε δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἀλύσει δις, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. ⁷ ^b Καὶ ἰδοὺ, ^b ch. 5. 19. ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν

CH. XII. 1. κατ' ἐκείνῳ τὸν καιρὸν] St. Luke here returns to an earlier date than the famine in xi. 28, which took place soon after the death of Herod Agrippa I., which is described xii. 21—24, and occurred soon after the Passover of A.D. 44.

— Ἡρώδης ὁ βασιλεὺς] The word βασιλεὺς here is a proof of St. Luke's accuracy. This Herod is Agrippa, son of Aristobulus and Bernice, and grandson of Herod called the Great, by whom, after his father's death, he was sent to the court of Tiberius, at Rome, who, after the death of Drusus, put him in custody, in which he remained till the death of Tiberius. Caligula gave him the tetrarchy of Philip (*Joseph. Ant.* xviii. 6. 10; xix. 8. 2) and the tetrarchy of Herod his brother, who was banished to Lyons, and the title of βασιλεὺς. The Emperor Claudius added to his kingdom whatever else had belonged to his grandfather, Herod the King (*Joseph. Ant.* xix. 5. 1; xix. 8. 2).

A coin of Herod Agrippa has been preserved with the inscription, ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΑΓΡΙΠΠΙΑΣ ΦΙΛΟΚΑΙΣΑΡ, and on the reverse, ΚΑΙΣΑΡΙΑ (sic) Ἡ ΠΡΟΣ ΤῶΝ ΣΕΒΑΣΤΩΝ ΑΙΜΕΝΙ (*Akermans*, p. 38), a remarkable memento of his attachment to Rome, and of his connexion with this Caesarea, where he was smitten by the Angel when doing homage to Caesar.

2. ἀνεῖλε Ἰάκωβον τ. ἀδελφὸν Ἰωάννου] and so fulfilled the prophecy of Christ (*Matt.* xx. 23). James tasted the first draught of Christ's cup of suffering, and his brother John had the longest draught of it. See also on v. 3.

The Lord sometimes surrenders the life of His most faithful servants; and so the measure of guilt of those who persecute them is filled up, and their punishment hastened, and the victory of Christ consummated. Cp. *Beaum.* i. 342.

It is related by *Clement Alex.* in *Euseb.* ii. 9, "that the person who accused him, having been present at his testimony to Christ, was so moved by it as to profess himself a Christian; and that he and the Apostle were led together to execution, and on the way thither he craved pardon of St. James for the wrong he had done him; and that the Apostle, having looked at him for a short time, said, 'Peace be with you,' and kissed him. And so both were beheaded together."

As to the time of his martyrdom, see on v. 3.

Surprise has been expressed by some (see *Meyer*, p. 221) that the writer of the Acts does not dilate on the circumstances of the Martyrdom of the First of the Apostles who shed his blood for Christ.

But it was no part of St. Luke's plan to write a Martyrology. His work is the book of their "Acts" in life, and not of their sufferings by death. He does not describe death-beds. The martyrdom of life is what he teaches. He fixes the reader's attention on that; and thus leads him to conclude that they who live as Martyrs will die as Martyrs, and that the true way to die well is to live well.

He thus guards him against the common error of dwelling too much on the circumstances of death-beds; and draws him off from them, to the practical duties of daily life.

Having described one Martyrdom in such a manner as none but an inspired writer could have done—the Martyrdom of St. Stephen the Deacon (vi. vii.)—he leaves the reader to infer that the same Spirit Who encouraged and animated the Protomartyr in his death, was with the whole of the Noble Army of Martyrs who followed him on the road of suffering to glory; and he therefore will not describe the martyrdom of the first Apostle, nor even of him whose friend and historian he is, the Apostle St. Paul.

Another reason may perhaps have weighed with him here. He and his brother Evangelists are very full and circumstantial in their history of the first and greatest of Martyrdoms—the source of all the Grace and of all the Glory of all Martyrdoms, both in

life and death, even to the end of time, the Martyrdom of "the true and faithful WITNESS" (*Rev.* i. 5; iii. 14), the Martyrdom of CHRIST.

Perhaps he was unwilling to disturb the unapproachable dignity and holiness of that astonishing act of love, and of that unique source of life; or to draw off the attention of his readers by details of the subordinate and derivative martyrdoms of his followers, even of a St. James, and a St. Paul, from contemplating with unwavering faith and undivided love the Martyrdom of Christ.

— μαχαίρα] i. e. not by the sentence of the Sanhedrim, according to which he would have been stoned, but by the civil sword. On μάχαιρα, as the ensign of civil power, see *Rom.* xiii. 4. *Rev.* vi. 4.

3. ἀρεστόν Ἰουδαίοις] "Herodis posteri, Herodis Magni exemplo, id tantum satagebant, ut Caesaribus partim, partim Judaeis placerent." (*Grotius.*)

— προσέθετο συλλαβεῖν] a Hebraism. See on Luke xx. 12, προσέθετο πέμψαι. Cp. *Gen.* iv. 2; viii. 10; xxxviii. 26. 1 *Sam.* xix. 21. See *Vorst de Hebr.* p. 502.

— τῶν ἀζύμων] St. Jerome (in *Ezek.* xliii.) appears to say (though cp. *Tillemont*, p. 270) that St. James was martyred on the Second day of the Passover, i. e. on the XVth Nisan, the same day as the crucifixion of Christ; if so there was in this coincidence also an appropriateness in the prophecy of his participation in Christ's cup of suffering. See v. 2.

4. τέσσαρσι τετραδίοις] a quaternon for each of the four watches of the night, he being chained (v. 6) to two of each of the quaternions in succession; and the other two being posted at the door.

Agrippa, who had been himself kept a prisoner at Rome by Tiberius, had not learnt mercy by adversity. He who had been bound, binds Peter; but Peter is loosed from his chains, and Agrippa is deprived of life.

— μετὰ τὸ πάσχα] As if in reverence for the sanctity of the season ("non judicant die festo," says the *Talmud*, Moed Katon)—when he was intent on murder! Compare the hypocrisy of the Jews, when thirsting for the blood of Christ, John xviii. 28.

6. ὅτε δὲ ἐμελλεν προάγειν] on the remarkable timeliness of divine interferences, see above, ix. 3, and below, v. 23.

— κοιμώμενος] Peter sleeps calmly in body, because he watches in his heart to God; Who "neither slumbers nor sleeps." *Chrys.* (*Hom.* 8, ad Ephes.)

He cast all his care on God. He who is bound sleeps; they who are at large pray. (*Chrys.*)

7. ἄγγελος Κυρίου] See also v. 23.

This Chapter presents a Prophetical Epitome of the History of the Persecutions of the Church.

Herod, the Edomite, favoured by the Roman Empire, admired and applauded by the world, acting with a view to popularity (xii. 3), and administering his kingdom on principles of political expediency, with an eye mainly to material and mercantile interests (v. 20), and by the arts of diplomacy, and with the pomp and display of human eloquence and glory (v. 21), is a striking Personification of the power of the World as arrayed against the Church.

"He stretches forth his hands to vex certain of the Church." He is at first successful. The Apostle St. James is killed by the Sword; as the Baptist was by Herod's uncle. Herod is elated by his success. He proceeds to seize another Apostle, St. Peter, the foremost of the Twelve, and thus he is hurried on to his own destruction.

The Church resorts to her proper weapon of defence—Prayer (vv. 5. 12), united and unremitting Prayer. In answer to

c ch. 16. 26.

πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν, λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.⁸ εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν, Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι.⁹ Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.¹⁰ Διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ ἠνοιχθῆ αὐτοῖς· καὶ ἐξελθόντες προ-ἦλθον ῥύμην μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.¹¹ Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπε, Νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλατό με ἐκ χειρὸς Ἑρώδου, καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.¹² Συναθροὺν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.¹³ Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσ-ἦλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη·¹⁴ καὶ ἐπιγνούσα τὴν φωνὴν τοῦ

d ch. 4. 23.

her supplications, one Angel of the Lord is sent to deliver Peter from prison; and another Angel is sent from God to smite Herod, in the height of his pride and glory. The princely Persecutor is summoned from the βῆμα, on which he sate in royal state (v. 21), to the βῆμα of Christ, the King of kings. He dies miserably. But "the Word of the Lord grows, and is multiplied."

This narrative forms a striking sequel to another divine History of Persecution in the Annals of the Ancient Church of God—in the Old Testament. There, another king, the victorious King of Assyria, Sennacherib, rages against Jerusalem and blasphemes God. The Church of God, in the person of her king Hezekiah, resorts to her armour against Persecution and Impiety—Prayer in God's House (see 2 Kings xix. 1. 14. Isa. xxxvii. 1).

The word of God, delivered by the prophet Isaiah, comforts Hezekiah. An Angel of the Lord is sent to smite the army of Sennacherib, in the hour of his impious exultation and triumph. Hezekiah, who had gone up to the Lord's house to pray, is miraculously rescued by God. And he who had blasphemed God, falls basely by the hands of his own children, while worshipping in the house of Nisroch his god (2 Kings xix. 37. Isa. xxxvii. 38).

These two Chapters (Acts xii. and Isa. xxxvii.) beautifully illustrate each other, by displaying the rage of the World and its furious passions against God and His Church, and the impotent futility and shameful discomfiture of all its pride and power when warring against Him; and the duty of the Church to trust in God and to pray, in the hour of her trial. They are dictated by the Holy Spirit for the encouragement of the Church in every age, and in order to cheer her with the prophetic assurance, that although all help of man should fail, the rage of the Kingdom of Darkness against her will not prevail, but be made conducive in the end to the more glorious Victory of the Word of God.

It is not unworthy of remark, as a happy coincidence, that these two Chapters are appointed to be read on the same day in the Calendar of Daily Lessons in the English Church (viz.) on December 12. May the same Divine Power who watched over the Church of Zion under both dispensations, watch over her Jerusalem, may she have grace to imitate that Church in faith and trust and prayer; and may she be ever blessed with Princes and Pastors, mindful of the example and animated with the spirit of Hezekiah the King, Isaiah the Prophet, and Peter the Apostle!

— φῶς κ.τ.λ.] that he might not suppose it to be a dream. (Chrys.)

— οἰκίῃ] an euphemism for prison (δεσμωτήριον). Cp. ἀπαγχθῆναι, v. 19, an expression for φονευθῆναι, also said of Herod, the enemy and persecutor of the Church. Cp. εἰς τὸν τόπον τὸν ἰδίον, said of Judas, i. 25.

These examples of λιτότης, or charitable extenuation, are deserving of notice, as showing that the inspired Writers and Speakers, in the Apostolic age, were not actuated by passion, when relating the worst actions of their enemies, but were enabled to cherish a spirit of gentleness and moderation, even under circumstance of severe provocation.—A genuine fruit of the Spirit of Grace.

8. σανδάλια] See on Matt. x. 10, and Mark vi. 9, whence it appears that the Apostles did not wear the heavier ὑποδήματα, but the lighter σανδάλια, more suitable for missionary activity. Σανδάλια are the Latin soleæ, and are interpreted βλαντία by Hesych.

The words Arise quickly, are not designed to show that there was any need of haste, but to prove the celerity with which the deliverance of Peter from his chains was executed.

Indeed (as has been observed by Valck.), all these commands of the Angel concerning St. Peter's attire, are recited to show that there was no hurry in the transaction. "Do not stay to bind on your sandals," was a common phrase among the Greeks, when they would excite a person to make haste. See Theocrit. xiv. 35, Ἀνστα, μὴ δὲ πόδεςσι τοῖς ἐνδὸς σάνδαλα θέλῃς.

And so Hesiod, to contrast speed with delay, uses a metaphor from the girding of the tunic, γελτοῖς ἄλωστοι ἐκίον, ζώσαντο δὲ κηοί. Cp. Juvenal, v. 20, "rumpere somnum Debeat et ligulas demittere," and Rusperti's note.

— περιβαλοῦ τὸ ἱμάτιόν σου] cast thy pallium about thee; he had already girded his tunic.

10. διελθόντες—τὴν πόλιν] See Lightfoot, who shows reason for believing that this prison was without the City's inner wall, and between its two walls.

— ἀπέστη] The Angel's actions show that God's extraordinary grace is not wanting in what is needful, nor exerted where not necessary; but where human care and labour can act, there divine grace does not supersede, but quicken them. (Chrys.)

12. Μάρκον] See xii. 25; xv. 37. 39. Probably Mark the Evangelist (Ammonius, Origen, Euthym., Oecumen.), whom St. Peter calls his son (1 Pet. v. 13). This opinion, though controverted by some, seems to be correct, for the following reasons:—

(1) We find St. Peter here connected with John, whose surname, or additional name, was Mark.

(2) This John Mark was the companion and ἀνεψιὸς of Barnabas (Acts xii. 25; xv. 37. 39. Col. iv. 10).

(3) Barnabas was under the influence of Peter. "Barnabas, Petro familiarissimus" (Bp. Pearson), was led away by Peter's example at Antioch (Gal. ii. 13).

(4) This swerving of Barnabas under St. Peter's influence, appears to have prepared the way for the παρανομία between Paul and Barnabas (Acts xv. 36–39). See Bp. Pearson, A. P. ad A. D. 50.

(5) St. Mark was mixed up with this dispute, and after it went away with Barnabas.

(6) St. Peter calls Mark his son (1 Pet. v. 13).

(7) This Mark is identified with the Evangelist by the Early Church, which records that the Gospel of St. Mark was written under the eye of St. Peter (Euseb. ii. 15; iii. 39). See also Preliminary note to the Gospel of St. Mark.

— προσευχόμενοι] by night. Cp. v. 5. Angelus orationis (see Malachi ii. 7, and cp. Bp. Andrewes, Sermon. v. 355) ascendebat in Ecclesia, ad invocandum Deum; Angelus Potestatis descendebat à Deo ad liberandum Petrum.

Herod's soldiers were watching under arms at the door of the prison. Christ's soldiers were watching unto prayer in the house of Mary. Christ's soldiers are more powerful with their arms, than Herod's soldiers with theirs. They unlock the prison door, and bring Peter to the door of Mary's house.

See the beautiful Homily of Chrysostom on this history, pp. 761–764.

13. τὴν θύραν τοῦ πυλῶνος] The door or wicket of the gate.

— προσῆλθε παιδίσκη ὑπακούσαι] We hear of a παιδίσκη θυρωρὴς also in John xviii. 16, 17.

— ἀπακοῦσαι] To answer and announce. Xenophon, Sympos. i. 11.

Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίην· ἡ δὲ διῡσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστίν. ¹⁶ Ὁ δὲ Πέτρος ἐπέμενε κρούων ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν. ¹⁷ Κατασεισας δὲ αὐτοῖς τῇ χειρὶ σιγᾷ διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δέ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. ¹⁸ Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. ¹⁹ Ἡρώδης δὲ

14. ἀπὸ τῆς χαρᾶς] A touching incident, full of truth and beauty,—showing the love with which the Apostle was regarded by a servant, perhaps a slave. S. Chrys. here observes, σκόπει πῶς αἱ παιδίσκαι αὐτῶν δούλοιμοι αὐταῖς ἦσαν. A lesson for modern times. Remark also St. Luke's knowledge of facts extends to the name of the servant-maid at Mary's door.

15. ὁ ἄγγελος αὐτοῦ ἐστίν] "It is his Angel." This was said by holy persons who had been engaged in earnest prayer, and at a time when the graces of the Holy Spirit in the knowledge of divine things was bestowed in extraordinary abundances on the Church. And the Holy Spirit has vouchsafed to place this speech here upon record in Scripture. There is therefore doubtless something significant in it. Some of the Fathers did not hesitate to say that it appears from this and other passages of Holy Writ, especially Matt. xviii. 10, ὅτι ἕκαστος ἡμῶν ἄγγελον ἔχει (Chrys.), and παντὶ πεπιστευκῶτι εἰς Κύριον ἄγγελος παρέδραβεῖ (Basil, in Ps. xxxiii.), ἕκαστος ἔχει ὁδηγόν (Ammon.), "unless we drive him from us by our sins" (Basil, in Caten. Theophyl. S. Hieron. in Esai. c. 68), and see the passages in Petavi Dogm. Theol. iii. de Angelis, ii. 6, and Bp. Bull's two Sermons, xi. and xii. "On the existence of Angels," and "the Office of the Holy Angels towards the Faithful," vol. i. pp. 261—325.

It was also a received opinion among the devout Jews of our Lord's age, that every one of the faithful has a tutelary Angel, and that the Angel sometimes appeared in the likeness of the person whose Angel he was. (See Lightfoot here, ii. p. 683.)

It may be observed also, that this speech had a singular fitness on the present occasion. For St. Peter had just said (v. 11), "Now I know that God has sent His Angel and hath delivered me;" and the very fact that he was now at Mary's door was due to God's interposition by an Angel.

It was God's power exerted by the ministry of an Angel which brought him out of the prison and enabled him to stand there. The speech therefore seems to have been uttered not without some intimation from above.

Thus far at least we may venture to say concerning it,—

(1) That it affords a remarkable illustration of the truth of the assertion, that the Angels of God "are sent forth to minister for them that shall be heirs of salvation" (Heb. i. 14), especially when labouring in the cause of Christ and His Church, and in peril of death, as Peter was. (Cp. Ps. xxxiv. 7; xci. 9—12.)

(2) That this speech, coming forth so naturally as it did from the mouth of this Christian assembly in the house of Mary, affords a cogent proof of the reality of the angelic appearances described in the New Testament, which some rationalizing Expositors would endeavour to explain away into figures of speech. Here is a person described, knocking at a door, speaking with a human voice. It cannot, they think, be Peter; for he is in prison; who, then, is it? It is his Angel.

(3) The frequency with which Angels appear, or are mentioned in the History of the Acts of the Apostles (in which the word Angel occurs twenty times) is remarkable. See v. 19; viii. 26; x. 3; xii. 7. 23; xxvii. 23. And in this same book the Sadducees appear prominently as persecutors of the Church, and they believed "neither Angel nor Spirit" (xxiii. 8);

Thus Almighty God affords the most appropriate and seasonable corrections of error, in perilous times to His Church. The angelic appearances in the Apostolic age comforted the hearts of persecuted Churches, and refuted the errors of persecuting Sadducees.

On the Angelic Appearances in the Acts see further below, note, vv. 21, 22.

17. κατασεισας—τῇ χειρὶ] See on xxi. 40.

—Ἰακώβῳ] "the brother (i. e. cousin) of our Lord," and first Bishop of Jerusalem (Euseb. ii. 1). See on Matt. x. 3. Known as "brother of Jesus" even to Josephus (Ant. xx. 9. 1). He was martyred, A. D. 62, by the Jews, who, being disappointed by the escape of St. Paul, wreaked their vengeance on him. Euseb. ii. 23.

This message to St. James appears to intimate that he held

a special position in the Church at Jerusalem. And this is confirmed by other passages in the Acts, particularly xxi. 18, where St. Paul makes a special report to James; and by Gal. ii. 12, where persons coming from Jerusalem are said to come "from James."

This office is affirmed by ancient Church History to have been that of Bishop of Jerusalem. See Euseb. ii. 1, where he says that James, "the Lord's brother, commonly called James the Just, was ordained the first Bishop of Jerusalem."

It has been questioned by some whether "James the Lord's brother" was one of the twelve Apostles. (Burton, p. 105. Baumgarten, i. p. 326. Gieseler, § 25, 26, and others.) But this question seems to be decided by St. Paul, who says (Gal. i. 19), "Other of the Apostles saw I none, save James the Lord's brother." Compare this with Acts ix. 27, "Barnabas brought him (Paul) to the Apostles," i. e. Peter and James.

There are only two Apostles named James; and if James the Lord's brother had been the same as James the son of Zebedee, then St. John the Evangelist would have been the Lord's brother, which is never said by any writer of Scripture.

Among the women at the crucifixion, according to St. Mark (xv. 40), were Mary Magdalene, and Mary the mother of James the Less; according to St. John (xix. 25), Mary Magdalene and Mary ἡ τοῦ Κλωπᾶ, probably, wife of Cleophas. Therefore James the Less was, it would seem, son of Cleophas. And according to St. Matthew (x. 3), one of the two Apostles who was called James, was the son of Alphæus, which is probably the same name as Cleophas. See on Matt. x. 3; xii. 46. Therefore James the Lord's brother was son of Cleophas. And this is confirmed by Epiphanius, Chrys., Lardner, iii. 331, and others, particularly by Papias, the scholar of St. John. See on Matt. xii. 46.

Probably his relationship to our Lord conduced to his appointment as first Bishop of Jerusalem, and several of his successors are said to have been chosen on this ground. Hegesipp. in Euseb. iii. 20. Cp. the article on St. James the Less in Tillemont, Mémoires, i. pp. 163. 281, where he discusses the question; and Lardner, iii. 384, and particularly Dr. Mill's Essays, ii. p. 239, and Blunt, On the Early Church, p. 71.

—ἐτερον τόπον] Some Roman Divines say Rome (Baronius), but this is uncertain, as Lorinus acknowledges; and see Pearson, Ann. Paul. A. D. xlv. Others (Lightfoot, Heinrichs, Kuinoel) say Antioch. We find Peter again at Jerusalem at the Council, Acts xv. 7, the last time he is mentioned in this book;

The fact of his departure is perhaps mentioned to show that he would not expose himself needlessly to danger, or tempt Herod to the sin of persecution: οὐ γὰρ ἐτείρασε τὸν Θεόν (says Chrys.).

More than twelve years had now elapsed from the Ascension (see on i. 4), and he had discharged his duty of witnessing Christ's Resurrection to the Jews at Jerusalem. He would now go and preach elsewhere;

Perhaps in the word ἕτερος, other of two—contrasted with each other—there is reference to our Lord's own command (Matt. x. 23), If they persecute you in one city, fly eis τὴν ἑτέραν—and to His own practice when rejected by the Samaritan Village (Luke ix. 56), ἐπορεύθη εἰς ἑτέραν κώμην.

The time of the probation of Jerusalem and her Rulers was now over, as far as the preaching of the Twelve to her and to them was concerned. Her cup of iniquity had been filled to the brim by the murder of James the Apostle, and by the attempt made by her King to murder St. Peter—because that other murder had pleased the Jews;

Now, therefore, the Witness of Apostolical Preaching is withdrawn from Jerusalem, and migrates to another and better place;

Probably it is for this reason that the place to which Peter went is not specified. The non-specification of its name brings out more clearly its contrast as another place than Jerusalem. If its name had been mentioned, it might have been supposed

ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι.

e 1 Kings 5. 9,
11.
Ezek. 27. 17.

Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν. ²⁰ Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. ²¹ Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης, ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. ²² Ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.

f 1 Sam. 25. 38.

²³ Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέφυγεν.

that he went from Jerusalem because he was attracted to that other place by some special recommendations of its own.

19. ἀπαχθῆναι] An euphemism for "to be put to death," eis θάνατον ἔλκεσθαι. (Hesych.) An instance of St. Luke's lenity of language—especially concerning Kings. See on v. 7.

20. θυμομαχῶν] properly fighting in his θυμὸς, the seat of passion, against—enraged with—not actually at war. So Polybius, *Plutarch*, and *Dion. Halic.* use θυμομαχεῖν (see *Valck.* and *Kuin.*).

— Τυρίοις καὶ Σιδωνίοις] "quæ civitates tunc sub Romanis erant, cum umbrâ quâdam libertatis." (*Grot.*)

— διὰ τὸ τρέφεσθαι] Cp. 1 Kings v. 11. Ezek. xxvii. 17.

21—23. τακτῇ ἡμέρᾳ—Κυρίου] With the simple narrative of these three verses compare the ornate description in Josephus (*Joseph.* Ant. xix. 8. 2);

The events here described took place in the theatre at Cæsarea, when Herod was celebrating festive and votive games in honour of his Imperial patron Claudius; perhaps on the occasion of his return from Britain (cp. *Lewin*, p. 120, 121. *Joseph.* xix. 8. 2). *Weistein* (p. 525) refers to coins of Herod Agrippa inscribed ΚΛΑΤΑΙΑ ΚΑΙΣΑΡΕΙΑ, and ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ, ΦΙΛΟΚΛΑΤΑΙΟΣ ΑΓΡΙΠΠΙΑ ΒΑΣΙΛΕΥΣ, and ΒΑΣΙΛΕΥΣ ΗΡΩΔΟΥ ΚΛΑΤΑΙΩΝ ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩ ΕΤ. Γ.

The passage of Josephus deserves to be transcribed, as illustrating and confirming the narrative of St. Luke, and in order that it may be seen from the comparison of it with St. Luke's relation, how little the Sacred Writers are disposed to overstate things, or to adopt what is legendary and apocryphal. Ἡρώδης δευτέρᾳ τῶν θεωριῶν ἡμέρᾳ σταλὴν ἐνδυσάμενος, ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὄφην εἶναι, παρῆλθεν εἰς τὸ θέατρον, ἀρχομένης ἡμέρας. Ἐνθα ταῖς πρώταις τῶν ἡλικῶν ἀκτίων ἐπιβολαῖς ὁ ἔργυρος καταγασθεῖς θαυμασίως ἀπέστλιβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀντιζουσι φρικῶδες· εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῃ πρὸς ἀγαθοῦ ἄλλας ἔλλοθεν φωνὰς ἀνέβδων, Θεὸν προσαγορεύοντες, Εὐμενὴς τε εἴης, ἐκπλήγοντες. . . . Οὐκ ἐπέπληξε τοῖς οὖν ὁ βασιλεὺς, οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπετρίψατο. Ἀνακύψας δὲ οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς αὐτοῦ κεφαλῆς ὑπερκαθεόμενον (cf. *Joseph.* Ant. xviii. 8) εἶδεν ἐπὶ σχοινοῦ τιπὸς, ἔγγελλον τε τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, τὸν καὶ ποτε τῶν ἀγαθῶν γενόμενον, καὶ διακάρδιον ἔσχειν δόξιν· ἄρουν δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἐλγῆμα μετὰ σφοδρότητος ἀρξάμενον. . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγῆματι διεργασθεὶς τὸν βίον κατέστρεψεν.

Ἀγρίππας μὲν οὖν ὁ βασιλεὺς τρόπῃ τοιαύτῃ κατέστρεψε τὸν βίον.

If such a narrative as this had been found in the pages of the New Testament how much censure would it have elicited! But yet many will allow Josephus to have his owl who deny St. Luke his angel. See also above on v. 15. On the citation of this passage of Josephus by *Eusebius* (ii. 10), compare *Whiston's* note on Josephus with *Heinichen's* Excursus ii. p. 893, ed. Oxon, 1842.

The comparison of St. Luke's narrative in this chapter with that of the historian Josephus, presents for thankful consideration the benefits derived from the study of Sacred History. It removes the veil which hangs between us and the past, and discloses to us the secret springs and invisible agency by which its great events were produced. This is a work which no uninspired writer could perform. It could only be done by the Spirit of God. And a writer who (as St. Luke does in this chapter) professes to reveal the unseen ministry of Angels in the working out of the facts which he describes, lays claim to Inspiration. He asserts his own superiority to all ordinary Historians, and he gives cheering assurance of the operation of God's superintending Providence and retributive Justice in the Government of the World.

Yet some would reject these claims as presumptuous, and would refuse all the benefits thus proffered to their use by God;

For example, one recent Expositor of note thus comments on v. 23—

"ἐπάταξεν αὐτὸν ἄγγελος κυρίου] *Schlag ihn ein Engel des Herrn* ist nichts als subjective an altest. *Sagen* (2 König. xix. 35) erinnernde Bezeichnung der höhern Ursache der den König schnell befallenden *Krankheit*, und ändert an *Factum* nichts." *De Wette*, *Apostelgeschichte*, p. 106, 3rd ed. 1848, and again, p. 107, "Die Krankheit (of Herod) bei Luk nach christlicher Ansicht *modificirt* ist."

It is consolatory to pass from this to *Bengel's* excellent note on ἄγγελος κυρίου. "De gravi hac circumstantiâ nil habet Josephus, qui multa minora persequitur. Aded differt *Historia divina* et *humana*. Angelus Domini eduxit Petrum. Angelus Domini percussit Heroden. Utrumque ab Angelis factum esse non viderunt mortales; sanctis duntaxat innotuit."

It has been sometimes said that persons conversant with material causes, and physical phenomena, and animal organization, are slow to recognize the workings of supernatural agents. St. Luke, the beloved *Physician* (Col. iv. 14), whose praise is in the Gospel (2 Cor. viii. 18), furnishes a happy exception to this assertion. By the discipline of his medical training, he was specially required and qualified to scrutinize natural causes, and he was put on his guard against the impostures of fanaticism. He was not at all likely to have been credulous. And perhaps we may see a divine dispensation in the fact, that he among the Evangelists who was least likely to be carried away by a superstitious belief in supernatural agency, has been employed more than any other Sacred Writer to reveal to us the operations of Invisible Beings in the History of the Church.

23. οὐκ ἔδωκε τὴν δόξαν τ. Θ.] As Peter did, x. 26, and Paul, xiv. 14, 15.

— σκωληκόβρωτος ἐξέφυγεν] On the acts and miserable deaths of Persecutors, see 2 Macc. ix. 12 (Antiochus), *Joseph.* Antiq. xvii. 8. Bell. Jud. i. 33 (Herod the Great, Maximilian), *Euseb.* vii. 16; ix. 10, 11, *Lactant.* de mortibus Persecutorum, c. 16, and *Weistein* here. And on the signal interferences of God's providence in behalf of His Church in times of peril, see above, ix. 3.

Herod Agrippa died August 6, A.D. 44, in the fifty-third year of his age, and in the seventh of his reign; having reigned four years under Caligula, and nearly three under Claudius Caesar, who added Judæa and Samaria to his dominions (*Joseph.* xix. 8. 2). See above on v. 1.

The following historical recapitulation from *Kuin.* may be added here: "Herodes, qui apud auctores *Agrippa* et quidem *major* dicitur, fuit nepos Herodis magni, filius Aristobuli, cuius gulam pater laqueo fregerat, v. *Joseph.* Ant. xviii. 5.

"Herodes Magnus tres reliquerat filios, *Archelaum*, *Philippum* et *Antipam*, in quos regnum paternum divisit Augustus, ita, ut Philippo et Antipe, unicuique quartam, Archelao autem dimidiam regni partem assignaret. *Philippus* accepit *Bataneam*, *Auranitidem*, quam utramque regionem Luc. iii. 1. *Itureæ* nomine complexus est, et *Trachonitidem*; *Archelaus* *Judeam*, *Idumeam* et *Samariam* ethnarchæ nomine obtinuit; *Antipas* *Galileam* et *Perzeam*, ita, ut non minùs quàm *Philippus* diceretur *tetrάρχης*."

"Archelaus, crudelitatis nomine apud Augustum accusatus, postquàm novem annos regnarat, de suâ dignitate dejectus, et Viennam, Gallie urbem, in exilium ab imperatore eiecit, atque Judæa in provincie formam redacta, Syriæque adjuncta est, ita, ut sub Syriæ præsidibus, à procuratoribus Romanis administraretur. *Philippo* mortuo, tetrarchia ejus Syriæ ab imperatore *Tibero* adjudicata est; sed C. Caligula hanc tetrarchiam, adjectâ quoque *Lysaniæ* tetrarchiâ, (vid. *Joseph.* Antiq. xviii. 6. 10.) concessit *Herodî Agrippæ*, de quo nobis hic sermo est; et *Antipa* in

²⁴ ὁ δὲ λόγος τοῦ Θεοῦ ἤξανε καὶ ἐπληθύνετο.

²⁵ Ἡ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

XIII. ¹ Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.

² Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστεύοντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προ-

g Isa. 55. 11.
ch. 6. 7.
& 19. 20.
Col. 1. 6.
h ch. 11. 29.
a ch. 14. 25.
Rom. 16. 21.
b ch. 9. 15.
& 22. 21.
Rom. 1. 1.
Gal. 1. 15.
& 2. 9.
Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
Matt. 9. 38.
Rom. 10. 15.

Galliam primò, deinde in Hispaniam exule acto, hujus quoque tetrarchià eum donavit (vid. *Joseph. Ant.* xviii. 7).

"Neque minùs Agrippam auxit Claudius, Caligulae successor. Romæ degebat Agrippa, cùm Caligula trucidaretur, et Claudii gratiam atque favorem sibi ita conciliabat, ut eum Judææ quoque et Samaritæ præesse juberet.

"Sic totum regnum quod avus habuerat restitutum, ipseque ab imperatore Rex Judææ salutatus est, v. *Joseph. Ant.* xix. 5. 1. Agrippa cùm vix triennio Judæorum rex fuisset, mortuus est a. c. 44, et Judæa iterum in provinciæ formam redacta, Syriæque annexa est, misso, qui eam administraret, *Cuspio Fadjo*, procuratore (*Joseph. Ant.* xix. 8. 2.) in cujus postea locum *Tiberius Alexander* (*Joseph. xx. 5. 2.*) *Ventidius Cumanus* (ib.) *Claudius Felix* (*Tacit. Ann.* xii. 54. *Joseph. Ant.* xx. 7. B. I. ii. 12.) *Porcius Festus* (*Joseph. xx. 8.*), *Albinus* (id. xx. 9.) et *Gessius Florus* (id. xx. 9. 5) successerunt."

²⁴ ὁ λόγος τοῦ Θεοῦ ἤξανε] The Church's *Epinicium*. See above, viii. 1; xi. 19, on the good educed by God from Persecution.

²⁵ Σαῦλος—ἐξ Ἱερουσαλὴμ] It is probable that St. Paul then saw the trance in the Temple (Acts xxii. 17—21) at Jerusalem, when he had a mission from God to the Gentiles, to which he is now about to be ordained (see xiii. 2).

His rapture into the third heaven—qualifying him for the sufferings he was to endure in his missionary career by a view of the future glory—was perhaps about the same time. See 2 Cor. xii. 2. Cp. *Lightfoot*, i. 878, and so *Bp. Pearson*, p. 376.

— τὴν διακονίαν] i. e. to the Saints at Jerusalem, xi. 28, 29.

CH. XIII. 1. προφῆται] Saul, the Persecutor of the Church, is now a Preacher of the Gospel. Was there some prophetic and divinely-inspired anticipation of this marvellous change, in the saying of the Ancient Church, applied to another Persecutor, bearing the same name, "Is Saul among the Prophets?" (1 Sam x. 12; xix. 24.) See on ix. 21.

These words, *Prophets* and *Teachers*, have here a special signification and propriety as applied to *Barnabas* and *Saul*. They were already *Preachers*, but they were not yet *Apostles*. They had not as yet received the power of dispensing those peculiar gifts which were bestowed by God through the agency of the Apostles. See further on v. 3.

— Μαναὴν] "anise tentatione liberatus." (*Bengel*.)

Μαναὴν was σύντροφος, collataneus, i. e. nourished by the same milk as Herod Antipas. The one is a prophet; the other killed one of the greatest of prophets. It is not on our circumstances, but on our heart that our eternal happiness depends. In all states of life, "one is taken, the other left." Matt. xxiv. 40. (Cp. *Chrys.* and *Theophyl.* here.)

Antipas and Archelaus were now in banishment in Gaul; Antipas at Lugdunum or Lyons, Archelaus at Vienne, in Gaul.

Ἡρώδου] Antipas, brought up privately at Rome, with his brother Archelaus. *Joseph. B. J.* i. 28. 4.

— Σαῦλος] here placed last of the prophets, but at and after v. 46 he generally stands before Barnabas, though not always (see xiv. 14), and "not a whit behind the chiefest Apostles" (2 Cor. xi. 5).

² Λειτουργούντων] λειτουργία (from λήϊταν and ἔργον) a public service (cp. the Athenian λειτουργία), applied in N. T. to the public ministry—

(1) Of the Temple (Luke i. 23. Heb. viii. 6; ix. 21), as in LXX, *passim*.

(2) Of the Christian Church.

Thus St. Paul calls himself λειτουργὸν Ἰησοῦ χριστοῦ εἰς τὰ ἔθνη (Rom. xv. 16), λειτουργούντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐκέρδετος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

Cp. *Clement Roman.* § 43, as to the Jewish ministry, and as to the Christian, see cap. 44, where he uses both the words λειτουργίῳ and λειτουργία, and speaks of the λειτουργία of the Apostles, and of the πρεσβύτεροι, to the ποιμνίον τοῦ Χριστοῦ.

Hence it appears that in the records of primitive Christian Antiquity, the Apostles and Presbyters are said λειτουργεῖν Θεῷ,

to minister to God; and also λειτουργεῖν τῷ ποιμνίῳ, i. e. to minister to the people.

In opposition to the assertions of some Romish Divines who would limit the word λειτουργία to the sacrifice of the Mass, it may be observed that *Chrys.* here interprets the word by κηρυττόντων, preaching; and it has been shown by *Isaac Casaubon* (*Exercit. Baron.* xvi. n. 41) that it extends to Divine Worship generally, i. e. to Prayers, Reading of Scripture, Preaching, and Administration of the Sacraments. Sometimes the word μυστικὴ was added to it, and then it generally signified the Holy Eucharist. See *Bingham*, xiii. 1.

— ἀφορίσατε δὴ μοι] i. e. separate ye them δὴ, i. e. now. The conjunction δὴ is thus used with an imperative and conjunctive to indicate a command to be executed without delay. See *Valck.*, and comp. Luke ii. 15. Acts xv. 36. 1 Cor. vi. 20. Separate them from yourselves, and from the order of *Prophets* and *Teachers* (to which they have hitherto belonged), and ordain ye them now to that work to which I have called them, viz., as the sequel shows, to the *Apostleship* of the Gentiles.

Ὁν ἔργον, used in this sense, see 1 Tim. iii. 1, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐκιδυμεί.

So *Chrys.*, and comp. *S. Leo*, Ep. ad Dioscor. 79, and below, v. 9.

Up to this time they are called *Prophets*, or preachers. See xiii. 1. But now, after their ordination, they appear in the next Chapter with the *Apostolic* title (v. 4), σὺν τοῖς ἀποστόλοις, i. e. *Barnabas* and *Paul*; and again, v. 14, οἱ ἀπόστολοι, Βαρνάβας καὶ Παῦλος. After St. Paul had received Visions and Revelations of the Lord, yet Ordination and Mission by the public authority of the Church, to qualify him for the *Apostolic* Office, was not dispensed with in his case; but was enjoined by the Holy Spirit Himself, who did not say, "I have separated them," but "Do ye separate them for Me."

Here (says *Chrys.*) we may see a proof of the Divinity of the Holy Ghost. The Prophets were ministering to the Lord. He does not say, Separate Paul and Barnabas to the Lord, but to Me, for the Ministry to which I have called them: showing that He is coequal with God.

"When did St. Paul become an Apostle?"

This is an important question, and much has been written upon it. (See *Lardner*, iii. p. 259.)

But it does not seem that sufficient attention has been paid to the important difference between his call, and mission to the Apostleship.

He had an immediate call from Christ at his Conversion, and was even then sent to the Gentiles (see Acts xvi. 16—18), πρὸς οὓς αὐτὸς ἀποστόλλω, i. e. send thee as an Apostle.

It is therefore true that he was then divinely called to the office of an Apostle to the Gentiles.

He had also supernatural Revelations in Arabia from Christ (Gal. i. 11—17).

These supernatural Visions and Revelations were arguments and motives to himself, for entering on the Apostolic office; but they would not carry conviction to others, and persuade them to receive him as an Apostle.

And he does not appear, as yet, to have exercised Apostolic functions. Nor is he, as yet, called an Apostle by the Holy Spirit writing by St. Luke; but he is only a Prophet, or Teacher (xiii. 1).

In order to execute the office of an Apostle, it was provided that he should not only have an inward call from God, but also have an external mission from Him, by the instrumentality of persons in the Church who were qualified to ordain him.

This is what he received when the Holy Ghost said, Separate to Me now (δὴ) Barnabas and Paul for the work to which I have called them (Acts xiii. 2).

A distinction must therefore be made between the call, and the separation, or mission, to the work of the Ministry. And nothing more clearly shows the necessity of a regular external mission (see Article XXIII.), as well as an inward spiritual call, than the example of St. Paul, who was converted in an extraor-

c ch. 6, 6.
& 8, 15.
& 14, 23.

κέκλημαι αὐτούς. ³ Ὅτε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.

⁴ Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου κατήλθον εἰς

dinary manner, and eminently privileged by an "abundance of Revelations and Visions of the Lord" (2 Cor. xii. 7).

It would seem also from his case, that while it is the special function of God the Son to call persons to the Sacred Office, it is the province of God the Holy Ghost to qualify them by the divine unction at Ordination to discharge the duties to which they are called. See Acts xx. 28, and *Bp. Pearson*, Art. viii. p. 616.

Another question arises here;

It has been said by some that the Ordination of St. Paul and Barnabas was performed by *Presbyters* only.

St. Luke does not expressly mention that any *Apostle* was then at Antioch, yet there is reason to believe that St. Peter may have been at Antioch, and that Euodius was Bishop of Antioch at that time. See on xi. 26, and *Euseb.* iii. 2, and *S. Jerome de Viris Ill.* i. and xvi., and ad Galat. ii. 11, and *Burton*, Lectures, p. 196.

Nothing can be concluded from St. Luke's silence in this respect. Cp. above, on ix. 23.

Further; the Holy Ghost made a *special* revelation to the Church concerning them (v. 3), and they are said to be sent forth by the Holy Ghost (v. 4). And God authorized their mission by miracles, v. 11; xiv. 3. The Holy Ghost Himself ordained them by the hands which were laid upon them; and perhaps St. Luke has not mentioned *whose* those hands were, in order that it may be remembered, that in Ordination the persons who ordain are merely *instruments* for conferring grace, and that all the grace conferred is from the Holy Ghost. The suppression here of the names of the human instruments brings out more clearly the supreme authority of the Divine Agent in this holy work.

This is the second instance (recorded in the Acts) of *Ordination* to the Apostolic Office. It leads us to consider the agency by which, and the purposes for which, the *Ordination of Apostles* was effected; and its bearing on the Regimen and Polity of the Church, as regards the *Christian Ministry*.

Christ, the Son of God, manifest in the Flesh, was sent by God. He was God's *Apostle* (Heb. iii. 1) to Men: He was the *Bishop* of their souls (1 Pet. ii. 25).

He, when personally present upon Earth, chose the *Twelve Apostles*.

While He was upon Earth, one of the *Twelve* (Judas) died.

Yet, although Christ was forty days upon earth "speaking of the things concerning the kingdom of God" (Acts i. 3), after this vacancy had occurred, He did not fill it up then.

But the first Act which the Apostles performed *after* Christ's Ascension into heaven, was to pray to Him to show, "which of the two, whom they had nominated, He had *chosen*, to take part in the ministry and Apostleship, from which Judas by transgression fell" (Acts i. 24).

The words of the Original are remarkable there,—*Κόμισε, ἀνδείξον δὲ ἐξελέξω ἐκ τούτων τῶν δύο ἑνα*. The word *ἐξελέξω* connects the choice of the *one* with the choice of the original *Twelve* (see note, and cp. Acts i. 2). And the word *ἑνα*, *one*, reserved for the end of the sentence, is emphatic, and is contrasted with *δύο*, *two*. If more than one had been chosen to succeed to the vacancy, it might have been supposed, that the persons so chosen were *not* severally and singly *equal* in dignity to the *one*, whose place they together occupied. But by the choice of *one* out of two to succeed one, it was shown that the one so chosen was *equal* to him whom he was chosen to succeed. Hence the Holy Spirit adds, "The *lot* fell on Matthias, and he was numbered with the *eleven* Apostles."

Hence we derive certain important inferences,—

(1) That Christ, though no longer seen on earth, is as much present with His Church as when He was personally visible; and that He can as well choose an *Apostle*, when He is sitting on His throne in heaven, as when He is walking by the Sea of Galilee.

(2) That the Apostolic office was to be *continued* in the Church. The first act done by Him after His Ascension was to provide for its continuance.

(3) That the Episcopal form of Church Government, which alone exhibits that continuance, is the regimen of the Church that is most in accordance with the will of Christ.

(4) That all the Apostles were equal in dignity. They are called "*the Eleven*" (Acts i. 26). If *one* of the Apostles, e.g. St. Peter, had been superior in degree to the other *Ten*, he would not have been classed with them.

(5) That their *successors* are equal to them in all ordinary Apostolic functions. Matthias is equal to Judas, into whose place he succeeds, and he is "numbered with the *Eleven* Apostles."

(6) Even therefore if the Bishop of Rome is the successor of St. Peter, he has no claim on that ground to domineer over his brethren, the other Bishops of the Church.

The Descent of the Holy Ghost made no change in these *principles* of Church Polity; it confirmed them; at the same time, it extended their application. Before that descent, the Apostles prayed to Christ to show His Will by the medium of *Lots*, in the election of a successor to the vacant place among the Apostles. The HOLY GHOST had not then been given. But after the Day of Pentecost, all reference to *Lots* ceased. The Father sent the Holy Ghost, in the Name of the Son (John xiv. 26), to be the Interpreter of the Will of the Ever-Blessed Trinity in the Regimen of the Church.

Hence, therefore, in the passage now before us (Acts xiii. 2), which describes the first Ordination to the Apostolic office after the Day of Pentecost, we hear the Voice of the Holy Spirit Himself. "The HOLY GHOST said, separate Me Barnabas and Saul for the work whereunto I have called them." Barnabas and Saul are ordained to the Apostleship. Henceforth they are called "*Apostles*," and perform Apostolic Acts. They are equal in dignity to the original Twelve, who had been chosen by Christ upon earth. Paul says of himself, that he is not "a whit behind the very chiefest Apostles" (2 Cor. xi. 5).

Judas had fallen away from his place: *two* persons were named; but only one was chosen to succeed him. Thus the equality of the successor to him whom he succeeded had been declared.

This point being established, we now find a provision made not only for the permanent *continuance*, but also for the *amplification* of the Apostolic office.

The next *Apostle* who died after Judas was St. James (Acts xii. 2). Here also *two* persons are named (Barnabas and Saul), and *both* are ordained to the *Apostleship*. They are ordained by the instrumentality of men, acting by command of the Holy Ghost;

Here, then, we recognize a divine dispensation for the *multiplication* of the Apostolate.

After this time, special utterances of the Holy Ghost, singling out particular persons for this office, are no longer distinctly heard. *They* cease, as *Lots* ceased. But the Holy Spirit is ever speaking and acting in and by the Apostles and the Church, which is His Temple; He ordains a Timothy at Ephesus, and a Titus in Crete, and Angels in the Churches of Asia, and others after them in succession to this day, to perform the *ordinary* functions of Apostles, and to be their successors, not indeed in the working of miracles,—which were but for a season,—but in all that is requisite for edifying the Body of Christ in every age and country, and for communicating to the immortal soul those ordinary gifts and graces which are necessary for its spiritual health here, and for its everlasting glory hereafter.

These conclusions are confirmed by the consentient voice and concurrent practice of the Church Universal, which is the Body of Christ, and is guided by the Holy Spirit, and which has authorized one form of Ecclesiastical Regimen, that by Bishops, whom she regards as successors of the Apostles in all ordinary Apostolic Offices and Acts (see on Acts xx. 28).

Here is a strong testimony for Episcopacy, as distinguished from the theory of the Papal Supremacy on the one side, and from Presbyterian parity and Lay Ordinations on the other.

In fine, this subject derives a solemn importance from the considerations,—

(1) That the SON of GOD was sent by the FATHER to be the *Apostle* and *Bishop* of our souls. 1 Pet. ii. 25.

(2) That when on Earth He chose the Twelve. Matt. x. 1.

(3) That when He had ascended into heaven, He appointed Matthias to succeed to the place in the Apostleship, from which Judas by transgression fell. Acts i. 24—26.

(4) That after the Day of Pentecost the HOLY GHOST chose Paul and Barnabas to the same office. Acts xiii. 1—3.

(5) That the Bishops of the Church are the successors of the Holy Apostles; and that their office includes within itself the two inferior orders of Priests and Deacons.

(6) Thus then we see the Three Persons of the Ever Blessed Trinity, God the Father, the Son, and the Holy Ghost, all co-operating in the Institution and Continuance of that Office which is the Consummation of the Threefold Ministry; and thus Episcopacy is grounded on the same sanction as that of Christianity itself, which is instituted in and propagated by Baptism in the NAME of the TRIUNE GOD.

τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. ⁵ καὶ γενόμενοι ἐν ^{d ch. 12. 25.} Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ⁶ Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου ^{e ch. 8. 9.} εὗρον ἄνδρα τινα μάγον, ψευδοπροφήτην, Ἰουδαῖον, ᾧ ὄνομα Βαρῖησους, ⁷ ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ⁸ Ἄνθ- ^{f Exod. 7. 11. 2 Tim. 3. 8.} ῖστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. ⁹ Σαῦλος δὲ, ὁ καὶ Παῦλος, ^{g Matt. 13. 38. John 8. 44. 1 John 3. 8.} πλησθεὶς Πνεύματος ἁγίου, ἀτενίσας εἰς αὐτὸν, ¹⁰ εἶπεν, ὦ πλήρης παντὸς

4. Σελεύκειαν] the harbour of Antioch, on the Orontes; and about sixteen miles from that city. (*Howson*, i. 166.)

— Κύπρον] the country of Barnabas, iv. 36. He now showed his love for his native land by traversing the whole, v. 6, ὅλην τὴν νῆσον—as the true reading is,—restored from A, B, C, D, E.

5. ἐν ταῖς συναγωγαῖς] St. Paul, though sent to the Gentiles, begins, as always, by offering the Gospel to the Jews. Cp. v. 42. Such was his patience, wisdom, and charity toward God's ancient people, although they, for the most part, treated him with cruelty. He did not go at first to Sergius Paulus,—a Gentile,—but the Proconsul sent for him, v. 7.

"In the Synagogues." We may observe here the prospective adaptations of the World for the reception of the Gospel, by God's providential dispensation, in the dispersion of the Jews, and in the erection of Synagogues throughout the world, which served as temporary Churches to the Apostles for preaching the Gospel, from the words of the Law and the Prophets, which were "read there every Sabbath Day" (see v. 27, and xv. 21), and which furnished texts for their Sermons.

Thus the World was already ploughed into furrows to receive the seed of the Gospel; or, to use another figure, the Synagogue was the vestibule of the Church. See the references made to Synagogues in this history, Acts ix. 20; xiii. 5. 14. 42, 43; xiv. 1; xv. 21; xvii. 1, 2, where it is said κατὰ τὸ εἰσὼς τῷ Παύλῳ εἰσῆλθε κ.τ.λ.

— Ἰωάννην] St. Mark. See xii. 12. 25; xiii. 5.

6. ὅλην] See on v. 4.

— Πάφου] On the western coast of Cyprus.

— μάγον] On the influence of μάγοι and γόητες at that time, and the obstacles then presented to the Gospel, see *Howson's* remarks, i. p. 178, and above, viii. 9—12.

7. ἀνθυπάτῳ] Another instance of St. Luke's accuracy. Cyprus had been subject to a "Proprætor," being an Imperial Province for some time under Augustus; but that Emperor, in b. c. 27, converted it into a Senatorian Province, under a Proconsul (*Dio Cass.* liii. 12, p. 504, and liv. 4, p. 532); and such it was under Claudius, as is proved by a coin of that reign bearing the inscription *Claudius Cæsar*, and on the reverse *ΕΠΙ ΚΟΜΙΝΙΟΥ ΠΡΟΚΛΑΟΥ ΑΝΘΥΠΑΤΟΥ ΚΥΠΡΩΝ*. See *Akerman*, Numismatic Illustrations of N. T., pp. 39—42, who gives the names of four Ἀνθύπατοι of Cyprus.

This text thus explained suggests a salutary caution of general application in the study of the N. T.

It was thought by many, that Cyprus must have been under a Proprætor (and not a Proconsul), because *Strabo* (xiv. ad fin.) calls it an ἐπαρχία στρατηγική μέχρι νῦν. Hence even *Beza* would have altered the text here from Proconsul into Proprætor, and did so change it in his Translation.

But it appears from *Dio Cassius*, p. 504, c, that all the Governors of the Senatorian Provinces were called Proconsuls, though they had been only Prætors; and the coins of Cyprus, and ancient Inscriptions of the age of Caligula and Claudius, give the title of Proconsul to the Governor of Cyprus. This has been pointed out by *Cardinal Noris* (Cenotaph. Pisan. p. 219), *Engel* (Kypros, 1843); and in England by *Lardner* (i. p. 19), *Conybeare* and *Howson* (chap. 5), and others; and thus St. Luke's accuracy has been vindicated.

There is little doubt that in other cases, where some difficulties may still exist in the records of Holy Writ, a similar result would be attained, if all their circumstances were known.

— ἀνδρὶ συνετῷ—τὸν λόγον τοῦ Θεοῦ] A remarkable description. Two Proconsuls are placed in striking contrast with each other in this history; Sergius Paulus, Proconsul of Cyprus, and Gallio, Proconsul of Achaia (xviii. 12—17). The one is eager to hear, and sends for the Apostles; the other cares for none of these things; the one is unknown to the world, but is called here

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by the Holy Spirit ἀνὴρ συνετός: the other, Gallio, was caressed by the World, but has no such praise from God.

8. Ἐλύμας] the professional name of Bar Jesus, the Jew, and equivalent to μάγος, from μαγῆ, "in lingua Arabicâ et Persicâ magus." (*Rosenm.*)

9. Σαῦλος, ὁ καὶ Παῦλος] His name was changed at his Ordination to the Apostleship, as Simon was named Peter when called by Christ (*Chrys.*), and the sons of Zebedee were surnamed *Boanerges*, Mark iii. 17. But in Paul's case there was not an addition to the former name, but a change in it; and yet so as to leave much of the original name;

Some Expositors have said that this change was merely allusive and alliterative,—as Jason from Jesus, Pollio from Hillel, &c., for readier acceptance among the Romans;

But surely there was something more than this in the case of the Apostle to the Gentiles;

The change seems to have been made,

(1) Because Σαῦλος was a purely Jewish name, שׂאול, and

(2) Because among the Greeks it might expose him to contempt, as having the same sound as σαῦλος (not σαυλός, see *Passow* in v.), wanton. See *Homer*, Hymn. Mercur. 28, and *Ruhnken* there.

(3) To indicate his change, and call to a new life; from a Jew to a Christian; from a Persecutor to a Preacher of the Gospel. "Patitur Paulus," says an ancient author in *Aug.* Append. Serm. 204, "quod fecerat Saulus. Saulus lapidavit, Paulus lapidatus est; Saulus Christianos virgis affecit, Paulus quinquies quadragies unâ minus accepit. Saulus persecutus est Ecclesiam Dei, Paulus submissus est in sportâ; Saulus vinxit, Paulus victus est."

(4) But in the change of Σαῦλος to Παῦλος much of the original word was left, and so commemorated what he had been, and bespoke God's mercies to him in his new condition. Compare the slight verbal changes in Abram, Sara, Hoshea the son of Nun, and others. (*Bp. Pearson* on the Creed, Art. ii. p. 132.) The fire of zeal of Σαῦλος still glowed in the heart of Παῦλος, but its flame was purified by the Holy Ghost.

(5) His "new name" denoted also his mission to the Gentiles, of whom the Romans were the principal nation, to whom the name Paulus was familiar.

(6) Some add that it was a token of humility, "Paulus, parvulus, quia se iudice ἐλάχιςτος τῶν ἀποστόλων" (1 Cor. xv. 9); as *S. Augustine* says in Ps. lxxii. (in an observation undeservedly ridiculed by some in recent times), "ex Saulo factus est Paulus, ex superbo modicus; Paulum enim modicum est," and *De Spir. et Litera*, c. 7.

(7) The first convert whom he is recorded to have made was a noble Roman, the Proconsul of Cyprus, then a Senatorian Province (*Dio Cass.* iv. p. 523), whose cognomen (not prænomen) was Paulus; and thus his name Paulus was a name of good augury, as presaging St. Paul's future success in the Roman and Gentile world. As *S. Jerome* says (in *Epist. ad Philem.*), "As Scipio, after the conquest of Africa, took the name of Africanus; and Metellus, having subdued Crete, gained the title of Creticus for his family; and Roman Generals are called from the nations over which they have triumphed, by the names *Adiabeniici*, *Parthici*, *Sarmatici*, so Saul, being sent to preach to the Gentiles, brought back a trophy of his victory from the first spoil won by the Church, the Proconsul Sergius Paulus; and erected his banner therewith, and instead of Saul was called Paul." It is not said by *Jerome* that he gave himself this name on this account, which might indeed have been scarcely consistent with humility.

(8) Names imposed upon holy men, at the beginning of their career, were prophetic and significant of their office. And if the Western World is to have a Head, certainly Paul, with his Roman name and mission to the West (*Clem. Rom.* i. 5), might seem to challenge that title for himself, rather than he who bore the Aramaic name *Cephas* and the Greek one *Peter*.

— ἀτενίσας] intently fixing his eyes. It has been argued

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- δόλου καὶ πάσης ῥαδιουργίας, νιὲ Διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ
 h Exod. 9. 3. παύση διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ¹¹ καὶ νῦν ἰδοὺ, χεὶρ
 Κυρίου ἐπὶ σε, καὶ ἔσθ' ὅσον τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παρα-
 χρήμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτει χειρ-
 αγωγούς. ¹² Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησσομένης
 ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.
- 1 ch. 15. 38. ¹³ Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον, ἦλθον εἰς Πέργην τῆς
 Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.
- k Luke 4. 16.
 ver. 27. ¹⁴ Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισι-
 δίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.
- 1 ch. 12. 17.
 & 19. 35.
 & 21. 40. ¹⁵ Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχι-
 συνάγωγοι πρὸς αὐτοὺς λέγοντες, ἄνδρες ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῶν λόγος
 παρακλήσεως πρὸς τὸν λαὸν, λέγετε. ¹⁶ Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας
 τῇ χειρὶ, εἶπεν, ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε.
- m Exod. 1. 1.
 & 6. 6. & 12. 31.
 & 13. 14.
 n Exod. 16. 2, 35.
 Num. 14. 34.
 Deut. 1. 31
 (Sept.).
 Ps. 95. 8—11.
 o Jos. 14. 1, 2.
 p Judg. 2. 16.
 & 3. 9. ¹⁷ Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν
 λαὸν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ
 ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· ¹⁸ καὶ ὡς τρικοσμοῦσα χρόνον ἐτροφοφόρησεν
 αὐτοὺς ἐν τῇ ἐρήμῳ· ¹⁹ καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκληρονό-
 μησεν αὐτοῖς τὴν γῆν αὐτῶν, ²⁰ ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα· ^p καὶ

by some from this expression here and in ch. xxiii. 1, that Paul never recovered his sight as before his Conversion, when he was blinded for a time by the "glory of that light." But it would seem rather that the reverse might be inferred from the use of the word ἀτενίσω, which indicates a vigorous exercise and tension of the optic nerves, by which the spectator penetrates with a keen and piercing glance to the extreme point of his field of view. See the passages in i. 10, where it is used of the Apostles, and iii. 4, of St. Peter, vii. 55, of St. Stephen,—when their visual faculties were most strongly stimulated, and most powerfully exercised. It appears to be employed also here and elsewhere to indicate that faculty which the Apostles possessed of discerning the spirits and scrutinizing the inward affections.

10. νιὲ Διαβόλου] By his name he was 'Son of Jesus,' but by opposing Jesus he became 'Son of the Devil.'

11. ἔσθ' ὅσον τυφλὸς—χειραγωγούς] Saul himself, in his blind rage against the Church, had been stricken with blindness by God. Elymas, in his blind perversion of the truth, is now stricken with blindness by God at Paul's word. Paul was stricken in mercy, till he prayed, and was restored by God through the agency of Ananias (ix. 11, 17, 18), in order that he might see the light of the Gospel. So Elymas was threatened with blindness ἄχρι καιροῦ (cp. Luke iv. 13), that he might repent and see the light in body and soul. Saul had χειραγωγούντας, who led him to Damascus, where he received his sight (ix. 8), and Elymas had his χειραγωγούς. The scales had fallen from the eyes of Saul (ix. 18). A mist falls on the eyes of Elymas, and that mist was "for a season,"—a season of repentance, and might be dispelled, if he would resort to the same restoratives as St. Paul.

Thus the temporary blindness of the eye might be ministerial to the eternal light of the soul. Let these circumstances be considered by those who would charge St. Paul with cruelty. See above on chap. v. 5.

12. διδαχῇ] See Mark i. 27.

13. οἱ περὶ Παῦλον] Paul and his company. Cp. John xi. 19.

— Πέργην] On the river Cestrus,—seven miles from its mouth. Strabo, xiv. 4. Howson, p. 194.

— Ἰωάννης] See xii. 12, 25; xiii. 5; xv. 37.

15. ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν] Cp. xv. 21. After the reading of the proper lesson for the day (*Paraschah*), of which there were fifty-three or fifty-four from the Pentateuch, and of the *Haphtarah*, or proper lesson from the *Prophets*, corresponding in number, and in some degree in purport, to their respective *Paraschas*. The weekly Calendar of the Lessons read in the Synagogues may be seen in *Bartoloc*, Bibl. Rabb. ii. p. 593—8; 655—664. *Allen's* Modern Judaism, p. 9—12. Cp. *Hollinger*, Thesaur. Philol. pp. 215—220. *Buxtorf*, Synag. cap. xvi.

The XLIVth of the Parashioth and Hapthoroth is now Deut. i.—iii. 22. Isa. i. 1—27. And from their internal connexion with St. Paul's speech, vv. 18, 19, it has been con-
 jec-

tured by some (e. g. Bengel) that those were the lessons of the day.

In what language did St. Paul preach in Pisidia? Strabo (xiii. ad fin.) distinguishes the Pisidian tongue from the Greek and the Lydian; and if St. Paul spoke to the people in their vernacular tongue, his address was in some other language than Greek. We do not find that he had any difficulty in making himself understood by any of the various populations of Asia Minor, who spoke many different languages (see Strabo xii. in *Lightfoot*, ii. 693); and this is a confirmation of what was stated above concerning the gift of tongues (ii. 4). See below, on xiv. 11.

16. οἱ φοβούμενοι τὸν Θεόν] Sometimes called οἱ σεβόμενοι, Proselytes of the Gate, not circumcised, and thus distinguished from ἄνδρες Ἰσραηλῖται. Cp. v. 43. 50; xvi. 14; xvii. 4. 17; xviii. 7. See *Mede's* Essay, Book i. Disc. 3, p. 21.

18. ἐτροφοφόρησεν] So A, C, E, and seven cursive MSS., and many versions, e. g. Syr., Copt., Æthiop., Sahid., and some other writers. So *Bornemann*, *Bloomf.*, and *Alford*. The word is from Deut. i. 31, LXX, τροφοφορήσει, where Codex Vat. has τροποφορήσει σε Κύριος ὁ Θεός σου ὡς εἴτις τροποφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ.

The word also occurs in 2 Macc. vii. 27, ἐλέησόν με τὴν ἐν γαστρὶ περιενέγκασάν σε μήτρας ἐννέα, καὶ θηλάσασάν σε ἑτὴ τρία, καὶ ἐκθρέψασάν σε, καὶ ἀγαγούσαν εἰς τὴν ἡλικίαν ταύτην, καὶ τροποφορήσασάν, and in *Macarius*, Homil. 46, ἀναλαμβάνει, καὶ περιβάλλει καὶ τροποφορεῖ ἐν πολλῇ στοργῇ (*Eusiatik*. Odyss. β. 131).

And it is explained by Cyril, Gloss., ὡς τροφὸς ἐβόστανσε, bare them as it were on his back, as a nursing father does his child. Cp. Exod. xix. 4. Numb. xi. 12. Isa. xlv. 3; and cp. Deut. v. 15; viii. 2. Isa. lxiii. 9. Hos. xi. 3. Amos ii. 10. A better reading than that of *Elz.*, ἐτροποφόρησεν ("bare their manners"), which was indeed true, but not so likely to be said, especially by St. Paul, who sought, as far as was consistent with truth, to offend none, and conciliate all (1 Cor. ix. 20);

St. Paul might well begin his address by reminding the Jews of their privileges in being nursed by the tender care of God; but it is not likely that so consummate an orator would have commenced his address with what would exasperate and repel them, viz. with a commemoration of their ingratitude to Him.

19. ἔθνη ἑπτὰ] Deut. vii. 1.

— κατεκληρονόμησεν] So A, B, C, D, E, G, and many Cursive, and is received by *Lachm.*, *Tisch.*, *Born.*, *Alf.*—*Elz.* has κατεκληροδότησε, which is probably a gloss on the other word, used in an uncommon sense. Cp. Numb. xxvi. 54. 56. Josh. xiv. 2. Ps. lxxviii. 55.

20. ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα· καὶ μετὰ ταῦτα] *Elz.* has καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα.

The true reading has been happily restored by *Lachmann* from the oldest MSS., A, B, C, supported by the Latin, Coptic,

μετὰ ταῦτα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου· ²¹ καὶ κέειθεν ἡγήσαντο βασιλεῖα· καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα· ²² καὶ μεταστήσας αὐτὸν, ἡγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλεῖα, ᾧ καὶ εἶπε μαρτυρήσας, Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. ²³ Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγάγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν· ²⁴ προκηρύξας τὸν Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὐδ' οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι. ²⁶ Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. ²⁷ Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. ²⁸ Καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἡγήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ²⁹ Ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰ Ὁ δὲ Θεὸς ἡγειρεν αὐτὸν ἐκ νεκρῶν· ³¹ ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσω αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ· οἷτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³² Καὶ ἡμεῖς νῦν ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς

q 1 Sam. 8. 5.
& 9. 15. & 10. 1.
Hos 13. 11.
r 1 Sam. 13. 14.
& 15. 28.
& 16. 13.
Ps. 89. 20.
ch. 7. 45.
s 2 Sam. 7. 12.
Isa. 11. 1.
Zech. 3. 9.
t Mal. 3. 1.
Matt. 3. 1.
Mark 1. 2.
Luke 3. 3.
John 3. 23.
u John 1. 20, 26,
27. Matt. 3. 11.
Mark 1. 7.
Luke 3. 16.
x Matt. 10. 6.
ch. 3. 26, 46.
y John 16. 3.
ch. 3. 17.
& 15. 21.
1 Cor. 2. 8.
1 Tim. 1. 13.
z Matt. 27. 10—
22.
Mark 15. 11—13.
Luke 23. 18, 21—
23. John 19. 6.
a Matt. 27. 59.
Mark 15. 45.
Luke 23. 53.
John 19. 38.
b ch. 2. 24.
c Matt. 28. 2, 16.
ch. 1. 3.
1 Cor 15. 5, 6.
d Gen. 3. 15.
& 22. 18.
& 49. 10. Deut. 18. 15. Jer. 23. 5. Dan. 9. 24, 25. Gal. 3. 16.

Armenian, and Sahidic Versions, and by *Chrys.*, and by *D.*, which has not μετὰ ταῦτα.

This solves the question which has been the subject of much discussion in the comments upon this verse. The Latin Version explains it well thus, "quasi post quadringentos et quinquaginta annos," i.e. from the great epoch to which St. Paul had referred at the commencement of his speech, their reception into covenant with God, in Isaac, which was about (ὥς) 450 years before their entering into their inheritance in the promised land, i.e. from A.M. 2046, the birth of Isaac, to A.M. 2493, when the land began to be cultivated by the Israelites.

As *Bengel* well says, "Distributio terræ (Canaan) non est initium periodi quasi annorum ccccl., sed meta;" and he refers to John ii. 20 for the use of the dative, "quo innuitur, quantum annorum ab initio rei intercesserit, dum res ipsa eveniret."

It is therefore unreasonable to allege that this calculation is irreconcilable with that in 1 Kings vi. 1. That chronological period begins with the Exodus, this ends with the entrance into Canaan.

But it is worthy of remark that the interval between the birth of Isaac and the entrance into Canaan was equal in duration to the interval between the deliverance of Exodus and the building of the Temple; and nearly corresponded to the time from the rebuilding of Jerusalem, after the Captivity, to the Death of Christ.

The entrance into the Promised Land, and the building of the Temple, were earnest and figures of the entrance opened into Heaven, and of the building up of the Christian Church, by the Sacrifice of Christ on the Cross; and each of these three Events was preceded by some great national Mercy at a distance of about 450 years.

A few more words on the reading of this passage;

One of the characteristics of a modern school of Biblical Criticism, is its inordinate love of discovering discrepancies in Holy Scripture;

This is remarkably exemplified in some recent expositions of this passage;

The reading of the three principal Uncial MSS. removes the discrepancy (between this verse and 1 Kings vi. 1) which is found in the received text;

Yet, it must be observed with regret, that some Critics, who, on other occasions, disparage the received Text, and profess great respect for the authority of the Uncial MSS., here treat them with contempt, and affirm that the Uncial MSS. have been "corrupted, in order to solve the chronological difficulty."

Such an example as this, is, however, instructive. It serves to neutralize the evils arising from the supposed "discovery of discrepancies" in Scripture. It suggests the reflection, that those allegations are not made on solid grounds, but proceed from the impulses of an arbitrary caprice, which disparages History and

Criticism, and loves to gratify a sceptical appetite by imaginary contradictions in Holy Writ.

21. Σαοὺλ—ἔτη τεσσαράκοντα] The Old Testament does not record the duration of Saul's reign. St. Paul's statement agrees with *Josephus* (Ant. vi. 14. 9), who says that Saul reigned eighteen years before Samuel's death, and twenty after it. As *Bischof* observes (p. 616) "Saul's youngest son *Ishboseth* was forty years old at the time of his father's death, and yet his father is said to be but a young man when he was first inaugurated by Samuel."

22. ὃ καὶ εἶπε μ., Εὗρον—μου] a passage not found *totidem verbis* in any one place of the Old Testament; but composed in substance and mainly in letter of two or three texts (*Chrys.*), Ps. lxxxix. 21. 1 Sam. xiii. 14; xv. 28; xvi. 13.

"Solent Scriptores et Oratores Judaici, quos Paulus hic imitatur, haud raro recitare locum, qui totidem syllabis in V. T. non extat, sed ex pluribus locis compositus est;" (*Rosenm.*)

An excellent observation, which, if duly attended to, might have preserved the Sacred Text from many unjust aspersions of some later critics, and have saved them and others from the unhappy consequences of such allegations.

See above on Matt. ii. 23. Acts vii. 43.

23. ἡγάγε] So A, B, E, G, H, and many Cursives, for ἡγειρε. Cp. Zech. iii. 8, ἔγω τὸν δοῦλόν μου Ἀναταλὴν. So Isa. xlviii. 15, ἐγὼ ἐκάλεσα, ἐγὼ ἡγάγον αὐτόν. Heb. i. 6, ὅταν εἰσαγάγῃ τὸν πρωτότοκον.

26. ἐπλήρου] was fulfilling; in the execution of his mission, as the πρόδρομος or forerunner of Christ.

29. ἔθηκαν εἰς μνημεῖον] Because the Jews delivered Christ to Pilate they are represented as the Authors of His Death and Burial, although they did not transact either the one or the other with their own hands.

As far as His Death and Burial were acts of enmity towards Him, they are accounted the agents, as Judas, who only gave occasion to the purchase of the Field of Blood, is called the purchaser of it. Acts i. 18. See note there.

The reason of this seems to be that Almighty God, Whose Word Holy Scripture is, traces human actions back through the indirect processes of intermediate agency, and lays the responsibility of them at the door of the original promoters.

On the other hand, as far as Christ's Death was a work of Love, it is ascribed to God and Christ (Matt. xx. 28. Rom. viii. 32. Gal. i. 4. 1 Tim. ii. 6); and God and Christ are blessed, for that work which caused the rejection of the Jews; just as Joseph of Arimathea and Nicodemus are mentioned honorably in Scripture (John xix. 38) for performing the work of His Burial, which is here ascribed, not without censure, to the Jews.

Thus even the worst actions of man are overruled for good, and the enmity of Satan is made an occasion for the triumph of the love of God.

πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῶν ἀναστήσας Ἰησοῦν· ³³ ὥς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, Τίός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. ³⁴ Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἵρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. ³⁵ Διὸ καὶ ἐν ἐτέρῳ λέγει, Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. ³⁶ Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας, τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν. ³⁷ ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. ³⁸ Ἰ γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται. ³⁹ καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιοβῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. ⁴⁰ Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, ⁴¹ Ἰδετε, οἱ καταφρονῆται, καὶ θαυμάσατε, καὶ ἀφανίσθητε ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε, ἐὰν τις ἐκδιηγῇται ὑμῖν.

⁴² Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. ⁴³ Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ· οἷτινες προσλαλοῦντες αὐτοῖς, ἐπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. ⁴⁴ Τῷ δὲ ἐχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ⁴⁵ Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.

32. ἡμῶν] *Elz.* ἡμῖν, which appears to have little MS. authority: ἡμῶν is in A, B, C*, D, and is supported by *Vulg.* and other Versions. The sense is—He has fulfilled them to the children of ourselves; and much more to us; to us and our posterity. Cp. ii. 39.

33. ψαλμῷ τῷ δευτέρῳ] Psalm ii. 7. Some, with Cod. D., *Origen*, and *Hilary*, read τῷ πρώτῳ. What is now the Second Psalm, originally formed one with the First, or rather the First Psalm was the Proemium to the Psalter. See *Michaelis* and *Rosenmüller* here.

— τίός μου εἶ—σήμερον γεγέννηκά σε] This contains two distinct sayings—

(1) Thou art my Son from Eternity (*Chrys.*, *Cyril*). And (2) To-day, i. e. now (in time) I have begotten Thee. “*Eternitas nunquam vocabulo hodie significatur*” (*Bengel*). I have begotten Thee to-day, in a double respect,

(1) At thy Incarnation; (See an excellent Scholium of *S. Cyril* in *Caten.* p. 224.) (2) At thy Resurrection from the dead; on which St. Paul here specially dwells; and to which the Psalmist specially refers, as appears from the fact that the Mediatorial Kingdom of Christ, which he is there describing, is consequent on, and due to, Christ's obedience and sufferings, and Resurrection from the dead (see above on Matt. xxviii. 18). And it was true in an emphatic sense that, at the Resurrection, God said σήμερον γεγέννηκά σε, for Christ is πρωτότοκος τῶν νεκρῶν (Col. i. 18. Rev. i. 5). See above, Acts ii. 24. “The Resurrection of Jesus was the Dawn of the new world, the Morning of the New Creation.” (*Lightfoot*.)

34. τὰ ὅσια Δαυὶδ] τῇ ἰσχύϊ, i. e. the mercies conferred on David, which were πιστά, surely pledged to him by God.

35. οὐ δώσεις—διαφθοράν] It would seem that St. Paul had heard or received an account of St. Peter's Speech on the Day of Pentecost. (See above on ii. 25—31.)

36. ἰδίᾳ γενεᾷ ὑπηρετήσας] David ministered on earth to his own Generation, and died; but Christ ministers to all generations. He died and rose again, and liveth for evermore, in order that all generations may live for ever; and He ministers in heaven, being “a Priest for ever” (Psalm cx. 4), seeing “He ever liveth to make intercession for us” (Heb. vii. 25).

δικαιοῦν is the word used by the LXX for the Hebrew דָּרַשׁ, ‘justificavit, crimine absolvit; poenis immunem pronuntiavit; adeoque דָּרַשׁ justum in foro divine æqualitatis et judicio declaravit.’ See on Luke vii. 29; xviii. 14. Rom. i. 17. Cp. Gen. xxxviii. 26; xlv. 16. Exod. xxiii. 7. Deut. xxv. 1. Ps. lxxii. 3; cxliii. 2. Isa. v. 23. Jer. iii. 11. Ezek. xvi. 51. 52.

Here in this first Sermon which St. Paul is recorded to have preached in a Jewish Synagogue, we have the germ of his two Epistles to the Galatians and Romans—an internal evidence of genuineness and veracity.

It is observable also that St. Paul's address appears to be formed on the same model as St. Stephen's—another proof of its influence on him, and of the truth of the history.

See above, chap. vii. 58.

40. προφήταις] Habak. i. 5. On this use of the plural, see vii. 42, and *Glass*. Phil. pp. 286. 386.

41. ἴδετε, οἱ καταφρονῆται] Hab. i. 5, where the Hebrew original is בָּרְאוּ וְרָאוּ, which is usually rendered look and see in or among the nations.

But it is probable that בָּרְאוּ is a radical word (see *Pococke*, in *Not. Miscell.* in *Porta Mosia*, p. 29), signifying *unjust* or *insolent*. Hence the Version of the LXX, καταφρονῆται, which is confirmed by the Syriac (see *Rosenmüller*). It is not very likely, and ought not to be taken for granted, that so common a word as בָּרְאוּ has been mistaken by the transcriber.

— ὃ οὐ μὴ π.] So A, B, C, D, E, G. *Elz.* has φ. The sense is not that they would not believe in the work (τῷ ἔργῳ), but they would not believe in Him who wrought it.

42. αὐτῶν] *Elz.* adds ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, which is not found in the best MSS.—A, B, C, D, E,—and is a gloss.

— παρεκάλουν] *Elz.* adds τὰ ἔθνη, which is also a gloss; and is not found in A, B, C, D, E.

This is important. The ἔθνη were not attendants at the synagogue, and it is not till v. 46, after two offers of the Gospel to the Jews, that the Apostle turns to the Gentiles.

— τὸ μεταξὺ σ.] The following Sabbath—τὸ ἐσόμενον—(*Theophyl.*), not (as some) the intervening week. Paul showed his wisdom and charity toward the Jews by preaching on their Sabbath. *Ammonius* also here interprets τὸ μεταξὺ by τὸ ἐσόμενον. Cp. v. 44, and μεταξὺ is thus used for the “following” by *Josephus*, B. J. v. 4. 2; c. Apion. i. 21.

43. ἐπειθον προσμένειν] See xi. 23; xiv. 22. *Elz.* has ἐπιμένειν, but A, B, C, D, E have προσμένειν.

44. ἐχομένῳ] So A, C*, E*. Cp. Mark i. 38, τὰς ἐχομένας κομπούλας. Luke xiii. 33, τῇ ἐχομένῳ. *Elz.* has ἐρχομένῳ, but Ἐρχόμενος seems to be more applicable to what is still future, or is expected to come, and not past. See xviii. 21, τὴν ἐρχομένην. Yet *Josephus* has, Ant. vi. 11. 9, τῇ ἐρχομένῳ, for the next day. (*Grinfield*.)

46^a Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἡν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξιόους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· 47^o οὕτως γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς· 48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον· 49 διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας· 50 οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας, καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. 51^q Οἱ δὲ ἐκτιναζόμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. 1¹ Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν· 3^a ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4¹ Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5^b Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων, σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, 6^c συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, 7¹ κακεὶ ἦσαν εὐαγγελιζόμενοι.

8^d Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιπεπατήκει. 9 Οὗτος ἤκουε τοῦ Παύλου λα-

48. ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς (ζὴν αἰώνιον) Rendered in the Authorized Version, "as many as were ordained to eternal life believed;"

The emphatic word here is ἐπίστευσαν, which in this as in numerous other places of the Acts, and the other books of the N. T. means, "they made a public profession of faith;" they joined the number of the πιστοὶ or πιστεύοντες, that is, "nomina dederunt Christo, et aggregati sunt Ecclesiae." See what follows immediately here, ch. xiv. 1, ἐγένετο αὐτοῖς λαλῆσαι ὥστε πιστεῦσαι πολὺ πλῆθος, who are there distinguished from οἱ ἀπειθοῦντες Ἰουδαῖοι. Cp. ii. 44; iv. 4, and specially viii. 13; xi. 21, πολλοὶ ἀριθμὸς πιστεύσας; xv. 7, πιστεύσαι; xvii. 12; xviii. 8; xxi. 20. 25, τῶν πεπιστευκότων ἐθνῶν, and Rom. xiii. 11, ὅτε ἐπιστεύσαμεν, when we made a public profession of our faith, and were engrafted into the Church. See also Titus iii. 8, where οἱ πεπιστευκότες τῷ Θεῷ means those who have made public profession of Christianity;

The Jews had rejected the offers of the Gospel made by St. Paul, see vv. 45, 46; they thrust the word away from themselves, ἀπωθόντο τὸν λόγον. They, on their side, were unrelenting and obstinate; they were ἀποτεταγμένοι τῇ ζωῇ. Cp. Luke xiv. 18;

But, on the other hand, "the Gentiles rejoiced, and glorified the word of the Lord;" they obeyed St. Paul's preaching, and, like good soldiers of God, set and marshalled themselves in order to march onward, in the way that leadeth to eternal life, ἦσαν τεταγμένοι εἰς (ζὴν αἰώνιον) (see Meyer's Works, p. 21, Book i. Disc. 3). Cp. 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἁγίοις ἵστασιν ἑαυτούς. The perfect passive is used in this sense by St. Luke, Acts xx. 13, οὕτως γὰρ ἦν διατεταγμένος, he had so ordered himself. Cp. the use of τεταγμένος in many passages of Philo, as quoted by Whitby here, p. 169.

So προσκέκλημαι, Acts xiii. 2, ἐντέταλται xiii. 47, ἐπικέκλησαι xxv. 12, συντίθειντο John ix. 22, ἐπὶγγελλται Rom. iv. 21, and δεδωρημένης 2 Pet. i. 3. Cp. Winer, Gr. Gr. § 39, p. 234.

As many as had done this, ἐπίστευσαν; that is, they boldly and nobly, and in spite of the rage and blasphemy of the Jews (v. 45), and the persecution which they stirred up against Paul and Barnabas, whom they expelled out of their coasts (v. 50), made public profession of their faith, and were received by baptism into the Church. This Exposition is confirmed by the authority of ancient Greek Writers. See Caten. p. 230, where τεταγμένοι is explained by εἰς τοῦτο τὸ τάγμα ἐλθόντες.

The word ἐπίστευσαν brings out clearly the doctrine that it is requisite for all—who would set themselves in the way to eternal life—not only to believe, but also to profess openly, the true faith, in the public communion of the Visible Church; and that this is the only way to life eternal. See Matt. x. 32. Rom. x. 10.

The Vulgate has "quotquot erant præordinati" here, whence the English Version "as many as were ordained." In like manner in the cognate text, ii. 47, τοὺς σωζομένους, the Vulgate has "qui salvi fierent," whence the English Version, "such as should be saved;"

It would be interesting to enquire, What influence these renderings in the Vulgate Version had on the minds of some, like St. Augustine and his followers in the Western Church, in treating the great question of Free-Will, Election, Reprobation, and Final Perseverance?

What was the result of that influence on the minds of some writers of the Reformed Churches, who rejected the authority which received and almost canonized that Version, and yet in these two important texts (Acts ii. 47; xiii. 48) were swayed away by it from the sense of the Original?

The tendency of the Eastern Fathers, who read the original Greek, was in a different direction from that of the Western School; and Calvinism can receive no support from these two texts as they stand in the original words of Inspiration, and as they were expounded by the primitive Church.

50. τὰς σεβομένας] the Proselytes; see above, on v. 16.

— γ. τὰς εὐσχήμονας] those of rank. The Proselytes (αἱ σεβόμεναι), as recent converts, might be expected to be more zealous for their religion, and those of rank (αἱ εὐσχήμονες), would exercise their influence, perhaps with heathen husbands, and others who were οἱ πρῶτοι τῆς πόλεως, against the Apostles. Cp. Meyer.

51. Ἰκόνιον] about ninety miles s.e. of Antioch, in Pisidia; and forty n.w. of Derbe. Cp. Hosen, i. 220.

52. οἱ δὲ μαθηταὶ] Another joyful peroration; like a calm after a storm. See viii. 4; ix. 31; xii. 24.

CH. XIV. 1. Ἑλλήνων] Proselytes of the gate. (Meyer.) See above, on xi. 20.

4. τοῖς ἀποστόλοις] See above, on xiii. 2.

5. λιθοβολῆσαι] As blasphemers of the Law. See v. 19.

8. αὐτοῦ] Elz. adds ὑπάρχων, which is not in the best MSS.

— περιπεπατήκει] On this form, for περιπατήκει, see Valch

c Isa. 35. 6. λούντος· ὃς ἀπενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹⁰· εἶπε
μεγάλῃ τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ ἤλατο καὶ περι-
επάτει. ¹¹· Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησε Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν
f ch. 28. 6. Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς·
¹² ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς
ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³· Ὁ δὲ ἱερεὺς τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως,

here, who cites v. 23, *πιστεύεισαν*, and Mark xv. 7. 10. See also *Winer*, § 12, p. 67, who refers to Luke vi. 48, *τεθεμελίωτο*.

9. *ἤκουε*] was listening. St. Paul, on his part, discerns his spirit, and rewards his faith.

10. *ἤλατο*] So A, B, C (for *ἔλκετο*), he sprang up, and *περιεπάτει*, i. e. began to walk. Mark the difference between the aorist and imperfect. (*Meyer*.)

11. *Λυκαονιστὶ*] An Assyrian dialect. (*Jablonsky*, "de lingua Lycaoniā.")

It has been argued by some, that St. Paul could not have understood this language, or he would have made his remonstrance to the people on hearing these words, and *before* the priest brought out the victims to sacrifice. And thence it has been inferred, that St. Paul did not possess the power of speaking in the tongues of foreign nations, to whom he was sent. The words of *Chrysostom* on this passage have been cited in support of this assertion. *S. Chrys.* is answering the question *why* the Apostles did not interfere before, to check the adoration of the Lycaonians; and he says, *οὐκ ἦν οὐδέπω δῆλον· τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο· διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον, ἐπειδὴ δὲ εἶδον τὰ στέμματα τότε ἐξελθόντες κ.τ.λ.*, i. e. the design of the populace was not yet manifest, for they were speaking in their own tongue, and therefore the Apostles said nothing to them; but when they saw the garlands, then they went forth and expostulated with them. It may be that the gift of understanding and speaking foreign languages was not *always* present with the Apostles; it may have been, and probably was, modified according to various circumstances of time and place. But it is certain, that in *Chrysostom's* opinion St. Paul was able to understand and speak in various foreign languages, which he had never learnt; as may be seen in that Father's Thirty-fifth Homily on the First Epistle to the Corinthians, ch. xiv. (*Chrys.*, Opera, tom. x. pp. 320—327,) where he speaks of the gift as bestowed for the preaching of the Gospel to foreign nations, *τίνας ἔνεκεν ἔλαβον αὐτὸ (τὸ τῶν γλωσσῶν χάρισμα) οἱ ἀπόστολοι; ἐπειδὴ πανταχοῦ διέρχεσθαι ἐμελλον*. See also his words above, Acts ii. 4. And it is observable, that in that Homily (p. 327) *Chrysostom* refers to St. Paul's conduct here at Lystra, without any intimation that it suggested any qualification of his statement, and of that of the Apostle himself in that chapter, v. 18, "I speak with tongues (i. e. as *Chrys.* interprets it, in foreign languages) more than you all."

It seems most probable that *St. Paul* understood what the Lycaonians said;

St. Luke understood the speech of these Lycaonians; for he tells us what the words were, and their meaning. And if *St. Luke* understood it, why not also *St. Paul*? Beside, in v. 14 it is not said *ἰδόντες*, but *ἀκούσαντες*. The *ὄχλοι* spoke in their own *Lycaonian* tongue, and it is not probable that they, the *ὄχλοι*, knew any other. And *St. Paul* addressed the *ὄχλος* (see v. 14); he therefore understood the Lycaonian tongue. The same Divine Power which gave effect to his words, "Stand upright on thy feet" (v. 10), enabled him to speak them in the tongue understood by him to whom he spoke, and who "listened to his words" (v. 9); and if understood by him, they were understood by the crowd also, who therefore were ready to deify the speaker.

St. Paul had good reason to wait till the Priest brought forth his victims, and would have done sacrifice; because he had thus a more visible and palpable argument for his subsequent appeal in v. 16, where he says, "We preach to you to turn from *these vanities* to the living God." Every one must feel how much the presence of the oxen and the garlands, and the priest and his apparatus for sacrifice on the altar in front of the Temple, add to the beauty of *Raffaello's* Cartoon, and to the force of the Apostle's eloquence.

It has indeed been said by many in recent times, that the power of speaking in various foreign languages was not possessed by the Apostles, and therefore could not have been exercised by them in preaching the Gospel; and that there is no trace of such exercise of it in the Acts of the Apostles.

Surely there is such a trace in the narrative before us, and another similar trace in ch. xxviii. 4. But perhaps the most striking evidence of their power of speaking foreign languages is

to be found in the *silence* of *St. Luke* as to any thing like previous study or preparation on the part of *St. Paul* or any of the Apostles before they set out on their missionary journeys.

In the history of *modern Missions*, we see learned and accomplished men sent forth to preach the Gospel in foreign parts, and spending years in acquiring the languages of the countries to which they are sent. For example, a Bishop of New Zealand employs his six months' voyage to his diocese, in learning the dialects of the Pacific, or in teaching them to others.

But what do we hear like this in the Acts of the Apostles? We never see the Apostles sitting down to learn a foreign language; and yet they have a Divine commission to go and preach the Gospel to *all nations*. We see unlearned and ignorant Galileans standing up at once and addressing vast crowds and large cities with Divine eloquence, and vast multitudes are converted by them.

We see *St. Paul* sent forth from Antioch as an Apostle to the Gentiles, and soon we hear him speak to the native tribes of Pisidia, Lycaonia, and Malta, and find him travelling to Illyricum and meditating a journey to Spain. We hear him say that he is a "debtor to Greeks and Barbarians,"—that is, to all (Rom. i. 14),—to preach to all; but we never see him pause to learn any foreign language, or impeded in his course by the want of it.

On this subject see further above, ii. 4, and xiii. 15, and below, xxviii. 2—4.

St. Luke did not state that they possessed and exercised the gift, because the fact is clear from his narrative. *St. Jerome* well says (ad Hedib. vol. iv. p. 178), "Acceperunt Apostoli donationum genera, et quod magis necessarium erat, diversitatem linguarum omnium gentium, ut annuntiatori Christum nullo indigerent interprete." He then refers to the speaking of *St. Paul* in the Lycaonian tongue, as described in this chapter.

The teaching of the Church of England on this subject is clear from her Proper Preface for Whit-Sunday. See above on ii. 4.

— *οἱ θεοὶ ὁμοιωθέντες*] See *Homer*, *Odyss.* xvii. 484. *Heriod*, *Opp.* and *D.* 247. *Catull.* lxx. 384.

Jupiter is often associated with *Mercurius* in mythological accounts of divine apparitions. See *Plautus*, *Amphitr.* i. 1. 1:

"In faciem versus Amphitryonis Jupiter,
Dum bellum gereret cum Telebois hostibus,
Alcmenam uxorem cepit usurariam;
Mercurius formam Soeis servi gerit
Absentia."

Ovid, *Met.* viii. 626:

"Jupiter huc, specie mortali, cumque Parente
Venit Atlantiades positus caducifer alis."

Fast. v. 495:

"Jupiter et lato qui regnat in sequare frater
Carpebant socios *Mercuriusque* vias."

The scene of the tale in which Jupiter is represented as coming down with *Mercurius* to visit the abodes of men, and as entertained by *Baucis* and *Philemon*, and which is so well told by *Ovid*, *Metamorphoses* viii. 625—724, and so happily versified by *Dryden*, *Works*, iii. pp. 396—399, is laid in a country of which *Lycaonia* was a district:

"Here Jove with *Hermes* came, but in disguise
Of mortal men concealed their deities."

12. *Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν*] *Barnabas* was compared to Jupiter from the grave dignity of his appearance (*Chrys.*), particularly as compared with *St. Paul*, who, perhaps, was younger than *Barnabas*, and his stature and bodily presence less majestic (see 2 Cor. x. 1; xii. 3—9. 1 Cor. ii. 3. *Nicephor.* H. E. ii. 37); though, as *Meyer* well observes, the comparison of *St. Paul* to *Mercury*, who is always represented as "florens agilisque juvenis," would seem to contradict the apocryphal portraiture of the Apostle derived from the Acts of *Paul* and *Thecla*, according to which he was *μικρὸς τῷ μεγέθει, ψιλὸς τῇ κεφαλῇ, ἀγκύλος ταῖς κνήμαις*.

— *ἐπειδὴ—λόγου*] See *Mistlerlitch* and others on *Horat.* Od. i. 10. 1, "*Mercuri facunde*," &c.—"te *Deorum Nuntium*." On

ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. ¹⁴ Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον, κρίζοντες ¹⁵ καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῶν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς ¹⁶ ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἶσσε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν ¹⁷ καὶ τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν. ¹⁸ Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

¹⁹ Ἐπήλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. ²⁰ Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. ²¹ Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, ²² ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²³ Χειροτονήσαντες δὲ αὐτοῖς

¹⁴ Ἐρμῆς connected with *sermo* and *ἐρμηνεύω*, see *Aug.* Civ. D. vii. 14, "De Mercurii officio."

¹⁵ *στέμματα*] For the horns of the ταῦροι to be sacrificed, and for the Altars and Ministers. *Virg.* Georg. iii. 487,—

"Sepe in honore deū medio stans hostia ad aram,
Lancea dum nivea circumdatur infula vittā," &c.

See also *Statius*, *Thebaid.* iv. 114—7,—

"Tum fera cæruleis intexit cornua sertis."

Ovid, *Met.* xv. 130,—

"Victima labe carens, vittis præsignis et auro
Sistitur ante aras."

Tertullian, de *Coronâ* Mil. 10, "Ipse hostia, et ara, ipsi ministri et sacerdotes coronantur."

— τοὺς πυλῶνας] The large gates,—probably *valvæ*, folding-doors,—of the court-yard (atrium) of the house in which Paul and Barnabas were.

It seems that after Paul had wrought the miracle on the lame man, he retired from the public admiration of the crowd into a house, as our Lord often did when He had wrought miracles. Hence the words *ἀκούσαντες* (not *ἰδόντες*) and *ἐξεπήδησαν* in v. 14.

¹⁴ *ἀκούσαντες*] See *Athanas.* ad *Gentes* 35, p. 27. This is the first point of contact of Christianity with Idolatry, in Holy Scripture. And St. Paul's speech is the first Christian "Apologia ad *Gentes*," and is the groundwork and model of all succeeding ones in the writings of *Justin*, *Theophilus*, *Tertullian*, *Minucius*, *Arnobius*, *Clemens Alexandrinus*, and other Christian Apologists.

¹⁶ *παρῳχημέναις*] this form as well as *παρῳχηκότα*, is used by *S. Hippolytus*, *Philosophum.* p. 337, and de *Antichristo*, § 2.

¹⁷ *ἀγαθουργῶν*] conferring benefits. So A, B, C.—*Εἰς* has *ἀγαθοποιῶν*. The former reading seems preferable, as bringing out more clearly the truth, that God was not only Maker of what is good, but was also their *εὐεργέτης* or Benefactor.

— ἡμῖν—ἡμῶν] Some Editors read *ὑμῖν* and *ὑμῶν*, from D, E, G, and a few cursives. But it seems to be more in St. Paul's manner to conciliate his hearers by identifying himself with them. The blessings of Providence extend to all mankind; and the Apostle, as one of the universal family, was a partaker in them, and is thankful for them. In his comprehensive largeness of heart he owns every one as a brother. His feeling is,

"Homo sum, humani nihil a me alienum puto."

— *δετοὺς*—*καιροὺς*] Therefore the Elements and Seasons are like God's Apostles and Evangelists in the natural world, always preaching His love, wisdom, and power. And so *οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν*. Cp. Acts xxvii. 27, and they who fell away to Idolatry, or to Atheism, are without excuse. Rom. i. 20.

¹⁹ *λιθάσαντες τὸν Παῦλον*] a punishment for the part he took in the stoning of Stephen, vii. 58; viii. 1. (*Woltzog*.)

²⁰ *ἀναστὰς*] after being stoned. 2 Cor. xi. 25, *ἅπαξ ἐλ-*

θάσθην, and cp. 2 Tim. iii. 11, one of the most marvellous of all his deliverances; after being stoned by his enemies, and dragged by them out of the city, and left for dead, he arises, and on the *morrow* goes forth to Derbe—perhaps on foot—a journey of some hours.

There must have been something strange and perplexing to his converts, that a person endued with such marvellous powers in *action*, as St. Paul had just shown at Lystra, should be subject to such severe *suffering*. His afflictions, combined with his miracles, might disappoint and stagger them. How natural and needful therefore was it, that soon after these wonderful events he should preach on the topic mentioned in v. 22, that "through much *tribulation* we must enter into the kingdom of God!"

²³ *χειροτονήσαντες*—*πρεσβυτέρους*] Cp. 2 Tim. i. 6. "Paul and Barnabas had the episcopal dignity, and therefore ordained not only deacons, but priests." (*Ammonius*, in *Caten.* p. 240.)

But it has been questioned whether the word *χειροτονία* (as well as *χειροθεσία*) signified *Ordination* in the Apostolic age.

Its primary signification is *election* (properly by show of hands), and in this sense the verb *χειροτονέω* seems to be used in 2 Cor. viii. 19; and it is not used in any other passages except that and the present, in the N. T.

But the word *προχειροτονέω* is used in Acts x. 41, and is applied to God Himself, and (as *Valck.* observes, p. 474) means to pre-ordain, or appoint by choice.

The substantive *χειροτονία* never occurs in the New Test. The passages where *χειροτονέω* occurs in the Apostolic Fathers, do not throw much light on the question. See *Ignat.* Phil. 10, *χειροτονήσαι θεοπρεσβύτερον*, *Polyc.* 7. They appear to suppose *election* on the part of the people; whether they do not also suppose ordination by laying on of hands is not certain. To quote the words of *Bingham*, IV. vi. § 11, "The Greeks call the *imposition of hands* both *χειροτονία* and *χειροθεσία*, as may be seen in Canons of the Council of Nice (c. 19) and Chalcedon (c. 15)."

Yet sometimes these words are distinguished, as by the author of the *Constitutions*, where he says, *πρεσβύτερος χειροθετεῖ, οὐ χειροτονεῖ*, a presbyter gives *imposition of hands*, but does not *ordain*. . . . Neither does *χειροτονία* always signify Ordination in ancient writers, though it does most commonly so, as *Fronto Ducens* (in *Chrysost.* hom. 1, ad pop. Antioch. p. 1), and other learned persons have showed."

The following are the arguments in favour of assigning the sense of *Ordination* to *χειροτονήσαντες*—not however as necessarily here implying the laying on of hands.

(1) That the nominative case agreeing with that participle is Paul and Barnabas.

(2) That Ordination was performed by Paul (see 2 Tim. i. 6), and was to be performed by Timothy, the Bishop of Ephesus (see 1 Tim. v. 22).

(3) That *χειροτονήσαντες* was generally understood in this sense by Ancient Authors, cp. *S. Jerome* in Isa. lvi. *Theodoret* H. E. i. 9. *S. Jerome*, l. c. says, "Plerique nostrorum *χειρο-*

g Matt. 26. 65.

h ch. 10. 26.

Gen. 1. 1.

Ps. 33. 6.

& 124. 8.

& 146. 6.

Rev. 14. 7.

i Ps. 81. 12.

ch. 17. 30.

k Rom. 1. 20.

l 2 Cor. 11. 25.

2 Tim. 3. 11.

m ch. 11. 23.

& 13. 43.

Matt. 10. 38.

& 16. 24.

Luke 22. 28, 29.

& 24. 26.

2 Tim. 3. 12.

Rom. 8. 17.

n ch. 1. 26.

& 11. 30.

Tit. 1. 5.

κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστείων, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. ²⁴ Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν ²⁵ καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν ²⁶ κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. ²⁷ Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. ²⁸ διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

XV. ¹ Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς, ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. ² Γενομένης οὖν στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. ³ Οἱ μὲν οὖν, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. ⁴ Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. ⁵ Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

⁶ Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου

τοναν, id est ordinationem clericorum, quæ non solum ad imprecationem vocis, sed ad impositionem impletur manûs,—sic intelligunt, ut assumant testimonium Pauli *Manus eiû nemini imponeris*." 1 Tim. v. 22. And *Chrys.* says (in Act. vi. 7), "This is χειροτονία—viz. the hand is laid on the head; and thus God works. His hand touches the head τοῦ χειροτονουμένου, if χειροτονία is rightly administered."

(4) The Ancient Versions of this passage authorize this sense. Thus *Vulg.* has "cum constituerent presbyteros." And *Valck.*, p. 474, "Seniores in Ecclesiâ constituere est χειροτονεῖν πρεσβυτέρους." Cf. 2 Cor. viii. 19.

—κατ' ἐκκλησίαν] They ordained several *Presbyters* to each Church (*Meyer*), but we hear of only one chief Spiritual Pastor of Crete or of Ephesus; and only of one Angel of the several Apocalyptic Churches (Rev. ii. 1—18; iii. 1—14).

—πρεσβυτέρους] The first mention in the Acts of the Ordination of Presbyters; but there were Presbyters before this. See xi. 30; and cp. xv. 2. 4. 6. 22. Here they are ordained by Apostles.

²⁵ Πέργῃ] See xiii. 13.

—Ἀττάλειαν] on the coast of Pamphylia, at the mouth of the river Catarrhactes; built by Attalus Philadelphus, King of Pergamus, in a convenient position for commanding the trade of Syria or Egypt. *Housson*, i. p. 242.

²⁶ Ἀντιόχειαν, ὅθεν] See xiii. 2, 3; xv. 2. Antioch—next after Jerusalem, the centre of Christianity—especially of Gentile Christianity.

²⁷ ἤνοιξε θύραν] opened the door by the Keys of the Christian Ministry—a reference to Our Lord's promise of the Keys, particularly to St. Peter (Matt. xvi. 18), by whom first Our Lord opened the door of the Church to Jews and Gentiles.

But we see here that this "power of the Keys," and of opening the door of the Church is ascribed to others also. Cp. Col. iv. 2.

CH. XV. 1. καὶ τινες—σωθῆναι] See Gal. ii. 4. According to *Ephraïmus* and others, the leader of these was Cerinthus, who excited the faithful against Peter (Acts xii. 17) for baptizing Cornelius and the Gentiles, and against Paul for not circumcising Titus (Gal. ii. 3). See *Ephraïm*. hæ. 28 and 30, p. 111—114. *Philastrius*, de hæ. 36. *S. Aug.* de hæ. in v.; and *S. Jerome*, Epist. 89. *Theodoret*, hæ. ii. 3. With Cerinthus was associated Ebion, who held the same tenets with regard to the ceremonial law. See *Ephraïm*. hæ. 30, and *A. Lapide* here, and *Tillemont*, Mémoires ii. p. 25.

For a Summary of the purport and acts of this Council, see *Hooker*, IV. xi.

A great part of this Chapter is quoted by *S. Irenæus*, iii. 14.

² Παύλῳ καὶ τῷ Βαρνάβᾳ] and Titus also was with them, for there is little doubt that this is the visit of which St. Paul speaks, Gal. ii. 1—10. See *Irenæus*, iii. 13, and *Bede*, and *Bp. Pearson* here, p. 379, "fourteen years after St. Paul's conversion." Cp. *Kitt*, p. 299—305, and *Meyer*.

—πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους] This expression is repeated four times in this chapter (vv. 4. 6. 22, 23. See also xvi. 1). It marks a distinction between the Apostles and Elders, and a superiority of Order in the former. (*Ammonius*.)

We may also observe the frequent occurrence of ἀδελφοί in this chapter—denoting the general body or πλῆθος (v. 12) of the Christian Laity. See vv. 1. 3. 7. 13. 22, 23. 32, 33. 36. 40. And thus we have presented to us a view of the primitive organization of the Church for settling controversies,

1. οἱ Ἀπόστολοι | with a "vox deliberativa."

2. οἱ Πρεσβύτεροι |

3. οἱ Ἀδελφοί, or the Laity, assisting at the deliberations (see v. 7. 11), and giving force to the decree of the Council by reception of it.

On this latter point, see further on v. 23.

This Council of Jerusalem is the model of all succeeding ones, except so far as their circumstances may have been modified by the renunciation of heathenism on the part of the Governing Power of a Country, and by its reception into the Christian Church. See *Bp. Andrewes*, On the Authority of Christian Princes in summoning Councils, Sermon vii. Vol. v. p. 156—168; also *Hooker*, viii. 5; and the Expositors of the XXth Article.

⁶ συνήχθησαν οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι]

The first COUNCIL of the CHRISTIAN CHURCH.

The Convention of the Disciples (Acts i. 15) for the election of an Apostle, and the Assembly for the appointment of Deacons (Acts vi. 11) are reckoned by some as Councils (e.g. by *Cabassutius*, de Conciliis, cap. i. ed. Lovan. 1776); and some add the Assembly at Miletus, Acts xx.: but these differ much from this Synod at Jerusalem.

It was a maxim of the Ancient Church "to do nothing without the Bishop"—μηδὲν ἐνεῖν τοῦ ἐπισκόπου πράττειν (*Ignat.* ad Trall. 2). And (as *Grotius* observes) at this Council, the Apostles, although they had a sufficiency of right and of divine gifts in themselves, yet have left a lesson to Bishops, to do nothing without their Presbyters.

—ἰδεῖν] "ut cognoscerent;" the Hebr. יָדָה (*yada*) is often rendered by ἰδεῖν in LXX (see Lev. xxiii. 43. Deut. iii. 19; xxxiv. 6), and from that Hebrew root, εἶδω, εἶδμι, and *video*, seem to be derived.

τούτου. ⁷ Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς, ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ἡμῖν ἐξελέξατο ὁ Θεὸς, διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. ⁸ Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, τοῖς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν ⁹ καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. ¹⁰ Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ¹¹ Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. ¹² Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. ¹³ Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, ἄνδρες ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. ¹⁵ Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,

7. Πέτρος] he rises first to make his defence, having been the first object of attack. See on v. 1. The summoning of this Council, and the part taken in it by St. Peter, seem to present a strong argument against the doctrine of his supremacy; and much more against that of the supremacy of the Bishops of Rome, who profess to be his successors.

If St. Peter had been Supreme Head of the Church, and if his decrees were absolute and infallible, there was no need of this appeal from Antioch (which Romish Divines affirm to have been St. Peter's see) to Jerusalem. There was no occasion for the assembling of a Council of Apostles and Presbyters there. The appeal would have been to St. Peter himself; and he would not have attended the Council, to make his defence before it. And the decree of the Council would not have been framed as it is. We should have had a Papal rescript, and not a Synodical decree.

The Holy Spirit appears to have taught the Church by this history, that in doubtful and controverted matters the appeal is not to any single Bishop, even though he be an Apostle, but to a Council of the Church; that is to say, to the Holy Ghost Himself, Whose presence and guidance have been promised by Christ to the Church, and may be rightly expected by her, when, in imitation of ancient Councils, who placed the Volume of the Gospels on a royal throne in the midst of the Conclave, she prays for His direction, and regulates her deliberations (as St. James here teaches her to do) by His Holy Word.

And whatever has been decreed by Councils of the Church, duly constituted, and conducting their deliberations on this principle,—and whatever, having been so decreed by Councils, has been received by the consentient voice of the faithful in Christendom, which is the Body of Christ, and has taken root in her usage, that may be safely accepted as a true exposition of Christian Doctrine.

It has been indeed alleged, that such principles as these impute *Infallibility* to a given body of men, e. g. to a Council; and that these principles are therefore liable, though not in the same degree, to the objections urged against the doctrine of Papal Supremacy. But this allegation is erroneous; it confounds two things which ought to be kept distinct, viz. *à posteriori* Inerrancy, and *à priori* Infallibility. The Romish theory asserts that the Pope is *infallible*,—i. e. that he *cannot* err in any thing that he may decree *ex cathedra*, as Pope; whether or no, what he decrees, may be subsequently received by the consent of Christendom. But no such authority is rightly claimed for a Council. It cannot be said *à priori* that any given body of men, however wise or holy, who meet together, may not err. But what may be asserted is, that if Councils are duly constituted and convened, and ground their deliberations on Holy Scripture; and if what they decree, is *à posteriori* received by the faithful, and becomes part of the Code of the Church; then what is so determined and received is not erroneous, but true.

— ἀφ' ἡμερῶν ἀρχαίων] From the beginning of the Gospel. See xi. 15, ἐν ἀρχῇ, the Day of Pentecost. xxi. 16, ἀρχαίῳ μαθητῇ. Phil. iv. 15, ἐν ἀρχῇ τοῦ εὐαγγελίου, and for the fact of St. Peter's selection see Acts x. 20; xi. 12—15.

St. Peter refers to Christ's promise to him, that he should open the kingdom of heaven with the keys of the Word and Sacraments. Matt. xvi. 19.

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— πιστεῦσαι] To be engrafted in His Church on their public profession of faith in Christ. See on xiii. 48.

8. ἐμαρτύρησεν αὐτοῖς] By the visible descent of the Holy Spirit upon them, “as upon us at the beginning,” Acts x. 44, 45; xi. 15.

10. τί πειράζετε τὸν Θεόν] Why do you tempt Him, Who has already declared His pleasure in this matter, by His vision to me and to Cornelius, and by the descent of the Holy Ghost on him, and on other Gentiles evangelized by my ministry? Acts x. 44; xi. 15. Why do you tempt Him, by controverting what He has decided, and by resisting His will?

— (ζυγόν] The yoke of the Ceremonial Law; instead of the *χρηστὸς* (υγὸς, ‘of Christ.’ Matt. xi. 29, 30.

— ἰσχύσαμεν] Had not strength to bear—not a complaint of divine severity, but a confession of human infirmity. Cp. Phil. iv. 13.

11. Ἰησοῦ] Elz. adds Χριστοῦ, which is not in A, B, E, G, H. The hope of *salvation* (τοῦ σωθῆναι) is expressed emphatically by the word Ἰησοῦς, or *Saviour*, standing alone.

13. Ἰάκωβος] The Bishop of Jerusalem. (*Chrys.*) It is probable that *as such* he was *President* of the Council; and see St. Paul's words, Gal. ii. 9, concerning this assemblage, where he places James first.

(1) The first argument (for the reception of the Gentiles on equal terms with Jews, and *without* the imposition of the ceremonial law, now fulfilled in Christ) was the Nature of the Law itself, which even they to whom it was given were too weak to bear (v. 10.)

(2) The second was from God's choice, that the Gentiles should be evangelized by Peter (v. 7, 8).

(3) The third is from the visible signs of God's approval, manifested in the miracles wrought by Him, through the instrumentality of Barnabas and Paul, in preaching to the *Gentiles*.

(4) The fourth argument, stated by James, vv. 16—19, is from *ancient prophecy*, foretelling the restoration of the house of David in the evangelization of the world; and to this St. James adds,—

(5) A fifth, the crowning argument of all, derived from God's own attributes, His universal Knowledge, and Care, and everlasting Love, for what He has made (τὸ ἔργον αὐτοῦ, v. 18). And since He is the Maker and Father of the *Gentiles* as well as the *Jews*, therefore *they* are objects of His Love even from the beginning.

14. Συμεὼν] Ἰωτακ. (See 2 Pet. i. 1.) James does not say Πέτρος, but uses his original *Hebrew* name, as supplying an argument *à fortiori*. Simon, the Apostle of the Circumcision, he who has *not* changed his name like Saul (the Apostle of the Gentiles), but he who retains his original *Hebrew* appellation, although *Petros* is added to it, he, with all his Jewish habits and prepossessions, has shown what God has done by him among the *Gentiles*. And now hear what your own *Hebrew* Prophets say to the same effect, He has been a true *Simeon*, *hearing* and obeying God; imitate him.

This is the last mention of St. Peter in the Acts of the Apostles.

— λαὸν] Elz. adds ἐν, which is not in A, C, D, E. The sense is, to take a people for His own Name, from the Gentiles; a saying best illustrated by our Lord's commands to His Apostles, to go and baptize *all Nations* in the One Name of the Triune God.

L

1 Amos. 9. 11, 12. ¹⁶ Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυτὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν ¹⁷ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα. ¹⁸ Γνωστὸν ἂν αἰὼνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ. ¹⁹ Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνων ἐπιστρέφουσιν ἐπὶ τὸν Θεόν ²⁰ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ,

m ver. 29.
Gen. 9. 4.
Lev. 3. 17.
1 Cor. 8. 1, 9, 10.
2. 10, 14, 20, 21.
1 Thess. 4. 3.

16. σκηνήν] = πῦρ, *tabernaculum, domum*. The word is not *palace*, but *tent*, to show the low estate to which the house of David had been reduced, when raised up into the Universal Church by Christ: cf. Isa. liv. 2. The Tabernacle of David is the Church of God to be raised up in the Seed of David, which is Christ, the Eternal Word, Who pitched His tent in our Nature (John i. 14) in the house of David, and so raised up for ever the tabernacle of our fallen humanity (*Œcumen*. p. 123, and compare *Hengstenberg*, *Christol.* iii. 227), and in Whom all Nations are blessed.

This is a remarkable interpretation of Hebrew Prophecies; an interpretation delivered at Jerusalem itself, by the Apostle St. James, the first Bishop of Jerusalem. And it declares that the true Restoration of the Tabernacle of David is to be found in the reception of the residue of the human family, and in the flowing-in of all Nations, whether Jew or Gentile, into the Church of Christ. Is this a divine declaration on the true "Restoration of the Jews?"

Amos ix. 12 says, οἱ καταλοίποι τῶν ἀνθρώπων καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα.

It has been supposed by some that the LXX read πῦρ for σκηνή, but this supposition is not necessary (see *Pococke*, *Port. Mos.* iv. p. 46), πῦρ is often the note of the nominative case; and the LXX Version, which is sometimes a Targum or Paraphrase, regards *Edom* as a general representative of those who were alien from God.

St. James and St. Luke adopt that Version, as not contrary to the mind of the Spirit, and indeed as expressing that mind, declared in numerous other places of Holy Scripture (quoted by *Mr. Grinfield*), which are almost identical in sense with the words of the LXX. See, for instance, Ps. lxxvi. 9, πάντα τὰ ἔθνη ὅσα ἐποίησας, ἤξουσιν καὶ προσκυνήσουσι, καὶ δοξάσουσι τὸ ὄνομά σου. Ps. xxii. 31; cii. 18. Isa. xliii. 7.

17. ἐφ' οὓς—ἐπ' αὐτούς] a Hebraism retained by the LXX, from the original of Amos. Cf. οὗ—αὐτοῦ 1 Pet. ii. 24. Rev. vii. 2; xiii. 12. *Vorst de Hebr.* p. 546. The αὐτοῖς gives an emphasis to the relative,—even upon them.

—ταῦτα] *Elz.* adds πάντα, which is not in A, B, C, D, nor in *Irenæus*, l. c. The quotation from Amos ends at ταῦτα. And the comment of St. James begins at γνωστὸν.

18. γνωστὸν ἂν αἰὼνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ] This reading, which is adopted by *Lachmann* (with the omission of ἐστιν) and by *Bornemann*, is authorized by A (omitting ἐστιν) and by D, and by *Irenæus*, iii. 14, who has "Cognitum à sæculo Deo est opus Ejus," and by *Vulg.*, *Arm.*, *Syr.*, omitting τῷ Κυρίῳ.

γνωστὸν is the reading of B, C, which omit the rest of the clause. E has γνωστὰ ἂν αἰὼνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ, which is the reading of *Elz.*

The emphatic words are γνωστὸν and ἔργον. God the common Father of all knows (i. e. not only foresees, but cares for and loves, γνῶ, novit, dilexit, Gen. xviii. 19. Exod. i. 8; ii. 25; xxxiii. 12. 17. Hos. v. 4, and *passim*) from the beginning, not only the Jews but all men; and not only men, but His works generally, i. e. every thing that He has made. His mercy is over all His works from everlasting. He hateth nothing that He hath made. See above, on v. 13.

The argument is—The decree that I propose is nothing new, but is based on the foundation of God's eternal Foreknowledge of, and Universal Love to, all His Creatures.

19. ἐγὼ κρίνω] 'censeo.' Cp. xvi. 4, δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, and xxi. 25, κρίναντες μηδὲν τοιοῦτον τηρεῖν, words which show that no single voice of any one Apostle (James, or Peter, or Paul) was predominant over the rest.

20. ἀλισγημάτων] A word peculiar to the N. T. and the LXX

Version of the Old. See Dan. i. 8. Mal. i. 7. 12, explained by εἰδωλόθυτον Acts xxi. 25. It is derived from ἀλισγέω, which the LXX use for ἔλκω, "redimo sanguine (a remarkable intimation of redemption by the effusion of blood), sanguinem effundo, et sanguine effuso maculare, ideòque contaminare" (*Zeph.* iii. 1. Isa. lxiii. 3).

The Greek ἀλισγέω appears to be derived from an unused root, ἀλῖω, i. q. κυλῖω, σπῖω, to wallow in the βόρβορος of uncleanness, especially in blood. See *Valck.* here, and cp. κύλισμα βορβόρου, 2 Pet. ii. 22.

On the reason and obligation of the Decree with regard to things offered to idols, see note on πνικτοῦ καὶ αἵματος, v. 20.

20. τῆς πορνείας] This injunction was rendered necessary by the then condition of the Gentile World. Cp. 1 Thess. iv. 5. Eph. iv. 18. 19. A striking proof of moral depravity in an enlightened age.

See *Bp. Sanderson's* excellent remarks (*Serm.* vi. ad Populum, § 9, Vol. iii. p. 220), where, after showing by examples into what a state of moral blindness and degradation the Heathen Nations had sunk in that age of intellectual light (a solemn warning to other Nations), in their connivance at this deadly sin, and it may be added, even in their consecration of it by religious rites, by temple, priest, and sacrifice (e. g. at Corinth, Paphos, Cyprus), he proceeds to say, "out of this consideration the Apostles in that first Council holden at Jerusalem, thought it needful by Ecclesiastical Canon, among some other indifferent things for the Church's peace, to lay this restraint upon the converted Gentiles, that they should abstain from fornication."

"Not as if fornication were in itself an indifferent thing, as those other things were, or as if those other things were, in themselves, and simply, unlawful, as fornication was. But the Apostles did therefore join fornication and those other indifferent things in the same Canon, because the Gentiles accounted fornication a thing as indifferent as what was most indifferent."

— τοῦ πνικτοῦ, καὶ τοῦ αἵματος] i. e. from blood, whether in the animal strangled (i. e. so that the blood is not allowed to issue from it when killed), or blood poured out from it. τὸ πνικτὸν was regarded as a delicacy by the Gentiles. Cp. *Casaubon* ad Athen. ii. c. 24.

The foundation of this prohibition is in the command given to Noah (Gen. ix. 4), and renewed in the Law. Lev. iii. 17; vii. 26; xvii. 10; xix. 26. Deut. xii. 16. 23. 1 Sam. xiv. 33; and see the passages from the Rabbis in *Lightfoot*, ii. 697.

Things which are not unlawful in themselves, but indifferent, may become inexpedient and evil, "per accidens, ratione scandalii." "Every creature of God is good, and nothing to be refused" (1 Tim. iv. 4), and "all things are lawful to me," says St. Paul, "but all things are not expedient" (1 Cor. vi. 12; x. 23); and if they are prohibited by lawful authority they are unlawful to me who am subject to that authority.

This was the case, in primitive times, with meats offered to Idols, and with blood; an abstinence from which had been commanded before the Law, by three of the seven precepts given to Noah, as the Jews affirm. See *Seder Olam* in Selden de Jure Heb. vii. 3, p. 809. *Gieseler*, *Eccles. Hist.* § 17, note 7, and § 26, note 6.

"It was the custom of the Church, almost till the time of St. Augustine, to abstain from eating of blood, in compliance with the rule given by the Apostles to the Gentile Converts. Therefore by the most ancient laws of the Church all clergymen were obliged to abstain from it, under pain of degradation. This is evident from the *Apostolical Canons* (Can. 69), and those of the Council of *Gangra* (Can. 19), and of *Trullo* (Can. 67). But this was looked upon by some only as a temporary injunction; so it appears from St. Augustine (c. Faust. xxxii. 13) that in his time it was of no force in the African Church. For he says that in his time few men thought themselves under any obligation to observe it. . . . He that would see more about it may consult *Curcelleus*, de esu sanguinis, cap. 13." *Bingham*, xvii. 5. 15. And cp. the authorities in *Howson*, 262, 3, whence it appears

καὶ τοῦ αἵματος. ²¹ Ἡ Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος. n Neh. 8. 1.
ch. 13. 27.

²² Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβῃ, Ἰούδαν τὸν καλούμενον Βαρσαβάν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, ²³ γράψαντες διὰ χειρὸς αὐτῶν τάδε, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν

that the Greek Church still maintains the obligation of the Apostolic decree concerning abstinence from blood.

The Apostles thought it expedient to require from the Gentile Christians an abstinence from these things; for divers reasons—

(1) Because the feasting on things offered to idols (known to be such) was almost unavoidably connected with the worship of idols. See 1 Cor. viii. 10.

(2) Because the eating of things strangled, and blood, would have revolted the Jewish Christians from intercourse with them, and so have been a hindrance to Church-Unity.

(3) Because the Apostles desired to show the Jewish Converts that they had a tender regard for their scruples, especially when grounded on Ante-Levitical Law and Usage; and therefore the Jewish Christians would be more disposed in return to comply with the Apostles in not enforcing on the Gentile Christians the Rite of circumcision and the other ceremonies of the Levitical Law.

On these points, see *Augustin*. (c. Faust. xxxii. 13), and *Hooker* (IV. xi. 5), who says, "The Apostles did not impose upon the Churches of the Gentiles any part of the Jews' ordinances with bond of necessary and perpetual observation (as we all both by doctrine and practice acknowledge), but only in respect of the expediency and fitness of the present state of the Church, as it then stood."

Again *Hooker* (Serm. iii. p. 619) says, "A positive law is that which bindeth them that receive it, in such things as might before have been either done or not done without offence, but not after, during the time it standeth in force. Such were those Church Constitutions concerning strangled and blood. But there is no person whom, nor time wherein, a law natural doth not bind."

On this important question, involving a discussion of the fundamental principles of Law, and of the duty and right of Conscience, see also *Bp. Sanderson*, Serm. v. ad Pop. iii. p. 160, § 16, and p. 169, "The Apostles in the first Council holden at Jerusalem, laid upon the Churches for a time a restraint from the eating of blood, and things sacrificed to idols and strangled."

It may be noticed here, that the Apostles would not have prohibited the Gentile Churches the eating of blood, in this unqualified manner, if they had believed in a carnal presence of flesh and blood in the Holy Eucharist. Therefore this Decree of the First Council of the Christian Church may be rightly appealed to, as containing a primitive protest against the Romish dogma of Transubstantiation.

Ἡ Μωϋσῆς γάρ] We will send by letter these decrees to the Gentile Christians, but it is not necessary to transmit them to the Jewish Christians, because they have them already in substance in the Pentateuch, which they hear every Sabbath-day (*Chrys.*); or, as *Cassiodor*. expresses it, "sufficere Mosi, quod ejus nomen in Synagogâ omni Sabbato cum veneratione nominatur." This interpretation is confirmed by the words in v. 23, τοῖς ἀδελφοῖς τοῖς ἐξ ἐθνῶν. The Decrees do not appear to have been sent to the Jewish Christians.

This clause may also intimate—that it was necessary to frame and transmit these Decrees to the Gentile Christians, because the Law of Moses is always sounding every where, from ancient times, in the Synagogues; and because the Mosaic Law has therefore, from its venerable antiquity and wide-spread diffusion, great influence, even in heathen countries; and because it could not be expected that the Jewish Christians would communicate, as brethren, with those who set that Law at defiance even in those things which were anterior to that Law, and belonged either to the Patriarchal dispensation, or even to the Natural Law.

Further, by this honourable reference to *Moses* and the Law, on the part of the Church at Jerusalem, the Jews and Jewish Christians would be conciliated, and might reasonably infer that there was good reason for the non-exaction of Circumcision from the Gentiles on their reception into the Church. See *Chrys.*

— κηρύσσοντας—ἀναγινωσκόμενος] He is preached by being read. An apostolic statement of the important truth vindicated by *Hooker* (E. P. V. xix.), that public Reading of Holy Scripture is Preaching.

²² Σίλαν] or Silvanus, a *προφήτης* (see v. 32), and afterwards the companion of St. Paul (xv. 40; xvi. 19. 25; xvii. 4), and associated with him in the preambles of his Epistles. 1 Thess. i. 1. 2 Thess. i. 1. See also 1 Pet. v. 12.

The name is always written Σίλας in the History of the Acts, where the word occurs thirteen times; and Σιλουανὸς by St. Paul and St. Peter. On the contractions of proper names, see *Winer*, Gr. Gr. § 16, p. 93. Examples in the New Test. are Ἀπολλῶς for -ῶνιος, Ἀρτεμῆς for -ίδωρος, Νυμφῆς for -ίδωρος, Ζηνῆς for -ίδωρος, Ἐπαφρᾶς for -ίδιτος, Λουκᾶς for *Lucanus*.

— ἄνδρας ἡγουμένους] A strong proof (as *Alford* well observes) that Silas was not (as some have imagined) the Author of the Acts of the Apostles.

²³ καὶ οἱ—ἀδελφοί] This is the reading of *Elz.*, supported by E, G, H, and the great body of Cursive MSS., and the Syriac, Coptic, and Ethiopic Versions; and is retained by *Tisch.* and *Bloomf.*

This being the case, and this passage being one which has been made the subject of controversial disputation, I have deemed it best to leave the Text as it stands in the commonly received edition; and to accompany it with a statement of the evidence concerning the retention of the καὶ οἱ, so that the reader may form his own judgment on the matter.

The καὶ οἱ is not in D, and the words καὶ οἱ are not found in A, B, C, nor in the Vulgate and Armenian Versions; nor in *Irenæus*, iii. 14, nor *Origen*, c. Cels. p. 396 (see *Weststein* and *Mill*, proleg. 1350). They have therefore not been admitted by *Lachmann*, *Bornemann*, and *Alford*. And this reading, which omits καὶ οἱ, seems to be confirmed by internal evidence,—

(1) *a priori*, Paul and Barnabas are said to go up "to the Apostles and Elders at Jerusalem (xv. 2) concerning this question."

(2) The "Apostles and Elders" are said "to have met together to consider this matter" (xv. 6).

(3) *a posteriori*, Paul is said to have gone through the Cities, delivering to them to keep the Decrees determined by "the Apostles and Elders at Jerusalem" (xvi. 4).

This triple mention of *Apostles* and *Elders*, without the addition of any other party, is significant;

It seems to indicate that "the Apostles and Elders" constituted the Council, as far as deliberative voice and definitive sentence were concerned; and therefore the Decree was promulgated in their names.

And this interpretation is confirmed by the subsequent usage of the Christian Church in Synods. See *Bingham* (ii. 19. 11—13), "It is agreed on all hands by unprejudiced persons, that Presbyters had liberty to sit and deliberate with Bishops in Provincial Councils." See above on v. 6.

And, as *Abp. Cranmer* says (in *Bp. Burnet's History of the Reformation*, c. i. 353), "In all the Antient Councils of the Church, in matters of Faith and Interpretation of Scripture, no man made definitive subscription but Bishops and Priests, forasmuch as the declaration of the Word of God appertains unto them." See also *Hooker*, VIII. vi. 8, and VIII. vi. 12, "It cannot in any reason seem otherwise than most fit, that unto Ecclesiastical Persons the care of devising Ecclesiastical Laws be committed."

So *Dr. Field* writes; "our adversaries (the Romanists) say that the Protestants affirm that Laymen ought not only to be present in General Councils, but also to have decisive voices as well as they of the Clergy; and thereupon they charge us with great absurdity."

"It is agreed that Ministers only have decisive voices in Councils, in sort before expressed." So also *Bp. Beveridge* (*Codex Canonum vindicatus* 1678, p. xx.), "Laici ad iudicium de doctrinâ aut disciplinâ Ecclesiasticâ ferendum nunquam admissi sunt." And so *Dr. Field* adds (*On the Church*, v. c. 49, p. 646, ed. 1635), "The persons that may be present are of divers

o Gal. 2. 4.
ver. 1.
Tit. 1. 10, 11.

p ch. 13. 50.
& 14. 19.

q ver. 20.
ch. 16. 4.
& 21. 25.

r ch. 14. 22.
s 1 Cor. 16. 11.
2 John 10.

t ch. 13. 4, &c.
u Col. 4. 10.
ch. 12. 12, 25.
& 13. 5.
2 Tim. 4. 11.
Philem. 24.
v ch. 13. 13.

ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. ²⁴ Ὅτι ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεσπειλάμεθα, ²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ²⁶ ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ²⁷ Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ²⁸ Ἐδοξε γὰρ τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπιτάγαντες τούτων, ²⁹ ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. ἔρρωσθε.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν. ³¹ Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. ³² Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς καὶ ἔπεισθήριζαν. ³³ Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. ³⁵ Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

³⁶ Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς· κατὰ πάσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. ³⁷ Βαρνάβας δὲ ἐβούλετο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. ³⁸ Παῦλος δὲ ἤξιον τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαρα-

sorts; for some there are with authority to *teach, define, prescribe*, and to *direct*. Others are there to hear, set forward, and consent unto that which is there done. In the former sort, none but only Ministers of the Word and Sacraments are present in Councils, and they only have deciding and defining voices; but in the latter sort, Laymen also may be present; whereupon we shall find that Bishops and Presbyters subscribe in this sort; 'Ego, N. *definiens* subscripsi;' but the Emperor, or any other Lay person, 'Ego, N. *consentiens* subscripsi.'

And this has been the practice from time immemorial in England. See *Bp. Kennett's Eccles. Synoda*, ed. London, 1701, Part i. p. 249, where he says, "By collating the history of all our Saxon Councils, it is easy to discover that if the subject of any laws was for the outward peace and temporal government of the Church, such laws were properly ordained by the King and his great Council of Clergy and Laity intermixed, as our Acts of Parliament are still made. But if there was any *doctrine* to be tried, or any exercise of pure discipline to be reformed, then the Clergy of the great Council departed into a separate Synod; and there being the same men in a different and sole capacity, they acted as proper Judges within the power of the keys. Only when they had thus provided for the state of Religion, they brought their Canons from the Synod back again to the Council, to be ratified by the King with advice of his great men; and so wisely made the Constitutions of the Church to be Laws of the Realm. I cannot imagine that the Saxon National Assemblies were any more mixed Councils than our English Parliaments are. Theirs had authority not only in Civil matters, but in all external Church affairs; so have ours. Yet theirs did not meddle with Doctrines or Spiritual Discipline, nor will ours; for all the wise suggestions that are made to them.

"The Norman's Revolution made indeed no change in this respect. The Conqueror in his great Councils had his spiritual and his temporal Barons; and they jointly advised him upon all the exigencies of preserving the peace, and advancing the interest of Church and State. But when matters arose that were purely spiritual, then the King allowed a Legate or an Arch Bishop to meet the other Prelates in a distinct Synod, and there to act as the *Church Representative*."

These are the principles which regulate the proceedings of the Church of England in her Convocations, where Bishops and Presbyters sit and deliberate as Brethren; but no Canon framed by them has force of law in the Courts of the Realm, unless it is received and ratified by the Crown.

— ἀδελφοῖς τοῖς] The inculcation of the word ἀδελφοί in the Preamble of this Decree, of the first Council of the Church, and

in this Chapter generally (where it occurs no less than eleven times), was probably designed to show, that, in order to settle Church Controversies, Bishops, and Presbyters, and People, should ever remember that, although there are divers degrees and orders in the Church,—yet all its members are *Brethren*. Cp. Matt. xxiii. 8. John xx. 17. Acts vii. 26.

— χαίρειν] Used in the N. T. only by St. James, i. 1; perhaps a sign that he had the principal part in framing the decree.

²⁵, ²⁶. σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ—ἀνθρώποις—Ἰησοῦ Χριστοῦ] A remarkable testimony. The first Christians were not wont to praise one another in public. But here such an attestation, especially to St. Paul, was reasonable and appropriate. It was a *reply* to the *charges* of the Judaizers against him. It was a public declaration on the part of the other Apostles, that St. Paul's claims to divine revelations, and to an apostolic mission, were true; and that there was no difference of opinion, or disparity in dignity, between him and the Twelve who had "seen the Lord" on earth. Such a declaration was called for. See ix. 26.

²⁸. Ἐδοξε τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν] i. e. to us inspired by the Holy Ghost, to us His ministers and organs for declaring the truth,—a mode of expression not uncommon in the Old Testament, where we read, "The people believed *the Lord* and His servant *Moses*," Exod. xiv. 31. "The sword of the *Lord* and of *Gideon*," Judges vii. 18. 20. "The people feared the *Lord* and *Samuel*," 1 Sam. xii. 18. (*Severus*.)

There is also another reason for the addition of the word *us*. *We*,—though Jews by birth and education, and of the Circumcision,—*we* declare that the Gentiles are not to be circumcised. (*Chrys.*)

The prayer used by the English Convocation may be cited here: "Concede ut Spiritus Tuus, Qui *Concilio* olim *Apostolico*, huic nostro etiam nunc insidet." But it cannot be held with *Bellarmino* (de Concil. ii. c. 2) that Councils of the Church now are entitled to adopt the words of the text in the framing of Canons. See *Hooker*, VIII. vi. 7. *Abp. Laud* against Fisher, § 33. *Hammond*, i. p. 558.

³³. ἀποστείλαντας αὐτούς] So A, B, C, D.—*Elz.* ἀποστόλους. After these words *Elz.* adds ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ, which are not in A, B, E, G, H.

³⁷. ἐβούλετο] So A, B, C, E.—*Elz.* ἐβουλεύετο.

³⁸. ἤξιον μὴ] Stronger than οὐκ ἤξιον. He thought it right not to take him.

— τοῦτον] Emphatic, and therefore reserved for the end of the sentence.

λαβεῖν τοῦτον. ³⁹ Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· ⁴⁰ Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Κυρίου ὑπὸ τῶν ἀδελφῶν. ⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. ¹ Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος· ² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ³ Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἦδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ

a ch. 14. 6.
Rom. 16. 21.
Phil. 2. 19.
1 Tim. 1. 2.

³⁹. παροξυσμός] παροξυσμός, οὐκ ἐχθρά (Æscm.).—i. e. it was only a transitory ebullition of a natural infirmity of temper; "exacerbatio, non odium."

On some circumstances which had probably led to this difference, see above on xiii. 12, and compare Gal. ii. 1—11, for the preparatory history.

It appears that (as is often the case) one difference led to another;

(1) St. Paul had recently resisted St. Peter at Antioch, and had "rebuked him to the face, because he was to be blamed." As *Bede* says (on Acts xv.): "His diebus impletum est quod Apostolus Paulus ait, 'Cum venisset Cephas Antiochiam in faciem ei restitit.'" (Gal. ii. 11.)

(2) St. Paul had opposed St. Barnabas, who had then been led away by St. Peter's example. (Gal. ii. 13.)

(3) That difference was soon followed by another (*viz.*) with reference to St. Mark, who was ἀνεψιὸς to Barnabas.

On the narrative of this παροξυσμός it may be observed,

(1) That in St. Luke we have a faithful annalist, who when writing the history of the Apostles does not disguise their frailties, nor those of a brother Evangelist.

(2) That a religion is true, which is not damaged by a strife of its chief teachers, but, under God's Providence, is more widely disseminated in consequence of a difference, which, if that religion had been of human origin, would have been very baneful to it.

(3) That the Apostles, and other first Preachers of Christianity, were not exempt from human infirmities; and thus the excellency of the power of the Gospel, in the wonderful moral, social, and religious change which it has wrought on the world, is seen more clearly to be of God. (2 Cor. iv. 7.)

(4) That the *Inspiration* of the Apostles and Evangelists, in what they wrote for the instruction of the Church, and in what was received by the Spirit of Christ in the Church, as Canonical Scripture, is displayed more clearly by the fact, that in what they did, they were not always exempt from human frailty, nor were supposed to be so by the Church, which received their writings as divine. See above, Preface to the Gospels, p. xix.

They had their treasure in earthen vessels. (2 Cor. iv. 7.) "The strength of God was made perfect in their weakness." (2 Cor. xii. 9.) "Paulus severior," says *Jerome*, "Barnabas clementior; uterque in suo sensu abundat; et tamen dissensio habet aliquid humane fragilitatis." Adv. Pelag. lib. ii. p. 522.

Paul may have erred in his strife with Barnabas, as he did err in his pleading before Ananias (Acts xxiii. 3); and both these incidents are recorded by the Holy Spirit writing by St. Luke. But there is no error in what was delivered by the Holy Ghost, through the agency of St. Paul, to the Church, as Canonical Scripture, and has been received by the Body of Christ, the Church Universal, as such.

(5) That we are not to be scandalized or falter in the faith, if Christian Teachers differ among themselves. There is but One Teacher Whose Charity never failed or was disturbed—Christ. "Soli Dei Filio servabatur sine delicto permanere." (*Tertullian*, de Præscr. 3.) Peter was rebuked by Paul (Gal. ii. 11); Paul and Barnabas strove. And if even Apostles sometimes differed, why need we be perplexed by occasional dissensions between other holy men, such as S. Cyprian and S. Cornelius, S. Cyril and Theodoret, S. Jerome and S. Augustine, S. Chrysostom and Epiphanius? Rather let the sight of such differences stimulate the faith and hope of Christians. Let it induce them to raise their eyes from the Church militant on earth to the Church glorified in heaven, and from the transitory strifes of Time to the never-ending peace of Eternity.

(6) That the strife of Paul and Barnabas was afterwards healed, and that St. Mark was recovered to the love and esteem of St. Paul. We find Mark with St. Paul, when he addressed the

Colossians (iv. 10; cp. Philemon 24), to whom he had written concerning him, and to whom he commends him. And perhaps there is something significant in the terms by which he there describes him, "*Mark, kinsman to Barnabas*;" as if to intimate that Barnabas had acted a kinsman's part in his tenderness to his relative; and to show his love for Barnabas as well as Mark. And at last St. Paul, who once would not take Mark with him because "he had departed from them, and did not go with them to the work," afterwards sent for him to Rome, and desired Timothy to take, and bring him, "for he is profitable to me for the ministry." (2 Tim. iv. 11.)

(7) As to the parts taken respectively in this παροξυσμός by St. Paul and St. Barnabas, we may adopt the words of *Tertullian*: "Viderint ii, qui de Apostolis judicant; mihi non tam bene est, imò non tam male est, ut Apostolos committam." (De Præscr. 24.) Or, as *Chrys.* says, τοὺς ἀγίους ὁρίζω; μὴ γένοιτο. Ὁ Παῦλος ἐζητεῖ τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόφρωνον; and he well adds, πᾶν ὠφέλει τὸν Μάρκον ἢ μάχη αὐτῇ, τὸ μὲν Παύλου φοβερὸν ἐπέστρεφεν αὐτὸν, τοῦ δὲ Βαρνάβα χρηστὸν ἐκτοίμῃ μὴκέτι ἀπολειφθῆναι μάχονται μὲν, πρὸς ἐν δὲ τέλος ἀπαντᾷ τὸ κέρδος. It pleased the God of Justice and Mercy to bless the efforts of both Paul and Barnabas. And now that all the παροξυσμός of human passion has passed away for ever, all the fruits of justice and of love, of repentance and of zeal, of honesty and of truth, remain, and will never fail. The two brother Apostles, Paul and Barnabas, and the two Evangelists, St. Mark and St. Luke, are united in the joys of Paradise—never to be severed more.

So may all differences in the Church cease!

— *Βαρνάβαν*] The last notice of Barnabas in the Acts. The historian takes leave of him, as he first mentions him (iv. 36), in connexion with his native country, *Cyprus*.

40. Σίλαν] "Pro Barnabâ; et mox Timotheum pro Marco." (*Bengel*.)

Thus the Great Head of the Church overrules even the strifes of Christians, and makes them conducive to the spread of Christianity, and to the good of His faithful people.

Another source of comfort and of hope in times of division.

CH. XVI. 1. καὶ ἰδοὺ] "And lo!" introducing the mention of a gift from heaven to Paul, in the place of what he had lost. See on xv. 40.

— ἐκεῖ] at *Lystra*. Some have inferred from Acts xx. 4, that Timothy was of *Derbe*: but the present text appears to state that his domicile was at *Lystra*. And St. Paul connects Timothy with *Lystra* and *Iconium* (not mentioning *Derbe*) in 2 Tim. iii. 11. And here Timothy's father is said to have had a good testimony from those of *Lystra* and *Iconium*: *Lystra* in both passages being placed first.

— γυναικὸς Ἰουδαίας] Eunice. 2 Tim. i. 5.

3. περιέτεμεν αὐτὸν] not from any supposition of the necessity of Circumcision, at this time, but because nothing profits without Charity; and because all things are to be done for edification, and no offence to be given to any. Therefore he circumcised *Timothy*. But *Titus*, being a Greek, was not compelled to be circumcised (Gal. ii. 3).

By circumcising *Timothy* St. Paul showed that he did not condemn those who still continued to observe the Levitical Law. (Cp. 1 Cor. ix. 20.) By not circumcising *Titus* he showed that he would not enforce that Law, and would communicate with those who judged it to be abrogated, and did not observe it. In the former case he proved his charity; in the latter, his courage; by both together he evinced his clear-sighted appreciation of the partial and preparatory character of the Law, which was now dead, but not yet deadly; and of the ever-living permanence and life-giving universality of the Gospel. See on Gal. ii. 3—15, 1 Cor. ix. 20.

b ch. 15. 23, 29. ὅτι Ἕλλην ὑπῆρχεν. ⁴ Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουσιν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις. ⁵ Αἱ μὲν οὖν ἐκκλησὶαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

⁶ Διήλθον δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ. ⁷ ἔλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς Βιθυνίαν πορεύεσθαι καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα Ἰησοῦ.

c ch. 20. 6.
2 Cor. 2. 12.
2 Tim. 4. 13.

⁸ Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. ⁹ καὶ ὄραμα διὰ

6. διήλθον—Γαλατικὴν χώραν] The sense is—They traversed Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to preach the word in Asia (i. e. Lydia, Caria, and especially the region near Ephesus), and having come toward Mysia, they were attempting to go into Bithynia, but the Spirit of Jesus permitted them not: and having passed along Mysia, they arrived at Troas. Cp. Baumgarten, ii. 103, 4.

On the Gaulish origin of the population of Galatia, and on other local circumstances of that region, see Introduction to the Epistle to the Galatians, and Howson, i. p. 284.

St. Paul's purpose, it appears, was to travel westward from Lystra to Ephesus—the great maritime capital of Ionia—but he was not permitted by the Holy Spirit to do so; and he traversed Phrygia and Galatia.

At this time it would seem he planted the Churches of Galatia which are mentioned as in existence, and as confirmed afterwards by him, in ch. xviii. 23.

But St. Luke says *nothing* of their foundation. And why? Perhaps because the reader of Scripture could receive ample information concerning them from the *Epistle of St. Paul to the Galatians*.

And here it may be remarked generally, that, as with regard to the *Evangelical History*, the Holy Spirit says nothing in one Gospel concerning the existence of any of the other three, and yet each Gospel is adjusted to the others and to the whole Evangelical Canon; so in the Acts of the Apostles there is no mention of any of St. Paul's Epistles, or even of the fact that he wrote a single epistle; and yet in dictating the Acts by the agency of St. Luke, the Holy Spirit appears to have His Divine Eye on what had been already given, or would be hereafter given, by Himself to the World, in those Epistles, by the hand of St. Paul.

Here is the ground of the argument handled by Dr. Paley in his "Horæ Paulinæ." The Acts and the Epistles are from One Spirit. No wonder that there is a beautiful harmony among them, more deeply felt because not the result of effort and art, but of oneness of origin from the Spirit of Truth.

Besides, this *silence* of the Historian of the Acts concerning a very important part of St. Paul's missionary labours, may serve to remind the Christian reader, especially the Pastor, Teacher, and Missionary, that a *record* of their works on earth, even though it were in Scripture itself, is not to be too much desired, and never to be made the end of their efforts; but in *this* they are to rejoice, that "their names, though unknown on earth, are written in heaven." (Luke x. 20.)

This leads to the inquiry—

Why did the Holy Spirit forbid St. Paul to preach the word in Asia, and to go into Bithynia?

Perhaps He would thus show that what men consider most illustrious and attractive is of less account in His sight. He drew Paul away from Ionia and Ephesus, the wealthiest and most brilliant region of Asia Minor, in order that he might preach to the servile and semibarbarous tribes of Phrygia and Galatia.

Our Lord chose Galilee of the Gentiles for the scene of His earlier ministry. St. Philip was sent from the populous Samaria to the desert road "that leadeth to Gaza" (Acts viii. 26). And St. Paul is prevented by the Spirit from preaching in Asia, and under the guidance of the same Spirit, he goes and evangelizes Galatia.

The Missionaries of the Gospel in all ages need to be reminded, that poor Pagan villages (see Mark i. 38) and savage tribes are to be converted and sanctified by Christianity, as well as polite cities and cultivated regions; and they whose solitary lot is cast in wild and uncivilized countries will find comfort in the reflection, that Galilee was preferred by Christ to Judæa, and that St. Paul was sent by the Holy Spirit from Ionia to Phrygia and Galatia.

6, 7. κωλυθέντες—οὐκ εἴασεν] These two instances of the

restraining power of the Holy Ghost, exerted to deter men from what seems abstractedly most desirable, are also proofs that if men labour aright for God, like St. Paul, they may thank Him for what they are *not allowed* to do, as well as for what they are enabled to do. They need His preventive as well as His assisting grace; they require a *χαλὼς* for their unruly passions, as well as a *κέντρον* for their sluggish will.

This passage may also suggest a reason, *why* the Gospel was *not published sooner*, and why it has not *been universally diffused*. God sees what use men *will make* of His gifts, and He acts accordingly. See on x. 5.

The Holy Spirit did not *now* permit them to speak the Word in Asia; but soon afterwards enabled them to do so with great success, so that "*all in Asia* heard the Word, both Jews and Greeks" (xix. 10).

Here also is evidence of the Inspiration of the Apostles and Evangelists. They proved that they had the Spirit, by what they *did*. St. Luke here affirms that they were guided by the Spirit also in what they did *not* do. What good man could venture to say this, except he were authorized by the Spirit to do so?

May we not also say that here is an illustration of what may at first perhaps be perplexing in Holy Scripture? Many things are *not* mentioned there, which, if Scripture had been a *human* work, would not have been omitted. For example, in the Acts, many leading incidents in the history of St. Paul and the other Apostles are passed over. Doubtless the Holy Spirit had good reasons for withholding these things. Doubtless the Evangelists were sometimes restrained by the Holy Spirit from *writing*, as the Apostles were from *preaching*. There is Inspiration in His Silence.

See the Preface to this volume for further remarks on this subject.

7. κατὰ τὴν Μυσίαν] 'toward Mysia.' This use of κατὰ = *versus*, is seen in Acts ii. 10, τῆς Λιβύης τῆς κατὰ Κυρήνην; and see on xxvii. 12, λεμένα βλέποντα κατὰ Λίβα. Cp. Winer, § 49, p. 367.

—ἐπείραζον] they were essaying.

—τὸ Πνεῦμα Ἰησοῦ] *Elz.* has not Ἰησοῦ, but it is found in the best MSS., A, B, C, D, E, and in numerous Versions, and is received by Griesb., Scholz, Lachmann, Tischendorf, Bornemann, and Alford.

This reading deserves to be noted, as confirmatory of the doctrine of the procession of the Holy Spirit from the Son, as well as from the Father.

8. Τρωάδα] Alexandria Troas, now a "Colonia Juris Italici," and an "urbs libera." (See Howson, ch. viii. and xx.)

The Troad and Philippi (v. 12); two names associated with battle, and connecting the wars of the heroic age, and of the Homeric Deities, with those of the close of Greek History, and the conflicts of the Roman Empire.

But now they become the scenes of the victories of the Gospel of Peace,—a prelude to the moral change to be wrought by it in the World.

Observe St. Luke's modesty. He does not say that he joined St. Paul at Troas. He glides as it were imperceptibly into the Apostolic company; and we only know that he was a sharer in its perils and labours, by the adoption henceforth of the pronoun *we*. See below, xx. 5.

As Irenæus remarked (iii. 14) in the second century, "That Luke was an attendant on Paul, and his fellow-labourer in the Gospel, he himself makes manifest, not in a spirit of boasting, but constrained by the truth itself;" and then Irenæus quotes this verse of the Acts. St. Luke thus intimates that he was an *αὐτόπτης* of what he relates. And his testimony is stronger because he relates nothing specially of himself. He also notices when he is *not* present. See v. 40.

9. ὄραμα—ἀνὴρ Μακεδόν] See below, v. 12. It would seem (as Chrys. observes, p. 804) that God proportions His revelations

νυκτὸς ὤφθη τῷ Παύλῳ ὁ ἀνὴρ Μακεδὼν τις ἦν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβάς εἰς Μακεδονίαν βοηθήσον ἡμῖν. ¹⁰ Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

¹¹ Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, ¹² κατέειθεν εἰς Φιλίππους, ὅτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινας ¹³ τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πύλης παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς

to the necessities of the case. When strong persuasion is requisite He sends an Angel; where less will serve, a man.

10. Μακεδονίαν] The Roman name for Northern Greece. "Romani postquam Græcos in suam potestatem redegerant, universam Græciam in duas provincias, Macedoniam et Achaïam diviserunt, singulas præside regendas.

"Ista Macedoniam, quæ propriè dicitur, cum Illyrico, Epiro, Thessalia; hæc, universam Græciam liberam, vel propriè Græciam dictam, ad quam adeò etiam Achaïa strictè sic dicta pertinebat, complectebatur, Pausan. 7. 16, p. 563, καλοῦσι δὲ οὐχ Ἑλλάδος, ἀλλ' Ἀχαΐας ἡγεμόνα οἱ Ῥωμαῖοι, διότι ἐχειρώσαντο Ἑλλήνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προσηκόντων." (Kuini.)

The Roman Province of Achaïa corresponded very nearly to that territory which is now called the Kingdom of Greece.

— συμβιβάζοντες—ἡμᾶς εὐαγγελίσασθαι] A remarkable expression, stating a fact of great importance, which almost escapes notice from the writer's modesty—that St. Luke himself took part with St. Paul in evangelizing the heathen; and that not only by writing, but by preaching, he did the work of an Evangelist.

12. Φιλίππους, ὅτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας π., κολωνία] What do the words πρώτη τῆς μερίδος mean?

(1) Some suppose them to signify the first city on St. Paul's route. See Wieseler, p. 38, and Howson, i. 341.

But this is not probable. The first would be Neapolis; and St. Luke says ἐστὶ, not ἦν.

(2) Nor can πρώτη πόλις τῆς μερίδος mean "the chief city of that region of Macedonia." See Liv. xlv. 29, who says that Æmilius Paulus, B.C. 167, after the subjugation of Perseus and his kingdom, reduced Macedonia into four parts, and made Amphipolis, Thessalonica, Pella, and Pelagonia, the capitals of their respective districts. Cp. Leake, Northern Greece, iii. 480.

(3) Hence πρώτη is interpreted by some (e.g. Rosenm., Kuini.) to mean a principal city of that region of Macedonia. The term πρώτη (primaria) was assigned as a title to cities of Asia; as may be seen on coins.

(4) It is said by others (e.g. Meyer) that κολωνία is to be joined with πόλις, and that St. Luke intends to say that Philippi was the principal colonial-city of that part or district of Macedonia. It was planted with Roman Colonists by Octavian, after the victory of Actium, and admitted to the Jus Italicum. See Dio Cass. li. p. 446. Plat. Nat. Hist. iv. 11. A somewhat similar explanation had been proposed by Casaubon. See Valck.

None of these explanations appear satisfactory. They all rest on the supposition, which is at least doubtful (see Baumg. ii. 116), that τῆς μερίδος is equivalent to ἐκείνης τῆς μ., i.e. "of that part of Macedonia."

(5) The true solution is probably to be found in the Hellenistic sense of the word μερίς, viz. a frontier or strip of border-land, that by which it is divided (μερίζεται) from some other adjacent territory. See Ezek. xlv. 7. Here then μερίς, so explained, would be the border-land, by which Macedonia is divided or parted off from Thrace. And of this μερίς or confinium, Philippi was the chief City. It was colonized by the Romans as a border-city, to defend the frontier against Thrace. As Col. Leake says (Northern Greece, iii. 487), "From B.C. 146, to the reign of Augustus, the Romans had the troublesome duty of defending Macedonia against the people of Illyria and Thrace, and during that time they established the colonies at Philippi, Pella, Stobi, and Dium."

In the New Testament the words τὰ μέρη often occur in this sense, as equivalent to μεθόρια or confines. Matt. xv. 21; xvi. 13. Mark viii. 10. And in the Acts (ii. 10) we have τὰ μέρη τῆς Λιβύης, the confines of Libya, towards Cyrene.

So, in the LXX the word μερίς is used for ἄκρη, an extremity. Ruth iii. 7.

The Vulg. here has "prima partis (or) partis istius) Macedonia;" which seems to lead to the right conclusion.

St. Paul had been called to Greece by the man of Macedonia, and that call had been recognized and obeyed as the command of the Lord (xvi. 9, 10). He is now in Macedonia; and as soon as he has crossed the frontier, he begins his career as a soldier of Christ, warring against Satan, at Philippi the principal city, on the border land of Macedonia, and a military colony of Rome.

These particulars concerning Philippi seem to be specified by St. Luke for various reasons;

He has now brought us to the first city on Greek ground, in which the Gospel was preached by St. Paul.

The name Philippi, derived from Philip (Strabo, vii. p. 6), the ἀνὴρ Μακεδὼν (Demosth. i. p. 43), who subdued Greece, and the father of Alexander, who overran and conquered a great part of the known world, and founded the Third Great Monarchy (Daniel viii. 21), suggests to the reader the contrast between the subjugation of Nations of this world, of which Philip and Alexander were the Conquerors, and the triumphs now to be achieved by Christ in the peaceful march of St. Paul.

The words Μακεδονίας and κολωνία call attention to the triumphs of the Gospel at Philippi, a principal city of Northern Greece (called by the Romans 'Macedonia'), and also as representing in those parts the main element of the Gentile world, by its connexion as a military Colony with Rome, the Fourth Monarchy (Dan. vii. 7. 19), the Mistress of the world at that time.

Hence St. Paul's acts at Philippi are dwelt on by St. Luke as a specimen and rehearsal of his preaching in Greece and Italy, and of the future achievements of the Gospel in the Roman Empire and in the World.

— κολωνία] a Roman Colony—a miniature of Rome. "Colonie Populi Romani quasi effigies parvæ simulacraque" (Aul. Gell. xvi. 13). See preceding note.

Coins of Philippi of the date of St. Paul's visit have the inscription "COL: (i.e. Colonia) AUG(usta) JUL(ia) PHILIP(pensis)." See Akermann, p. 45. Kitto, p. 337. Compare Howson, i. 346, on the rights of Roman Colonies.

13. πόλης] So A, B, C, D. Elz. πόλεως.

— ποταμὸν] Not the Strymon (as has been supposed by some) which was some miles distant, but a smaller stream, the Gangites, or, as Herodotus calls it, Angitis; which flows into the Zygactes, and gives its name to the united streams. See Leake, iii. p. 225. Howson, i. p. 346.

The name Krenides, or fountains,—formerly borne by Philippi,—was derived from this stream.

— οὗ ἐνομίζετο προσευχὴ εἶναι] where a meeting for prayer was wont to be held. See v. 16.

Perhaps there was a Proseucha, or enclosed place for prayer there. See Epiphanius (Hæc. lxxx.), who describes the Proseuchas as places of a semicircular form (σφαίροειδεις), without roofs, and outside the cities. Cp. Mede's Essay, Book i. Discourse 18, p. 67.

Such προσευχæ were commonly near the sea or rivers, as here, for the sake of the lustrations and ablutions of the Levitical Law (see Joseph. Ant. xiv. 10. 23. Cp. Juvenal, iii. 11—13).

The difficult words "jura, verpe, per Anchialum," in Martial, xi. 94, have been explained from this practice. See Valck.

Hence also they afforded a convenient preparation for the Gospel, as supplying water for baptizing the converts made by the preaching of the Gospel there.

It seems that at Philippi, a Roman Colony, where the Jews were hated and despised (see v. 13), they had no Synagogue within the walls of the City, and were only authorized to have a Proseucha, and that outside the city gate. Cp. Ammonius, in Caten., who says, μὴ ὁσῆς ἐκεῖ συναγωγῆς διὰ τὸ σπένδιον, παρὰ τὸν ποταμὸν ἔξω τῆς πόλεως λάρνα συνήγοντο.

It was in accordance with St. Paul's uniformly charitable spirit toward the Jews, his bitter enemies, that he even went out of the city to their προσευχæ on the Sabbath Day, and preached there, though he had only a few women to hear him.

Cp. on xvii. 1.

συνελθούσαις γυναίξιν. ¹⁴ Καί τις γυνή ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεόν, ἤκουεν ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε. καὶ παρεβιάσατο ἡμᾶς.

g Gen. 19. 3.
& 33. 11.
Judg. 19. 21.
Luke 24. 29.
Heb. 13. 2.

h 1 Sam. 28. 7.
ch. 19. 24.

¹⁶ Ἐγένετο δὲ, πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινα ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῶν, ἥτις ἐργασίαν πολλὴν παρέιχε

14. *Θυατείρων*] in Lydia. As *Alford* observes, "Though they had been forbidden to preach the word in Asia (xvi. 6), and sent by the Spirit to Greece, their first convert in Greece is an Asiatic."

— *σεβομένη τὸν Θεόν*] a Proselyte. See xiii. 50.

— *ἤκουεν*] was listening.

15. *καὶ ὁ οἶκος αὐτῆς*] An argument for Baptism of Infants. See xvi. 33; xviii. 8. 1 Cor. i. 16.

"Quis credat (says *Bengel*) in tot familiis nullum fuisse infantem, et Judæos circumcidendis, Gentiles lustrandis illis, assuetos, non etiam obtulisse illos baptismo?"

The Church of England (Art. XXVII.) affirms that "the Baptism of Infants is most agreeable with the Institution of Christ." And in her Baptismal office she grounds this assertion on our Lord's declarations (see on John iii. 3. 5) and on His gracious invitation (Mark x. 14) to Infants, *βρέφη*. See on Luke xviii. 15.

In this she follows the exposition of the Primitive Church, who, as *Origen* says (in *Epist. ad Rom. lib. v.*), "received the Baptism of Infants from the Apostles." See also the Synodical Epistle of the Third Council of Carthage under Cyprian, A.D. 253. *Routh*, R. S. iii. p. 74, or in Cyprian's Epistles lix. or lxi., where the Sixty-six Bishops there assembled say in answer to Fides, "As to the case of Infants, who, you allege, ought not to be baptized within the second or third day after their birth, and that the law of circumcision should be regarded, which led you to imagine that none should be baptized before the eighth day after his birth—this Synod was of a very different opinion. Not one of us agreed with you, but we resolved unanimously that the grace of God should be denied to none. For since the Lord says (Luke ix. 56), 'The Son of Man came not to destroy men's lives, but to save them,' we must take care, as far as in us lies, that no soul be lost. All persons, whether adults or infants, are equally objects of divine grace, as Scripture declares."

More has been said by the Editor, on this point, in Letter viii. on the Church of Rome, and in Occasional Sermons (Serm. iii. p. 51—66), where objections to the above statements are considered.

On the allegation of some Expositors here, that the Children of Heathens could not have been baptized by the Apostles, because their parents were not holy (cp. 1 Cor. vii. 14), see the answer of *S. Augustine* to Boniface, *Epist. 98*, Vol. ii. p. 394, and *Hooker*, III. i. 12; V. lxiv. 5.

— *παρεβιάσατο*] She gently constrained us. (See *Valck.*) They did not comply at once, lest they should appear to have come to preach the Gospel for personal convenience or advantage.

16. *πνεῦμα Πύθωνος*] A, B, C*, D have *Πύθωνα*—which may perhaps be the true reading: α and ος (OC) are often confused in MSS. See *Porson*, ad *Hecub.* 788.

A remarkable expression. This damsel was possessed with an evil Spirit (see v. 18, 19). Why then does not the Evangelist St. Luke call it by the names used in the Gospel, viz. *δαίμονιον*, or *πνεῦμα ἀκάθαρτον*, but *πνεῦμα Πύθωνος*, or *πνεῦμα Πύθωνα*, a word never occurring in the Gospels?

Probably for the following reasons—

St. Paul was now on new ground—in Greece (see above v. 13). He was in a Greek city, a Roman colony. A new scene now opens before him; a new era in the History of the Church. He has not only to war with Jewish prejudice. He has to encounter Satan in some of his most fiendish forms. He has now to confront the idolatries and superstitions of the West.

One of the greatest difficulties which the Gospel had to contend with there, was in the power exercised over the Greek and Roman mind by Oracles, Enchantments, Divination, Soothsaying, and Sorcery. That Power showed itself in the *νυμφόληπτοι*, *εὐρύκλεις*, *ἐγγαστρίμυθοι*, *θεοφόρητοι*, *φοιβόληπτοι*, *certiti*, *larvali*, *lymphatici*, &c. of Heathenism. See *Aug. de Civ. Dei*, vii. 6. *Euseb. Præp. Ev. iv.* 5, and other numerous authorities cited in *Bischope*, p. 283—5.

Here St. Paul meets that Power face to face in the streets of Philippi. How was it to be described? By the word *Python*.

This word would sound a note clear and strong on the Greek and Roman ear. *Πύθων*, *Πύθιος*, *Πύθια*, *Πυθώνισσα*, *Pytho*, *Pythius*, *Pythia*, *Pythionissa*. How much was contained in those words!

ΠΥΘΩΝ was the prophetic Serpent at Delphi—the *ὄμφαλός τῆς γῆς*, the centre and focus of Gentile Divination. (See *Callim.* H. ad *Apoll.* 100. *Ovid*, *Met.* i. 438. *Apollodor.* i. p. 44. *Heyne*. *Hygin.* fab. 140. *Plutarch*, de *Orac. Defect.* ii. p. 417, and others, cited by *Kuini*, and concerning the *Pythia* herself, see *Virgil*, *Æn.* vi. 46.)

The Python or Serpent gave his name and place to the prophetic Deity of the Gentile world; the successor of the Serpent at Delphi was the *Pythian* Phœbus or Apollo.

And from him all who claimed the powers of divination received their title, and were called *Pythons*. Hence *Hesychius*, *Πύθων* δαίμονιον μαντικόν. *Alberti Glossar.* Gr. p. 76, *Πύθωνος* δαίμονιον μαντικόν, ὅπως λεγόμενον. "Translatum est hoc nomen ad homines ipsos, qui dei cuiusdam afflatu futura prædicere posse credebantur, nominatim ita dicti sunt ἐγγαστρίμυθοι, *Plutarch*, de oraculorum defectu p. 414, τοὺς ἐγγαστρίμυθους Εὐρύκλειας πάλαι, νυνὶ Πύθωνας προσαγορεύοντες, *ventriloquos Eurycleas* (ab *Eurycle* inventore hujus divinationis) olim, nunc *Pythonas* vocant. *Hesychius*: Πύθων, ὁ ἐγγαστρίμυθος ἢ ἐγγαστρίμυθις. Id. Εὐρύκλης, ὁ ἐγγαστρίμυθος, ἦν δὲ γένος μαντέων, οὗς ὁμωνύμως Εὐρύκλεις ἔλεγον. *Suidas*: ἐγγαστρίμυθος, ἐγγαστρίμυθις, ὃν νῦν τινες Πύθωνα, Σοφοκλῆς δὲ στερεόμυθις, Πλάτων ὁ φιλόσοφος, Εὐρύκλεια ἀπὸ Εὐρύκλους, τοιοῦτου μαντέως." (*Kuini*.)

Therefore this damsel at Philippi, with her Pythonistic possession, was, according to her degree, a representative of the Pythia who sat on the tripod at Delphi, and who delivered the responses in the name of the Pythian Apollo, the successor of the Serpent, and brought much gain and renown to her κύριοι, or masters, at that place, and deceived the world by her sorceries. Hence St. Luke calls this Spirit at Philippi, *Python*. And thus the Holy Spirit by St. Luke's mouth taught certain solemn truths to the Gentile world. He warned them that the Spirit with which they dealt so fondly and familiarly in their Oracles and Witchcrafts was an *unclean Spirit*. It is denounced and ejected as such by St. Paul. The *Python*, which they themselves said was a *serpent*, was indeed a minister of "the old Serpent" (2 Cor. xi. 3. *Rev.* xii. 9; xx. 2), an agent of *Satan*; and in dealing with him, in these Oracles, they "worshipped Devils instead of God" (1 Cor. x. 20). As *Chrys.* says here, ὁρᾷς ὅτι Ἀπόλλων δαίμων ἐστίν. Indeed it may be added that *Apollo*, and all his diviners, were ministers of *Apollyon* himself (*Rev.* ix. 11).

In these Oracles and Divinations of the Gentile world there were many frauds and cheats. But counterfeits prove the reality; and the phenomena of Witchcraft in the heathen world are too numerous to be explained away. As *Dr. Barrow* says (*Serm.* ix. vol. iv. p. 213), "Concerning power of Enchantments implying the co-operation of Invisible Powers, all sorts of intercourse and confederacy, formal or virtual, with bad Spirits, he that shall affirm them to be mere fiction and delusion, must with exceeding immodesty and rudeness charge the world with vanity," &c. See also *Cicero*, de *Div.* i. 5, and 82—88. *Van Dale*, de *Orac.*, and others, cited by *Bischope*, p. 299.

(1) It is worthy of remark, that the Hebrew word which describes a "familiar spirit" is *זַיִן* (*Obh*). This is used in the Old Testament, in *Lev.* xx. 6, 27. *Deut.* xviii. 11. *Isa.* xxix. 3. And it is also employed 1 Sam. xxviii. 7, 8, to describe the Spirit with whom the Witch of Endor had commerce, who is called by the LXX an ἐγγαστρίμυθος. May it not be, that this word *Obh* has some connexion with the Greek ὄψις, or *serpent*,—the word used by St. Paul and St. John to describe the Old Serpent, the Devil? (2 Cor. xi. 3. *Rev.* xii. 9; xx. 2.) This conjecture may be confirmed by the following consideration;

(2) It is allowed that the Greek and Latin words *πύθιος*, *πυθώνισσα*, *πυθάνομαι*, *πυσθήριος*, are traceable to *πύθων* or *Python*, the Prophetic Serpent of the Great Gentile Oracle. (*Strabo*, ix. p. 422. *Macrob.* Sat. i. 17.)

May not that word *Python* be carried up higher to the

τοῖς κυρίοις αὐτῆς μαντευομένη. ¹⁷ Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραζε λέγουσα, ¹ Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, ¹ Gen. 14. 18—23. οἷτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. ¹⁸ ^k Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ^{ch. 18. 26.} ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπε, Παρα- ^{Heb. 10. 20.} γέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν ^{k Mark 16. 17.} αὐτῇ τῇ ὥρᾳ. ¹⁹ ¹ Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας ^{12 Cor. 6. 5.} αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας· ²⁰ ^m καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, Οὗτοι ^{m 1 Kings 18. 17.} οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· ²¹ καὶ ^{ch. 17. 6.} καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαῖοι οὖσι. ²² ⁿ Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιβρόχξαντες ^{n 2 Cor. 11. 25.} αὐτῶν τὰ ἱμάτια ἐκέλευον ραβδίζειν· ²³ πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ^{1 Thess. 2. 2.} ^{Phil. 1. 13.}

Hebrew *ῥῥῥ* (*phethen*), or *Serpent*? Ps. lvi. 4, and Isa. xi. 8. Ps. xci. 13?

It is remarkable, that this last-named passage contains a prophecy concerning the Victory to be achieved by Christ over the *Great Python*, or old *ὄφις* or *Serpent*, the Devil. The casting out of the Python-spirit by the Apostle St. Paul at Philippi, acting by the power of Christ, may be regarded as a visible exhibition of the operation of Christ in the Gospel, *bruising the serpent's head* (Gen. iii. 15), and treading the Dragon, Satan, the Old Serpent, beneath His feet; healing, by His death, the wounds inflicted on them by the fiery serpent, and delivering the World from the grasp in which he then held it by means of Oracles and Incantations, and all the sorceries of Divination. It may be considered as a specimen of the fulfilment of the prophecies, which attribute such powers to Christ; and of Christ's promise to His disciples that He would enable them to overcome "all the power of the enemy" (Luke x. 19; cp. Rom. xvi. 20); and as a presage of His full and final triumph over Satan, *that Old Serpent, which deceiveth the world*. (Rev. xii. 9; xx. 10.)

17, 18. οὗτοι οἱ ἄνθρωποι τοῦ Θεοῦ—*παγγέλλω σοι*] This utterance of the Python-spirit at Philippi gives much probability to the assertion of ancient Christian writers, that the Evil Spirit who deceived the Gentile world by Oracles, gave testimony in them to Christ. (See *Euseb.*, Dem. Evang. iii. 6, and ix. 10. *August.*, de Civ. Dei, xix. 23. De Consensu Evang. i. 18, and others quoted by Dr. *Jenkin*, on Christianity, i. p. 354, and *Mede's* interesting Essay, Works, p. 194, bk. i. Disc. xxxvi.)

Satan sometimes speaks the truth in order that he may lie with greater success. See above on Mark i. 25, where it will be seen, that in repudiating the homage of the Father of Lies, even when he spoke the truth, St. Paul imitated the example of Christ.

Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord; (Ecclus. xv. 9. Prov. xxvi. 7.) Much less is it seemly in the mouth of the Evil One, says *Chrys.* and *Didymus* here (in *Caten.*). The Apostle shows that testimony from Satan to the preachers of the truth is not to be received; for it is to be feared, that evil spirits, having gained men's confidence by what they speak truly, may overreach the simple by an admixture of falsehood, and so cause their ruin. It is well said by *Arator* here (ii. 386),

" ————— Professio vera
Mendaci de teste sonat, vocemque fidelem
Perfidus auctor habet; sed non debetur honori
Quod cogit formido loqui, nec mente coheret
Nudus amore timor."

17. ἡμῖν] So A, C, G, H. The Evil Spirit "transforms himself into an Angel of Light" (2 Cor. xi. 14), and pretends that the Gospel is for himself as well as for the world.—*Els.* ἡμῖν.

19. ἐξῆλθεν] Observe the repetition of this word. Paul commanded the Spirit to *come out*, ἐξελθεῖν (v. 18). And the Spirit ἐξῆλθεν immediately (v. 18). And the masters of the damsel saw that (v. 19) the hope of their gains ἐξῆλθεν.

The hope of their profits *went out* with the *going out* of the Evil Spirit,—a proof of the reality of the possession. Indeed, it seems that the Holy Spirit has taken special care that no reasonable person should call in question the fact, that the damsel was possessed by the Evil Spirit, and that the Evil Spirit was permitted by God to exercise certain powers by her instrumentality.

— ἡ ἐλπίς τῆς ἐργασίας] The hope of *gain* from their craft; a clue to a powerful motive of Persecutions against Christianity. Both the Persecutions from *Heathenism* mentioned in the Acts are from this source. In the account of both, the word ἐργασία occurs. See here, and xix. 24, 25. Cp. *Pliny's* letter to Trajan, Vol. I.—PART II.

x. 97, 98; and *Lardner's* Remarks, iv. 11—30, and the excellent observations in *Blunt's* Lectures, pp. 149—153: "The Priesthood in all its branches, Flamens, Augurs, Haruspices, contemplated the advance of Christianity with dismay. It emptied their Temples, curtailed their sacrifices, reduced their profits, exposed their frauds."

How great were the difficulties it had to encounter in these respects, and how noble the triumphs it achieved! And how much yet remains for it to perform even in Christendom itself, where the Corruptions of Christianity are deeply rooted in Covetousness, and Superstition is propagated by Love of Lucre! Cp. on 2 Cor. ii. 17.

20. στρατηγοῖς] The Prætors, or Duumviri, of the Roman colony (*Cicero*, de Leg. Agrar. 34),—a title still surviving (A. D. 1750) in the Italian word *Stradigo*. (*Wetstein.*) Hence the appeal in v. 21 to the rights and privileges of the Citizens of Philippi as a colonial city of Rome.

See further on xvii. 6, and *Howson*, i. 345.

The Roman character of Philippi is brought forward in this narrative, which is a prelude to the History of the struggle of the Gospel with the military and imperial power of the Heathen Mistress of the World.

— Ἰουδαῖοι] A specimen of the difficulties and dangers which the Gospel had often to encounter from the heathen, by being confounded with Judaism, and by being exposed to all the obloquy with which the Jews were regarded by the Romans.

Christianity was hated as Judaism by the heathens, and as worse than heathenism by the Jews. It had to contend against Judaism and Heathenism, and it triumphed over both.

This charge against Paul and Silas as *Jews*, would be more effective at this time at Philippi, a Roman colony, because the Jews had lately caused disturbances at Rome, and had therefore been expelled from it by an imperial edict of Claudius (xviii. 2).

21. ἔθνη, ἃ οὐκ ἔξεστιν κ.τ.λ.] By the Roman Laws Judaism was a "*religio licita*" for *Jews*; but they were not allowed to make proselytes among the *Romans*, who were forbidden by the laws, under penalties, to receive circumcision; though in this and other religious matters the Laws often lay in abeyance. See *Neander*, Church Hist. i. 89.

22. ραβδίζειν] to beat with the lictors' rods.

St. Paul, by asserting his citizenship at Jerusalem, and by obtaining exemption thereby (xxii. 25), showed that his sufferings at Philippi were voluntary, and that he had divine direction advising him how to suffer as well as to do, in full faith that his sufferings would, under God's providence, conduce to the furtherance of the Gospel.

If St. Paul had pleaded at Philippi his Roman citizenship, he would not have been beaten, and cast into prison. And we should not have had the beautiful and instructive history of his Christian faith and joy, uttering itself in psalmody at midnight; the jailor and prisoners and other inhabitants of Philippi, would not have had the evidence to the truth of the Gospel in the earthquake which shook the prison, and opened its doors, and made the chains to fall from the hands of the prisoners. The jailor and his household would not have become citizens of the kingdom of heaven.

May we not therefore say, that the same Divine Spirit Who had recently restrained St. Paul from preaching the word in Asia and Bithynia, withheld him from asserting his Roman citizenship at Philippi? And may not the good effects which we see ensuing from the restraint in the latter case, be designed to remind and assure us that no less beneficial results arose, though not known by us, from the preventive operations of the Holy Ghost in the latter?

Yet, such is the treatment which this divine history has

ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς·
²⁴ ὃς παραγγελίαν τοιαύτην λαβὼν, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν,
 καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. ²⁵ Κατὰ δὲ τὸ μεσονύκτιον
 Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν ἐπηκροῶντο δὲ αὐτῶν
 οἱ δέσμιοι. ²⁶ Ἀφῶν δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια
 τοῦ δεσμοπηγίου· ἀνεψχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ
 δεσμὰ ἀνέθη. ²⁷ Ἐξυπνὸς δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψχημένας
 τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν αὐτὸν ἀναρρεῖν, νομίζων
 ἐκπεφευγῆναι τοὺς δεσμίους. ²⁸ Ἐφώνησε δὲ φωνὴ μεγάλη ὁ Παῦλος λέγων,
 Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. ²⁹ Αἰτήσας δὲ φῶτα
 εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέειπε τῷ Παύλῳ καὶ τῷ Σίλῃ·
³⁰ καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ;
³¹ Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ
 σὺ, καὶ ὁ οἶκός σου. ³² Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, σὺν πᾶσι
 τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. ³³ Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς
 ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παρα-
 χρῆμα. ³⁴ ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν,
 καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ.
³⁵ Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες,
 Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ³⁶ Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς
 λόγους τούτους πρὸς τὸν Παῦλον, ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυ-
 θῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. ³⁷ Ὁ δὲ Παῦλος ἔφη πρὸς
 αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-
 χοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γὰρ· ἀλλὰ
 ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. ³⁸ Ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
 ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,
³⁹ καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελεῖν τῆς
 πόλεως. ⁴⁰ Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ
 ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

received in modern times, it has been alleged by many (e.g. *De Wette*) that St. Paul was hindered by the tumult from pleading his citizenship; and others (*Baur* and *Zeller*), have advanced a step further, and perverted his forbearance into an argument that he did not really possess the right which he afterwards claimed!

24. τὸ ξύλον] "quod cælum, et ξυλοπέδη, etiam ποδοκάκη et ποδοστράβη, ab Hebræis יָד (Job. xiii. 27. xxxiii. 11) vocatur: cui et cervix, et manus et pedes per quinque foramina inserebantur, πεντεστέριγγον propterea quoque vocatum *Aristoph.* Equitt. 1046. Latini *pernum* vocant *Plaut.* Captiv. iii. 5. 71, *Nam noctu nervo vinculus custodiebatur.*" (*Kuin.*)

With this statement of St. Paul's sufferings at Philippi, compare his own words to the Philippians in his Epistle, i. 29, 30, and see *Paley*, H. P. p. 120.

25. ὕμνου] St. Peter sleeps in prison between the two soldiers (Acts xii. 6); St. Paul and Silas sing in the stocks. "Nihil crux sentit in nervo quum animus in cælo est. Etsi corpus destinetur omnia spiritui patent." (*Tertullian*, ad Mart. 2, cited by *Neander*.) Such is the joy shed by the Holy Ghost into the heart of the Christian.

— ἐπηκροῶντο] more than "heard;" they were listening to their music as an ἡδιστον ἀκρόαμα. The Prison became an Odæum.

27. αὐτὸν ἀναρρεῖν] as Brutus and others had done here (*Plutarch*, Brut. 52), and a great number of the proscribed Romans after the battle of Philippi, followed his example. Self-murder was approved by the Stoics (*Senec.* Epist. 12. 17. 24. 58, 59. *Plin.* Ep. i. 12. *Bischof*, p. 349), and was then a common resort in perplexity and trouble; an incident suggestive of what the Gospel has done to prevent it. The jailor was about to put himself to death, St. Paul tells him to "do himself no harm," and opens to him the way of everlasting life.

On the sin of suicide, see *Jerome* on Amos v. *Augustin*, ii. p. 918, and de Civ. Dei i. 20, and contra Gaudentium, vol. ix. p. 1006, and *Bp. Andrewes* on the Decalogue, p. 404.

29. φῶτα] neuter plural; cp. James. i. 17. So that all were witnesses of the miracle.

33. ἔλουσεν—ἐβαπτίσθη] ἔλουσεν, καὶ ἐλούθη (*Chrys.*), a remarkable instance of divine reward for human love. The jailor washed the blood from their wounds, and was by their ministry liberated from a spiritual prison, and washed from his sins by Baptism, rendered efficacious by the blood of Christ and by faith in Him.

35. ῥαβδούχους] the lictors, who attended the Magistrates of the Colony.

— λέγοντες] This sudden change was perhaps occasioned by what they had heard of the earthquake in the preceding night.

37. Ῥωμαίους] by birth; cp. Acts xxii. 25–29. Some of his ancestors had obtained the "jus civitatis," by purchase, as *Maximin.* says on Acts xxiii. 29, παρέχοντες δόσεις ἀπεγράφοντο Ῥωμαῖοι, καὶ ἔτρεχεν εἰς τὸ γένος τὸ ὄνομα. "Unde colligas ex opulentâ familiâ fuisse Paulum." (*Rosenm.*)

"Lex Porcia (passed A.U.C. 506) virgas ab omnium civium Romanorum corpore amovet." *Cicero* pro Rabirio, c. 3, and *In Verrem*, v. 66, "Facinus est vinciri civem Romanum, scelus verberari."

On St. Paul's waiving his right of citizenship, and submitting to be beaten, see above, v. 22.

— οὐ γὰρ] "Non, utique." On γὰρ (= γὰρ) thus used, see *Winer*, § 53, p. 396, note. *Klotz* ad Devar. de particulâ, ii. p. 242. (*Hackett*.) The γὰρ serves to sum up the premises on which the assertion is made; the γὰρ strengthens the assertion. Cp. on Luke xviii. 14, ἡ γὰρ ἐκεῖνος.

40. πρὸς τὴν Λυδίαν] Cp. xxviii. 8, πρὸς τὴν εἰσελθόν. So xxi. 18, εἰσῆλθε πρὸς Ἰακώβον. See also x. 3; xvii. 2.

— ἐξῆλθον] It seems that St. Luke himself remained at Philippi. Cp. xvii. 1.

It was St. Paul's habit, when he had preached the Gospel in

XVII. ¹ Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. ² Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ ^a Luke 4. 16. εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ³ ^b διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ^b Ps. 22. 7. ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ^c Isa. 53. 3—10. ^d Matt. 16. 21. ^e Luke 24. 26, 46. ^f John 1. 42. ⁴ Καὶ τινες ἐξ αὐτῶν ἐπίστησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺν, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ⁵ Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἀνδρας τινὰς πονηροὺς, καὶ ὀχλοποιήσαντες ἐθорύβουν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον ⁶ ^d ch. 16. 20. μὴ εὐρόντες δὲ αὐτοὺς ^e Luke 23. 2. ^f John 19. 12. ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρευσιν ⁷ οὓς ὑποδέδεκται Ἰάσων. Καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν. ⁸ Ἐτάραξαν δὲ τὸν ὄχλον, καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. ⁹ Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. ¹⁰ ^f ch. 9. 25. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῆρσαν. ¹¹ ^g Isa. 34. 16. ^h Luke 16. 29. ⁱ John 5. 39. Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ οἵτινες ἐδέξ-

a City, to leave some behind him there to continue the work he had begun. See below, on xx. 5.

CH. XVII. 1. *διοδεύσαντες*] The *ὁδὸς* on which they travelled from Philippi to Thessalonica, was the *Via Egnatia*, the Greek continuation of the *Via Appia*, on which St. Paul afterwards travelled in his way from Puteoli to Rome. It is said by some to have been called *Egnatia*, from the town "*Gratia* lymphis iratis extracta," mentioned in *Horace's* journey from Rome to Brundisium (Sat. i. 5. 97), and his last stage between Barium, "*Bari moenia piscosi*" (v. 97), and Brundisium, the "*finis char-tæque viæque*" (v. 104). Cp. *Howson*, i. 372.

It is more likely that both the town and the road derived their names from some person or persons of the Gens *Egnatia*, who were mainly instrumental in their construction. So the *Via Appia*—named from Appius Cæcus.

On the providential provision, in the great military Roman Roads, for the Propagation of Christianity, see below, xxviii. 15.

— *Ἀμφίπολις κ.τ.λ.*] For a description of the position and remains of these places, see *Col. Leake's* Northern Greece, viz. on *Amphipolis* (olim ἐννέα ὁδοί, where Brasidas was killed), see *Leake*, iii. 181.

Apollonia, iii. 457.

Beræa, iii. 290.

Philippi, iii. 189.

Thessalonica, iii. 235.

The distances on the *Via Egnatia*, as laid down in the Itineraries, are,—

Philippi to Amphipolis thirty-three miles.

Amphipolis to Apollonia thirty miles.

Apollonia to Thessalonica thirty-seven miles (cp. *Howson*, i. 373).

— *Θεσσαλονίκη*] called the mother-city of all Macedonia in an Ancient Inscription in *Valck.*, p. 541; now *Saloniki*.

— *ἡ συναγωγὴ*] The Article *ἡ* is not in A, B, D, and has been omitted by *Lachmann*, *Tischendorf*, *Bornemann*. *Bloomfield* and *Alford* retain the article; and, it seems, rightly.

There appears to have been only a *proseucha*, and this outside the gate (xvi. 13), at *Philippi*, a Roman Colony, where the Jews were an object of scorn and detestation. See on xvi. 20.

But here at Thessalonica was a Synagogue; and it appears to have been the Synagogue of the district.

Perhaps St. Paul passed through Amphipolis and Apollonia, because there was no Synagogue there. In all cases he took care to offer the Gospel in the first instance to the Jews. See v. 2.

3. *παρατιθέμενος*] "*allegans*," alleging—in the sense of adducing or citing passages and authorities (here, from Holy Scripture) in proof of an argument. See *Valck.*

4. *σεβομένων Ἑλλήνων*] *Proselytes*. A, D insert *καὶ* before *Ἑλλήνων*, and so *Vulg.* "*gentilibusque*."

5. *ζηλώσαντες—προσλαβόμενοι*] So A, B, *and* many Cur-sive MSS and Versions.—D, G, H have not *προσλαβόμενοι*. Elz.

inserts *ἀπειθοῦντες* before Ἰουδαῖοι, with D, and *ἀπειθοῦντες* is in G, H.

— *οἱ Ἰουδαῖοι*] Cp. 1 Thess. ii. 14—16, for St. Paul's account of the conduct of the Jews at Thessalonica.

— *ἀγοραίων*] "*sub-rostranorum*;" loiterers in the agora.

6. *πολιτάρχας*] See also v. 8, *τὸν ὄχλον, καὶ τοὺς πολιτ-άρχας*. Another instance of St. Luke's accuracy. The political condition of the two neighbouring cities, Thessalonica and Philippi, was very different. Philippi was a Roman *Colonia*; Thessalonica a Greek "*urbs libera*." There the Roman element was dominant; here the Greek prevails.

Philippi was like a miniature of Rome in Greece. Its magistrates and laws were Roman; and it was proud of its Roman dignity.

At *Philippi*, therefore, we hear of *στρατηγοί*, Prætors (xvi. 20. 22. 35, 36. 38), and *ραβδοῦχοι*, lictors (xvi. 35. 38). There Roman privileges are invoked (xvi. 21), and an attempt is made to excite the Roman hatred against Paul and Silas as *Jews*. (See on xvi. 20.)

But at *Thessalonica* the scene is changed. Here we have a specimen of Greek liberty allowed to survive amid the conquered cities of Macedonia, now under the Roman yoke: an image of ancient Greek Independence. Every thing here is Greek.

St. Luke marks the change by his language; *αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον*, (v. 5) *αὐτοὺς ἔσυρον εἰς τοὺς πολιτάρχας*, an uncommon word, but happily we may still read it (in substance) on an ancient inscription at Philippi; a proof of the writer's exactness. See *Leake*, p. 236, who observes, "The Magistrates are styled *Politarchæ*, as when St. Paul visited Thessalonica ninety-three years after the battle of Philippi."

The Inscription, which seems to be of the age of Vespasian, may be also seen in *Boeckh* (Sylloge Pars x. p. 53, No. 1967), who cites another from *Philippi*, ΠΟΛΙΤΑΡΧΟΤ ΜΑΡΚΟΤ, and adds, "*Manifestò fuerunt πολιτάρχαι septem, ex quibus hoc loco princeps quasi separatim scriptus est.*" Cp. *Howson*, i. 394—6.

7. *Καίσαρος*] an intimation of what the Church would have to suffer from enemies charging her with disaffection and disloyalty to the ruling powers. See the replies to this accusation in the Christian Apologies; especially *Tertullian's* eloquent vindication, *Apol.* § 29—35, and *de Idol.* § 13—15, and *Theophil.* ad Autol. i. 11.

9. *τὸ ἱκανόν*] "*Satisfactio*" (*Gloss.*). Cp. LXX, Lev. xxv. 26, *ἐὰν εὐρέθῃ τὸ ἱκανόν, λύτρα αὐτοῦ* (*Grinfield*).

10. *Σίλαν*] This mention of the connexion of *Silas* with the Church of *Thessalonica* is confirmed by his association with St. Paul in the beginning of both the Epistles to the Thessalonians.

From the similar association of *Timotheus* in those two Epistles it is probable that he also was now with St. Paul at Thessalonica as he was at *Beræa* (vv. 14, 15, and xviii. 5).

11. *εὐγενέστεροι*] The obscure *Beræans* are declared by the Holy Spirit here to be more noble than the wealthy Thessa-

αὐτοὶ τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως. ¹² Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ ὀλίγοι. ¹³ Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκεῖ σαλεύοντες τοὺς ὄχλους. ¹⁴ Εὐθέως δὲ τότε τὸν Παῦλον ἐξάπεστευλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

¹⁵ Οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήρσαν.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οὖσαν τὴν πόλιν. ¹⁷ Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. ¹⁸ Τινὲς δὲ καὶ τῶν ἑπι-

Ionians. True nobility consists in being born of God, and in imitating His example and doing His Will. The Heathen had some sense of this. *Juneval* (Sat. viii. 20), "*Nobilitas sola est atque unica Virtus.*" The same Author asks (viii. 1), "*Stemmata quid faciunt?*" And St. Luke here intimates that genuine Nobility is seen in studying the pedigree of our heavenly lineage, and the records of our spiritual inheritance, in the Word of God.

It appears that these Berean Christians were mainly of Jewish origin (see v. 10). Hence the contrast with those of Thessalonica is more striking; and this is one of the few instances where St. Paul was well received by his own people.

— τὸ καθ' ἡμέραν] See Luke xix. 47.

¹⁴. ὡς ἐπὶ] ἕως A, B, E, and several Cursives; and so *Lachmann*:

There does not seem much reason in the interpretations adopted by some here, either that the Berean brethren sent St. Paul forth—

(1) with a *feint* only, or pretence, of going to the sea: for he *did* go by sea to Athens, in all probability; as no place is mentioned by St. Luke between Berea and Athens. Or,

(2) with a design to go to the sea; or in the direction of the sea. (*Winer*, § 66, p. 544.)

It is not probable that the Berean Christians sent Paul forth alone, and exposed him to the malice of the Jews from Thessalonica (v. 13). What St. Luke intends to say seems to be this: that, in their care for the Apostle, the Berean brethren sent him forth on his journey even as far as to the sea; and so *Valck.* interprets it; that is, they conveyed him in safety, with an escort, to the coast. Thus they protected him, with some trouble and risk to themselves. And afterwards, some who conducted him from Berea, brought him in safety even as far as (ἕως) Athens.

All this is mentioned as a fruit of the Christian spirit of the Church at Berea; a happy result of their study of the Scriptures.

Either then, the true reading is that adopted by *Lachmann*, ἕως, or, what comes to the same thing, ὡς ἐπὶ is to be rendered *usque ad*, 'even to;' and so it has been understood by the Syriac, Arabic, Ethiopic, and Latin Versions. So *Pausan.* ii. 25, καταβάντων δὲ ὡς ἐπὶ θάλασσαν. *Xen. Cyr.* viii. 3, 11, ἔδειξε τέρμα ὡς ἐπὶ πέντε σταδίων. *Zosim.* i. 67, ὡς ἐπὶ τὸν Ῥήνον. *La'rt.* viii. 69, ὠδεύκεναι ὡς ἐπὶ τὴν Αἴγλην. *Diod. Sic.* p. 423, α, τὸν ναύαρχον μετὰ δέκα τριήρων ἀπέστειλε, κελεύσας κατὰ τάχος λάβρα πλεῖν ὡς ἐπὶ Συρακουσίου. See *Welstein*, *Valck.*, and *Kuin*.

If this is the true interpretation, then ἐξάπεστευλαν is to be joined with ὡς ἐπὶ τὴν θάλασσαν, "they sent him forth, or escorted him, even down to the sea."

¹⁶. κατείδωλον—τὴν πόλιν] κατείδωλος, 'full of idols' (Syriac), as a place full of trees is called *κατὰ δένδρος*, so as to be *overgrown* by them. Athens was πόλις θεῶν, as appears from the description of its temples, altars, &c., in the Attica of Pausanias, who visited it in the age of the Antonines. See *Leake's Athens*, p. 1—35. *Wordsworth's Athens* and Attica, ch. xi.

Athens, the most intelligent and literary city of Greece, was "given to idolatry." Idolatry, therefore, may flourish side by side with Literature and Science. They have not delivered the world from creature-worship; that could only be done by Christianity.

¹⁷. ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις] St. Paul still continues to offer the Gospel in the first instance to the Jews, although they had endeavoured to kill him at Thessalonica, and had persecuted

him to Berea. No evil treatment from them was able to exhaust his patience, or abate his love to them, or to weary him in his efforts for their salvation. See above, xvii. 1.

A salutary lesson of charity and forbearance to those who dissent from the truth.

— ἐν τῇ ἀγορᾷ] On the South of the Acropolis, and to the South-east of the Areopagus. As he was disputing in the Agora, he was led up to the Areopagus (v. 19), a low limestone hill, a little above it.

¹⁸. τινὲς δὲ καὶ τῶν ἑπικουρέων καὶ τῶν στωϊκῶν] For a summary of the points physical, ethical, and theological, in which St. Paul's teaching would come in contact with the tenets of these sects, see *S. Aug.*, Sermon 150, and c. *Academ.* iii. 10, and two Treatises c. *Epicureos et Stoicos*; and *Athanas.*, de Incarn. 2, p. 39; and *Bentley's* Second Boyle Lecture, Works, iii. pp. 27—34, where St. Paul's speech before the Areopagus (vv. 22—32) is illustrated and explained by reference to their opinions. See also, particularly, *Bp. Pearson's* recently-discovered Concio on this subject (ed. *Churton*, ii. pp. 56—63) who observes:

"As to the *Epicureans*, they allowed that the world was *made* (i. e. had not existed from eternity); but maintained that it came together by *chance*, and that the Deity took no part in its administration;" and so, as *Tertullian* says (Apol. 47), "Deum nobis exhibent otiosum et inexercitum, et, ut ita dixerim, *neminem humanis rebus.*"

Besides, they subverted the foundations on which Christianity rest, by denying the *Immortality of the Soul*. Thus Epicurus says, "death is nothing to us" (*Cicero*, de Finibus, ii. 31); and "nihil esse post mortem *Epicuri schola est*" (*Tertullian*, de Resurr. Carnis, in initio.).

They undermined the groundwork of the Gospel also, by affirming that man is capable of no felicity but of health of body and tranquillity of mind.

As to the *Stoics*; their name was from the *Στοὰ ποικίλη*, the "braccatis illita Medis Porticus" (*Persius*, iii. 53), the arcade or corridor painted (*ποικίλη*) with frescos of the battle of Marathon, in which Zeno taught. They were *Pantheists*. As *Tertullian* expresses it (adv. Hermog. 44, ad Nationes, ii. 4), they taught that the Deity pervades the matter of the world, as honey fills the comb of a hive. To them the world was God. Thus they undermined the doctrine of Providence, of personal Responsibility, and of a Judgment to come. In their system of Ethics all sins were equal; or rather, in their doctrine of fatalism, no sins at all. Their "wise man," who was all-sufficient in himself (*αὐταρκής*), and equal to the Jove of the people, had no passions; which, as *S. Jerome* observes (Ep. ad Ctesiph. 133), is "hominem ex homine tollere." Cp. *Bp. Pearson*, l. c.

Tertullian (de Anima 3) sums up the Ethical system of both in two words, "Zenonis vigor (ought not we to read *rigor*?) et Epicuri stupor."

S. Aug. says (Sermon 150), "Dic, *Epicuree*, quæ res faciat beatum? Responde. Voluptas corporis. Dic, *Stoice*. Virtus Animi. Dic, *Christiane*. Donum Dei."

"Hæc est doctrina Christianorum, incomparabiliter præferenda immunditiæ Epicureorum superbiæ Stoicorum." (*Bengel*.)

It is observable, that no mention is here made of the *Peripatetics*, *Academics*, or *Platonists*, whose doctrines were not so much opposed to Christianity as those of the Stoics and Epicureans. Indeed, they may be said to have in some degree

κουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ¹⁹ ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες, Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ; ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τί ἂν θέλοι ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ ἀκούειν καινότερον.

²² Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι,

prepared the better part of the world for the reception of the Gospel.

— τί ἂν θέλοι] "if he has any meaning at all, what can it be?"

— ὁ σπερμολόγος] σπερμολόγος, properly a small bird with a shrill note, that flutters and hops hither and thither, picking up seeds (σπέρματα λέγων), particularly after the plough. (Cyril.) Vid. Aristoph. Av. 232, ubi scholiast. σπερμολόγων ὄνομα ὀρνέων ἃ ἐκ τοῦ ὀρνέειν τὰ σπέρματα, καὶ ἐσθίειν οὕτως ὠνομάσθησαν.

"Ab iisdem avibus desumpta metaphora, σπερμολόγους nominabant Græci, pauperes, qui forum oberrantes, si quid ex mercibus et mercatorum sarcinis in terram decideret, legebant, vitamque hoc questu sustentabant. Eustath. ad Hom. Odys. ε'. v. 241, σπερμολόγος εἶδος ἐστὶν ὀρνέου λαβόμενον τὰ σπέρματα, ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλεον τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρέοντα, καὶ διαζῆν ἐκ τούτων. Hinc ita dicti sunt abjectæ sortis homines, viles, contempti, nullius pretii. Harpocrat. ὁ εὐτελεὴς καὶ εὐκαταφρόνητος ἄνθρωπος. Philo. de Leg. ad Cai. p. 1021, G, χρηστέμενος—Ἐλίκωνι—δούλῳ σπερμολόγῳ περιτρίμματι.

"Tum ita quoque nuncupati sunt parasiti, homines scurrilite et adulationibus victum sibi quærentes, et de alieno viventes; Harpocrat. καὶ ἴσως ἀπὸ τῶν ἀλλοτρίων διαζῶν. Ab avibus istis, quæ neque tanta suo delectant, sed garritu perpetuo molestæ sunt, σπερμολόγοι denique etiam dicti sunt, nugatores, garruli, blateratores, vaniloqui. Suidas, σπερμολόγον, εὐρυλόγον, ἀκριτόμυθον. Hesych., σπερμολόγος φλόγος." (Kuini.)

S. Augustine, Sermon. 150, gives another interpretation of σπερμολόγος (quasi σπείρων λόγους), 'seminator verborum.' And so Vulg. 'seminivervius.' "Ille (sc. Paulus) revera," says Aug., "seminator verborum sed messor morum; et nos tantuli in agro Dei seminamus, et uberem messem de vestris moribus expectamus."

The inquisitive Athenians (v. 21) restlessly roving about, and picking up news in the ἀγορὰ, and described as such even by their own orator in a better age (Demosth. Phil. i. p. 43) might well be called σπερμολόγοι; and yet they call the Apostle St. Paul a σπερμολόγος. Such in their eyes was the Apostle who was sowing the Divine Seed of the Word in the furrows of the Field of the World, and who will stand foremost at the Great Day of Harvest, and "bring his sheaves with him." So different are the opinions of men and the judgment of God.

— ξένων δαιμονίων—Ἰησοῦν] The plural for the singular, as in v. 28. Cp. Bentley here. See on Matt. ii. 20.

¹⁹ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον] Was this a fulfilment of Christ's prophecy, "They will deliver you up to Councils?" Matt. x. 17. Mark xiii. 9. Luke xxi. 12. S. Chrysostom and others say that they brought St. Paul up to the Areopagus, in order that he might be daunted, because there was the Judicial Tribunal of φοινικὰ δίκαι, especially, it may be added, in suits of ξένων δαιμονίων εἰσαγωγῇ, and other causes of Religion.

This opinion, however, has been controverted; and it has been said, that St. Paul was not brought before the Areopagus for any such forensic purpose. There seems, however, to be some ground for S. Chrysostom's remark, which is adopted, among others, by Bengel, "Paulum eo tanquam reum duxere."

It is true that the Areopagus—a low hill raised above the bustle of the Agora—was a favourable spot for hearing a reply to the questions put to him by the Athenians. But there seems to be something more implied by St. Luke in the words (v. 19) ἐπιλαβόμενοι αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον.

It has, indeed, been said (by Grotius and Meyer), that ἐπιλαβόμενοι means only a gentle act of leading aside; and so it sometimes does, as in ix. 27. But in other places it intimates something more; see xvi. 19; xviii. 17; xxi. 30. However, it may be allowed, that in the treatment St. Paul received at Athens, there is a tone of sceptical indifference and peremptory irony,

rather than of violence. The people of Athens were not intolerant persecutors. Their Philosophers were not earnest in the search of truth. With them Religion was a matter for disputation in the Schools, rather than for practice in Life.

The Athenians are called δεισιδαιμονιστῆροι (v. 22); their City was κατεῖδωλος (v. 16). It is therefore probable that St. Paul was brought to the Areopagus, as a setter forth of strange gods, by some of that large number of persons in that city whose livelihood depended on the maintenance of Idolatry. See the operation of this cause at Ephesus, xix. 24—28, and at Philippi, xvi. 19, ἐπιλαβόμενοι ἐλκυσαν ἐπὶ τοὺς ἄρχοντας. Cp. note there.

It is true that St. Luke does not expressly say that he was put on his trial there. The process may have been only a preparatory inquiry, an ἀνέκρισις. They who laid hands on him, may have intended to frighten the Apostle by the judicial associations of the place, and to drive him out of the city. Something of this kind seems to have been designed by his delation to the Areopagus, whose name was expressive of judicial inquisition in religious matters, as was exemplified in the history of Socrates (Xenophon, Memorab. i. 1). And the words σταθεὶς ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι denote a public Apology rather than a private discussion. The mention also of St. Paul's convert Dionysius, in v. 34, by his official title, the Areopagite, seems to corroborate this opinion. And, lastly, the noble peroration concerning a future Universal Judgment (v. 31) comes with special force, if uttered before the highest Judicial Tribunal, in the most philosophical City of the Ancient World. See also v. 32.

²¹ εὐκαίρουν] 'vacabant;' an Hellenistic word, not Attic. "Mœris p. 145, εὐκαίρειν οὐδὲς εἴρηκε τῶν παλαιῶν Ἑλλήνων δέ. Phrynichus p. 50, εὐκαίρειν οὐ λεκτόν, ἀλλ' ἐὸ σχολῆς ἔχειν. Thom. Mag. σχολὴν ἄγω, καὶ ἐὸ σχολῆς ἔχω, οὐ σχολάζω τὸ δὲ εὐκαίρειν πάντῃ ἀδόκιμον. Cp. Elym. M. p. 740. 50. Syll." (Kuini.)

— καινότερον] more new than the last news. "Nova statim sordebant, noviora quærebantur." (Bengel.) The comparative expresses an appetite never satisfied, but ever craving something more, even when it has just been fed. Cp. Theophrast. Char. viii. μὴ λέγεται τι καινότερον; The news-loving temper of the Athenians is noted by Demosth. Phil. i. 43, βούλεισθε, εἰρέ μοι περιῶντες αὐτῶν πυθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεται τι καινόν;

²² Σταθεὶς δὲ ὁ Παῦλος] The Court sat in the open air; St. Paul stood on that hill in the centre of the Athenian City, and with a full view of it. The Temple of the Eumenides was immediately below him; and if he looked to the East, he beheld the Propylæa of the Acropolis fronting him, and the Parthenon rising above him; and on his left the bronze colossus of Minerva, the champion of Athens, and the Temple of Victory to the right; behind him was the Temple of Theseus; and a countless multitude of smaller Temples and Altars in the Agora and Ceramicus below him. Cp. "Athens and Attica," ch. xi.

The Speech contains a statement of the Unity of the Godhead (v. 23), against Polytheism; of the creation of all things by Him, against the Epicurean theory of a fortuitous concourse of atoms; of its Government by Him, against the Stoical doctrine of Fate and the Epicurean notion of Indifference (vv. 23, 24); of the divine Omnipresence, and of the αὐτόρρητος of the One Great First Cause (v. 25), in opposition to the popular theology; of the origin of all Nations from one blood, against the Athenian conceit of their own dignity as αὐτόχθονες; of the spirituality of the Godhead, in opposition to Idolatry (v. 29); of the witness to God's existence, and other attributes, in Man's Conscience and in Human Nature, and in the Visible World (v. 29). It concludes with a reply to the objection that these are new doctrines (v. 30), and with a statement of the doctrine of human accountability and Universal Judgment to come, by One whom God has appointed; of which He has given a pledge by His Resurrection from the Dead.

He does not once mention Jesus Christ by name; compare St. Stephen's conduct in this respect before the Jewish Sanhe-

1 ch. 14. 15.
Matt. 11. 25.
& 7. 48.
Gen. 1. 1.
m ch. 7. 48.
n Ps. 50. 8.
Gen. 2. 7.

κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ ²³ διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὐρον καὶ βωμὸν ἐν ᾧ ἐπεγράπτο, ἌΓΝΩ-
ΣΤΩΙ ΘΕΩΙ. ²⁴ Ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε τοῦτο ἐγὼ καταγγέλλω ὑμῖν.
²⁵ Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ
γῆς Κύριος ὑπάρχων, ^m οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ

drim (see commencement of note on ch. vii. and on vii. 45). In both cases there is the reverence of silence; they would not provoke blasphemy against that Holy Name.

St. Paul's Speech at Athens—both in what he does say, and in what he does *not* say—is the Model and Pattern to all Christian Missionaries for their Addresses to the Heathen World. Cp. on v. 23.

—ὡς δεισιδαιμονεστέρους] not said in censure: οὐδὲν βαρὺ λέγων (*Chrys.*); "ponitur in laude." (*Valck.*) Cp. the words of Œdipus in *Sophocles* (Ed. C. 260), τὰς Ἀθήνας πασι θεοσεβέστατας εἶναι.

The sense is,—I for my part regard you as more reverential and fearful of the gods than the rest of the world. Cp. *Winer*, § 35, p. 218, and *Baumg.* ii. p. 157.

The word θεωρῶ appears to be studiously repeated (see vv. 16. 22). This is the light in which I regard you. This is my *theory* concerning you. You charge me with introducing new Deities (p. 18). I will show that you yourselves are not satisfied with what you have, and that you are affected with a mysterious craving for something more.

He represents their feeling toward their deities as one of *servile dread*, and he will deliver them from its vague alarms, and teach them a religion of *filial love*.

The sense in which the Athenians, to whom he spoke, and the word δεισιδαιμων, "timidus Deorum," is evident from the Chapter of *Theophrastus* (Charact. Eth. xvi.) on that subject. The character of Nicias, as drawn by *Thucydides* (vii. 50. 77. 86), presents a striking specimen of Athenian δεισιδαιμονία. And the verses of the great Poet of one of the Sects (the Epicurean) with which St. Paul had to contend at Athens, display a graphic view of his position at Athens in taking up arms against the Heathen Theology, and an appropriate comment on his words:

"Humana ante oculos foedè cum vita jaceret
In terris, oppressa gravi sub Religione,
Quæ caput à cœli regionibus ostendebat,
Horribili super aspectu mortalibus instans."

And again,

—"Sæpius illa
Religio peperit scelerosa atque impia facta."
Lucret. i. 64—102.

The victory over this awful Religio—a victory *Lucretius* claims for his "Graius homo" (*Epicurus*), is indeed specially due to St. Paul. Cp. *Aug.* de Civ. Dei iv. 30, "Agamus Deo gratias, qui has superstitiones per altissimam Christi humilitatem, per *Apostolorum prædicationem*, liberâ suorum servitate subvertit."

²³ τὰ σεβάσματα] your temples, altars, &c., used in this sense in the Greek Version in *Wisd.* xiv. 20; xv. 17. Bel and the Dragon 27. (*Kuin.*) Cp. 2 *Thess.* ii. 4.

—εὐρον καὶ] "I met with even an altar inscribed to the Unknown God."

—βωμὸν] An example to Christian Preachers and Missionaries, that they should adapt their addresses to the circumstances of their audience, and commence with things in which they agree with them, and endeavour to persuade their hearers by means of things which *they acknowledge*; and so lead them on to accept the truth as it is in Christ.

In the Jewish Synagogue the Apostle always preached from the *Law* and the *Prophets* there read. But in the heathen city he takes his text from their *Altar*, and confirms it from their *Poets*. To those who were under the Levitical Law, "he was as under the Law that he might gain them that were under the Law; and to them that were without the Law he became as without the Law, that he might gain them that were without the Law;" and, so far as was consistent with his obedience to Christ, he became "all things to all men that he might by all means save some." (1 Cor. ix. 20, 22.)

He thus brought every thing into subjection to Christ; and often, as here, he overcame Satan by his own weapons; ἀπὸ τῶν δυνάμεων τῶν πολεμίων αὐτοῦ ἐχειρώσατο. See *Ammonius* in *Caten.* p. 352.

Cp. *Chrys.* here, and *Jerome*, Epist. ad Magnum, "Ductor Christiani exercitûs et orator invictus, pro Christo causam agens, ipsam inscriptionem fortuitam arte (arē?) torquet in argumentum fidei."

—ἌΓΝΩΣΤΩΙ ΘΕΩΙ] It would seem that the same Divine Power which had guided Pilate's hand when he wrote the inscription on the Cross, "Jesus of Nazareth, King of the Jews," directed those, unconscious though they were, who traced this title on the Altar. It is not to be supposed that St. Paul alludes to the more general inscription ἀγνώστοι θεοῖς, engraven on some altars in the harbour and city of Athens (*Pausan.* Attic. i. 1. *Philost.* Vit. *Apollon.* vi. 3. *Col. Leake's* Athens, p. 306).

The title Ἀγνώστοι Θεοῖς (in the plural) was indeed of some use to his argument, as it implied a confession from Athenians themselves that there were Beings—and therefore a Being—unknown to them, and yet entitled to divine worship.

But to suppose that he argued from such an inscription as that, and from nothing more, would be tantamount to a supposition that in preaching the One God, he argued from a profession of Polytheism.

There was doubtless an altar at Athens declaratory of the Unity of the Godhead. There was an altar inscribed ἀγνώστῳ Θεῷ. Such an inscription would have been suggested by the natural cravings of the heart for something more pure and rational than the unholy and unsatisfying vanities of Gentile Polytheism.

This craving had been expressed by heathen Poets, e. g. by *Aratus*, whom St. Paul quotes (v. 28).

And (as *Chrys.* and *Œcumenius*, and others state) the occurrence of public calamities, such as the great Plague at Athens in the 40th Olympiad suggested to the Athenians that there might be some other god whom they had offended, and who could and would give them that aid which they had sought in vain from their many gods of wood and stone. As *Col. Leake* has observed (p. 306); "Diogenes Laertius (in *Epimenid.* lib. i. sect. 10) informs us that Epimenides himself came to Athens to establish this worship, and that he sacrificed upon the *Areopagus*."

Laertius does not indeed speak of the ἄγνωστος Θεός, but he says τῷ προσήκοντι Θεῷ, in the singular number; and his name would have been specified if it had been known. "It is probable, therefore (says *Leake*), that an altar Ἀγνώστῳ Θεῷ continued to stand upon the *Areopagus* from that time until it became the occasion of St. Paul's address to the Athenians." If the altar was visible (as perhaps it was) the appeal would have been much more cogent and striking.

The words of the interlocutor in the dialogue of *Philopatrias*, ascribed by some to *Lucian* (iii. 708, but see *Gieseler*, § 40), νῆ τὸν ἄγνωστον ἐν Ἀθήναις, and τὸν ἐν Ἀθήναις ἄγνωστον ἐφευρόντες . . . τούτῳ εὐχαριστήσωμεν, though designed perhaps as a sneer on St. Paul's speech at Athens (and so proving its dissemination in the Gentile world), are far from casting any doubt on the Apostle's assertion; they rather confirm his statement of the *fact*: though they do not concede his *inference* from it. No one—much less St. Paul—would have hazarded an illgrounded assertion before an assembly of critical Athenians. And the conversion of Dionysius, a Judge of the Court of the *Areopagus*, by St. Paul's pleading, is a sufficient proof that the allegations, on which it was grounded, were true.

Hence *Clem. Alex.* (Strom. i. 9) and *S. Aug.* (c. Crescon. i. 29) affirm that the Athenians worshipped one God, although unknown.

—ὁ ἀγνοοῦντες εὐσεβεῖτε] "nomen quod ignorantes bene colitis, ego declaro vobis; Deus Qui" &c. The reading ὁ and τοῦτο restored from the oldest MSS. by recent Editors, is more consistent with the argument than ὁν and τοῦτον. Cp. *John* iv. 22, ὁμοῖς προσκυνεῖτε ὁ οὐκ οἴδατε.

There seems a contrast between εὐσεβεῖτε here and δεισιδαιμονία v. 22.

²⁴ οὐ—κατοικεῖ] is not locally confined to them as to a dwelling place (*Acts* vii. 48), even though it be as magnificent as the Parthenon and the Temple of Theseus.

This assertion, and others like it, of God's *Omnipresence*, were abused by the adversaries of Christianity into a charge against the Christians that they had no Temples. *Celsus*, ap. *Origen.* c. Cels. viii. p. 389. *Minuc. Felix*, 10, "nullas aras habent, templa nulla." But this was an erroneous allegation. See *Tertullian*, de Idol. 7, and *Mede's* Essay on Churches, i. e. "appropriate places for Christian Worship both in, and ever since the Apostles' times," Works, p. 319—385.

χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος τινός, ° αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. ²⁶ Ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ²⁷ ἠζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὖροιεν καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ²⁸ ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν. ²⁹ Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ ὀφείλομεν νομίζεω χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. ³⁰ Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς ταυτὺν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν. ³¹ καθότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην, ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

³² Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου. ³³ Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. ³⁴ Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. ¹ Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον. ² καὶ εὗρών τινα Ἰουδαῖον, ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐλληλυβότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς. ³ καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργα-

25. αὐτός] "Ipse—nemo alius." Since He is the sole source of all life to all He cannot be in need of any thing from any. His essence is like that described by the Poet,—

"Ipsa suis pollens opibus, nihil indiga nostri."

27. τὸν Κύριον] their Lord. See v. 24.

28. τινὲς—ποιητῶν] Aratus, of Cilicia, St. Paul's own country (*Grotius*), and perhaps of Tarsus, St. Paul's own city. (*Fabric. Bibl. Gr. iv. p. 87.*)

The same words are also in *Cleantes*, of Lycia. Hymn. *Jov. 5.*

St. Paul connects all Greek poetry with Athens, "the eye of Greece," and by quoting Aratus he connects his audience with himself. Cp. *Jerome* in Ep. ad Titum (vol. iv. p. 419).

29. λίθῳ] even though it be of marble from your celebrated quarries of Mount Pentelicus.

—χαράγματι] even though, like your chryselephantine Minerva of the Acropolis, it be from the hands of a Phidias.

30. ὑπεριδὼν] without inflicting punishment. Cp. xiv. 16. Rom. iii. 25. And in this sense it is used by LXX in Deut. xxii. 1. 3. 4.

32. ἀνάστασιν] i. e. of the body. See *Bentley*, Sermon. ii. p. 32.

Here St. Paul opposes all schools of Gentile Ethics. "Ut carnis restitutio negetur, de unâ omnium philosophorum scholâ sumitur." (*Tertullian*, *Præscr. 7.*)

33. καὶ οὕτως ὁ Παῦλος ἐξῆλθεν] They deferred the rehearing of the cause to a more convenient season, and so he departed.

He departed from Athens, never, as far as we know, to revisit it. "Nusquam Paulus minore cum fructu quàm Athenis docuit." (*Bullinger*.)

A solemn warning to all, who, gifted with intellectual advantages, spend their time in speculation, and prefer novelty to truth. Specially a warning to all such persons as seek for novelties in Religion, and in the Exposition of Scripture. The Spirit who dwelt in St. Paul may visit them for a time; but, if he be not reverently entertained, He will depart from them—perhaps for ever.

34. Διονύσιος] afterwards the first Bishop of Athens, according to Dionysius, the Bp. of Corinth, of the same name. *Euseb. iii. 4; iv. 23.*

There is now a Church dedicated to him on the Areopagus. *S. Chrys. de Sacerdot. (v. p. 189, Hughes)* says that the Damaris here mentioned was his wife.

The works attributed to him by some belong probably to another Dionysius of the fourth century. See *Bp. Pearson*, *Vindic. Ign. cap. x. p. 249—264*, ed. Churton.

CH. I. 1. Κόρινθον] "Achaiae caput" (*Florus*, ii. 69); "totius Graeciae lumen" (*Cicero*, pro lege Manil. 6); "excisam quidem à Mummio, sed cum tempore reforescentem" (*Grot.*).

On its present condition, see *Col. Leake's Morea*, iii. 228—237, and 322. *Howson*, chap. xii.

The following summary is from *Kuin*.:—

"Portus habebat duo, ad navium stationes aptissimos, alterum occidentale, Lechaëum, versus Italiam, alterum orientale, *Cenchreensem* (v. 18), versus regiones Asiaticas, v. *Strabo* lib. viii. p. 261, *Pausan.* Achaic. c. 16. Celebrabantur ibi, conventu totius Graeciae (Curt. iv. 5) ludii Isthmici, ultra Hadriani tempora, v. *Pausan.* Corinth. c. 1. 2. Bello Achaico à Lucio Mummio dirutam Flor. ii. 16. *Plin. H. N.* xxxiv. 2; xxxv. 5, centum annos post Julius Caesar, deductis illuc libertinis quàm plurimis, restituit, et brevi tempore pristinum splendorem recuperavit, ita, ut propter civium opulentissimorum copiam, et artium studium, inter reliquias Graeciae civitates principatum teneret. Quam in rem luculentissima extant scriptorum veterum testimonia, nominatim *Strabonis*, qui lib. viii. p. 263 scribit: ἡ μὲν οὖν πόλις τῶν Κορινθίων μεγάλη τε καὶ πλουσία διαπαντὸς ὑπῆρξεν, ἀνδρῶν τε ὑπὸρρηκεν ἀγαθῶν εἰς τε τὰ πολιτικά καὶ εἰς τὰς τέχνας τὰς δημιουργικάς."

2. Ἀκύλαν] *Aquilam*: probably a name adopted for commercial intercourse with the Romans; and the same as *Onkelos*. (*Valck.*)

—Ποντικόν] See ii. 9. 1 Pet. i. 1.

—Κλαύδιον—Ἰουδαίους—Ῥώμης] "Judæos impulsore Chresto assidue tumultuantes, Româ expulsi" (*Sueton.* Claud. 25). Cp. *Bede*, who says that it is uncertain whether the Christians were not confounded with Jews in that edict. *Lardner*, *Credib. i. 11. 3. Burton*, 184. *Howson*, i. 454. *Gieseler*, § 28. It is probable that the Jews of Rome, as at Thessalonica and other great cities, had been stirred up against the Christians.

A happy exile for Aquila. Banishment by Cæsar from Rome brought him to Christ and the Church. He is afterwards at Ephesus (v. 19. 1 Cor. xvi. 19), and returns to Rome (Rom. xvi. 5), and at Ephesus again (2 Tim. iv. 19). His wife Prisca, or Priscilla, is always mentioned with him; and probably they carried with them, wherever they went, the spiritual benefits they derived from their fellowship with St. Paul. Thus evil is overruled for good; and exile from an earthly city may be the means of bringing many to heaven.

ζετοῦ ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ. ⁴ Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.

c ch. 17. 14, 15.

⁵ Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

d Lev. 20. 9, 12.
2 Sam. 1. 16.
Ezek. 3. 18, 19.
Matt. 10. 14.
& 27. 25.
ch. 13. 45, 51.

⁶ Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἔκτιναξάμενος τὰ ἱμάτια εἶπε πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. ⁷ Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

e 1 Cor. 1. 14.

⁸ Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο.

f Jer. 1. 19.
ch. 23. 14.
g John 10. 16.
Matt. 28. 20.

⁹ Εἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης· ¹⁰ διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαί σε· διότι λαὸς ἐστὶ μοι πολλὺς ἐν τῇ πόλει ταύτῃ. ¹¹ Ἐκάθισέ τε ἐνιαντὸν καὶ μῆνας ἑξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

¹² Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν

3. σκηνοποιοί] To which St. Paul himself refers, Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9; xii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8. The word σκηνοποιοί is best rendered "opifex tentorium ex corpore, in usum viatorum." As Chrys. explains it, ἐπὶ σκηνοῦ-
ραφείου ἐστὶν δέματα ἔβρωτε, and as Arator says (p. 206),

—"tentoria quippe
Fortia mobilibus fabricabat in aggere tectis;
Longius hæc abiens peregrinus ubique viator
Erigit, atque hinc solesque his pellibus arctet."

The supposition that these σκηναὶ were made from the cili-
cium, or goats'-hair, of St. Paul's native country Cilicia, does not
seem to rest on any good foundation (cp. Meyer).

There was nothing discreditable, in the eyes of a Jew, in
manual labour. "Mos erat etiam doctissimis Judæorum opifi-
cium aliquod discere." See Schoettgen, p. 472, and Rosenm.
here, and Biscoe, p. 273.

Hence St. Paul is called "pellium sutor" by Origen (hom.
17 in Num.).

May we not add, in reference to Christ Himself, that Ipse
Orbis terrarum Opifex, sacrosanctis Suis manibus fabri artem
exercebat (Matt. xiii. 55. Mark vi. 3). Sic et Apostolorum pri-
marius, qui in Ecclesiæ tabernaculo pangendo plus omnibus labo-
rabat (1 Cor. xv. 10), tentoriis faciendis victum quæritabat: et
a terrenorum tentorium suturâ (cp. Origen, hom. 17 in Num.)
ad æterna habitanda vocatus est? Hence Arator says (p. 207),

—"habacula Paulus
Dum terrena levat, docet ut cœlestia condet,
Factaque sæpe manu nunc construit atria verbo."

This was indeed a consecration of human labour. As Chrys.
observes here, "St. Paul, after working miracles, stood in his
workshop at Corinth, and stitched hides of leather together with
his hands; and the Angels regarded him with love, and the Devils
with fear."

St. Paul, it would seem, from his free-birth at Tarsus (cp.
xvi. 37), and from his education under Gamaliel at Jerusalem
(see xxii. 3), was of an opulent family; and it is probable that at
his conversion he incurred a loss of estate, as well as of friends,
so that he was obliged to provide for his necessities by the work
of his own hands. Acts xx. 34.

But he thought all things σκύβαλα that he might win Christ,
for whom he suffered the loss of all things (Phil. iii. 8).

It was not honourable to the Corinthians, that the Apostle
was obliged to provide a maintenance for himself by manual
labour. And their "lack of service" to him is contrasted in
Scripture (see v. 5) with the thoughtful liberality of the Mace-
donian Churches.

But that lack of service on their part gave him an occasion
for showing that he did not preach for an earthly reward; and
also for stating the claim of Christ's Ministers to a competent
maintenance (see 1 Cor. ix. 7. 11, 12. 18. 2 Cor. xi. 7) with
greater force, because no one could allege that in so doing he was
pleading for himself.

4. Ἕλληνας] A remarkable passage, as showing that the
word Ἕλληνες is sometimes used in the Acts for Greek-speaking
Jews and proselytes. Here Hellenes are attendants on the
synagogue-worship (as in xiv. 1; xvii. 4); and it is not till after

that the Jews, whom St. Paul addresses (see v. 5), had rejected
the Gospel, that he says he will go to the Gentiles (v. 6), εἰς τὰ
ἔθνη. See above, xi. 20.

δ. κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος] As
Dr. Paley observes, St. Paul had sent for them to come to him
from Macedonia to Athens (xvii. 15, 16). And St. Paul says
(1 Thess. iii. 1), "We thought good to be left at Athens alone,
and sent Timotheus our brother to establish you." Thus the
Epistle implies what is said in the History, and supplies what
is not said; and vice versa.

— τῷ λόγῳ] So A, B, D, E, G, and some Cursives and
Versions; and this reading is adopted by Griesb., Scholz, Lach.,
Tisch., Born., Alf.—Elz. συνέχετο τῷ πνεύματι. The sense is
—after the arrival of Silas and Timotheus, he was constrained by
the Word within him urging him to speak, and striving vehem-
ently for utterance. So the Syriac Version. Cp. Luke xii. 50,
ὡς συνέχομαι, ἕως οὗ τελευτήσῃ; and 2 Cor. v. 14, ἡ ἀγάπη
συνέχει ἡμᾶς. And see LXX in Jerem. xx. 9; xxxiii. 9. Ps.
xxxix. 3. Job xxxii. 18, 19.

But why was he thus constrained, after their arrival?

Probably, because they brought to him pecuniary supplies
from Thessalonica. See 2 Cor. xi. 9, "When I was present with
you and wanted, I was chargeable to no man; for that which was
lacking to me (at Corinth), the brethren which came from Mace-
donia (i.e. Silas and Timotheus) supplied." See also what he
says to the Philippians of Macedonia (Phil. iv. 14—18).

Therefore, after the arrival of his friends from Macedonia
he gave himself up to preaching; he left off making earthly tents,
to build up the heavenly Tabernacle of the Church of God.

"It is more blessed to give than to receive" (Acts xx. 35).
A double blessing was, therefore, on the Macedonian Churches.
The Corinthians lacked in service to the Apostle in their own
city; the Thessalonians sent supplies to St. Paul at Corinth, and
so the Christians of Macedonia edified the Church in Achaia.

7. ἐκεῖθεν] i.e. from the Synagogue. Cp. xix. 9, where St.
Paul separates himself from the Synagogue at Ephesus, and
transfers his disciples to the "school of Tyrannus."

— Ἰούστου] Some Versions and a few MSS., E, B, D**,
insert Τίτου before Ἰούστου; which is defended by Bornemann.

It may be observed here that Titus is never mentioned in
the Acts of the Apostles. Cp. Bp. Pearson, O. P. ii. 328.

8. Κρίσπος] who was baptized by St. Paul himself, 1 Cor.
i. 14. Cp. Paley, H. P. p. 39.

— ὁ ἀρχισυνάγωγος] Mark v. 22.

There were several ἀρχισυνάγωγοι to one Synagogue, see
Acts xiii. 15. And therefore the article is used here to distin-
guish Crispus from others who had not the same function, as the
words in xvii. 34, Διονύσιος ὁ Ἀρεοπαγίτης, distinguish him from
others who were not Areopagites. See on John xviii. 10.

Hence, it cannot be concluded with some, that Sosthenes,
(v. 17) succeeded Crispus.

10. λαὸς μοι πολλὸς ἐν τῇ πόλει ταύτῃ] Not so at Athens,
xvii. 33, 34. The commercial Corinth was more favourable to
the Gospel than Athens, with its love of novelty and empirical
Intelligence.

12.] The words Γαλλίωνος ἀνθυπατεύοντος τῆς Ἀχαΐας, intro-
duced at the beginning of the sentence, and with something of the
style of an official document, are designed to call the reader's at-

οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα ¹³ λέγοντες, Ὅτι παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. ¹⁴ ἡ Μέλ- h ch. 25. 11. λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, ¹ κατὰ λόγον ἂν ¹ Rom. 15. 3. ἡνεσχόμην ὑμῶν. ¹⁵ εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων, καὶ νόμου τοῦ καθ' ὑμᾶς, ¹ ὄψεσθε αὐτοί· κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. ¹⁶ καὶ ¹ ch. 23. 29. ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ ¹ k' Ἐπιλαβόμενοι δὲ πάντες Σωσθένην John 18. 31. τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν. ¹ k 1 Cor. 1. 1.

¹⁸ ¹ Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ¹ Num. 6. 18. ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν ch. 21. 24. κεφαλὴν ἐν Κεγχρεαῖς, ¹ m εἶχε γὰρ εὐχήν. ¹ m Rom. 16. 1.

tention to the influence of the imperial Authority of Rome in relation to Christianity. The incident now to be recorded is significant; it is *φανὴν συνετοῖσι*; an epitome of history. Almighty God interferences here to protect St. Paul against the malice of the Jews; and the instrument which He uses for this purpose on this and other occasions is the imperial power of Rome (cp. *Baumg.* ii. 218),—an adumbration of what He will do hereafter, in a more signal manner, by making all the Powers of this world, indifferent or hostile though they be, subservient to the Triumph of Christ.

— Γαλλίωνος] M. Annæus Novatus, the younger brother of the celebrated Stoic L. Annæus Seneca, uncle of the Poet Lucan; called "dulcis Gallio" by *Statius* (Sylv. ii. 7. 32), and "dulcis omnibus" by his brother *Seneca* (Præf. lib. iv. Nat. Quæst.), who dedicates to him his books "*De Irâ*" and "*De Vita Beati*." He had been adopted by Gallio the Rhetorician, from whom he derived his name. He is called *dominus* by Seneca—his elder brother—on account of his official dignity.

— ἀνθυπατεύοντος] Another proof of St. Luke's accuracy. Achaia had been an Imperial Province under Tiberius (*Tacit.* i. 76), but was restored to the Senate by Claudius. (*Sueton.* Claud. 25.) How much more St. Luke knew of the history of Rome than the Roman Historians did of Christ! Cp. *Lardner*, Cred. i. 1. 12.

— Ἀκύλας] See xvi. 9.

17. *πάντες*] i. e. the Jews. The words of Ἕλληνες are added by *Elz.* with D, E, and probably G, H, and the great majority of cursives. But A, B omit these words, and they are not in *Vulg.* and some other Versions, nor in *Chrys.*, who says *οὗτος Ἰακωβὸς ἦσαν οἱ Ἰουδαῖοι*: and they have been rejected by *Lachm.*, *Nesck.*, and *Afford.*

Why did St. Luke mention the circumstance, whatever it was?

The answer seems to be supplied by the close of the verse, οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν. He intends to mark the indifference of the Roman Power, as represented by the Proconsul of Achaia. It was not so bitter in its hostility to Christianity as the Jews were, who called themselves the people of God. It did not persecute, but it would not befriend the Gospel.

It would not interfere to protect the cause of truth; and in its philosophic professions of toleration and non-interference, it allowed the laws of morality to be infringed and outraged in its presence. It seems therefore probable, that *πάντες* refers to the Jews. Gallio professed to be unwilling to adjudicate between the Jews and St. Paul, on the plea that the matter was not within his cognizance, and he drove the Jews from the judgment-seat; and it seems that they, disappointed of their expectation, were so reckless as to seize on Sosthenes, the chief of the Synagogue, and to beat him in the presence of Gallio. Cp. *Paley*, Horæ Paul. p. 40, who takes this view.

But why did the Jews beat the chief of their own Synagogue?

The answer seems to be supplied by the passage where *Sosthenes* is associated with St. Paul, as "*Sosthenes our brother*," in the beginning of the First Epistle to the *Corinthians*.

It may be, that the *Sosthenes* here is not the same as there. But Holy Scripture loves clearness, and not confusion, and seems to suggest their identity. See also next note.

— Σωσθένην] The Jews, being disappointed in their expectations against Paul, turned their rage against *Sosthenes*. Probably *Sosthenes* was favourable to St. Paul, and restrained them from destroying him, and was therefore obnoxious to the Jews. (*Chrys.*, *Ammon.*, *Oscurm.*) Perhaps the injury inflicted on *Sosthenes* by them attached him more closely to St. Paul, and hastened his conversion. VOL. I.—PART II.

to Christianity, after the example of his brother ἀρχισυνάγωγος, Crispus (v. 8).

— οὐδὲν—ἔμελεν] Although this outrage in his presence was an insult to himself and to his office (*Chrys.*), and as if this was no ἀδίκημα! And yet Gallio was called "dulcis" (see above on v. 12),—and had professed, that if there had been any act of personal wrong (v. 14), he would do justice to the injured party. But the favourite of this world does not always make a good Judge. See further above, xiii. 7. And professions of toleration and non-interference are often only specious disguises for love of ease, or thin veils for cowardice and desire of popular applause. It is not surprising that Gallio is afterwards heard of as ministering to Nero at Rome in his frivolity and sensuality, and as stage-manager in the scenes described by *Dio*, lxi. 26, which caused so much grief to the honest *Burrhus* (*Tac. Ann.* xiv. 15), and to Gallio's brother *Seneca*. At length Gallio, the favourite, as well as his brother *Seneca*, the instructor of Nero, were killed by him.

18. Πρίσκιλλα] Why is *Priscilla* named before her husband *Aquila*?

"The head of the woman is the man (1 Cor. xi. 3); and she is commanded to be in subjection to her husband as the Church to Christ (Eph. v. 22—24)."

Yet here the wife is placed before her husband. And this order is adopted in some places by *St. Paul* also, Rom. xvi. 3. 2 Tim. iv. 19. There must be some reason for this. It is observable also, that both St. Luke and St. Paul in other places put *Aquila* the husband before *Priscilla* the wife. See Acts xviii. 2. 1 Cor. xvi. 19.

But why is *Priscilla* ever put first?

Bengel says, "Viro præponitur uxor spectator;" but he does not say in what she was 'spectator' or more honourable.

Aquila was a Jew when he came to Corinth; and he was known as such in the first instance to the Church. (See xviii. 2.) But perhaps his wife *Priscilla* was a Christian, and was instrumental in his Conversion (for he was converted) to Christianity.

She is associated with him in xviii. 26, where some MSS. and Editors place her name first, in bringing the celebrated Jew *Apollos* to a more perfect knowledge of the Gospel.

It seems not improbable, that *Priscilla* was distinguished by her zeal and ability in disseminating the truth, and that she had an authorized position and official function in the Church.

This conjecture is confirmed by what we read in 1 Cor. xvi. 19, where St. Paul, writing from Ephesus, says, "*Aquila and Priscilla salute you; with the Church that is in their house.*"

And, what is more remarkable, St. Paul, in writing from Corinth to Rome, after his mention of *Phæbe*, the deaconess of Cenchreæ (the port of Corinth), proceeds immediately to send his salutation to the Roman Christians; and after the name of *Phæbe*, and at the head of that long list of names, he places first in order the name of *Priscilla*.

The position she here occupies, and the terms in which she is mentioned there (Rom. xvi. 3, where her name stands before her husband's), show that she had been of signal use to St. Paul and to the Church.

"Salute *Priscilla* and *Aquila*, my helpers in Christ Jesus, who for my life laid down their own necks (probably at Ephesus), unto whom not only I give thanks, but all the Churches of the Gentiles; and salute the Church that is in their house."

From the position of her name immediately after *Phæbe* the Deaconess, and before her husband and all the other Roman Christians, it may perhaps be inferred that *Priscilla* also was appointed by St. Paul to do the work of a Deaconess in the Church.

It is indeed sometimes supposed that either unmarried N

19 Κατήντησε δὲ εἰς Ἔφεσον, κακέινους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν
 n ch. 17. 2. εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20 Ἐρωτῶντων δὲ αὐτῶν ἐπὶ

women of mature age, or widows, were alone admitted to that office. (See *Bingham* ii. 22.) But not enough is known of its constitution to authorize a confident assertion on this point.

Priscilla, by her marriage with Aquila, who was connected with the Jews by origin, and appears to have been led by his mercantile pursuits to travel from one populous city to another (for we hear of him at Rome, at Corinth, at Ephesus, and again at Rome), would have had many favourable opportunities for serving the cause of Christianity; and from the terms which she is mentioned in Scripture, she appears to have availed herself of them.

It is therefore submitted for the reader's consideration, whether she was not appointed by St. Paul to such an office in the Church as a holy and pious matron could hold in primitive times; and whether it is not an account of the official dignity annexed to that office, that her name, which, if she were regarded solely as a woman and a wife, would follow after that of her husband, is sometimes placed before it both by St. Luke and St. Paul.

This incident—trivial as at first it may seem—is also of value as showing the truth of the history, and the connexion of St. Luke with St. Paul.

The coincidence between the narrative of St. Luke, in the Acts of the Apostles, and the Epistles of St. Paul, does not consist merely in this, that they both mention the names of Aquila and Priscilla, or that they both mention that of Aquila first or that of Priscilla first, but that each sometimes places Priscilla first, and sometimes Aquila; i. e. they both seem to have regarded Priscilla as holding a peculiar position in the Church, a position no where fully explained, but only implied, and as having precedence before Aquila in that official respect, though bound to submit to him, and therefore sometimes named after him, as her husband.

— *κεῖρμενος τὴν κεφαλὴν ἐν Κερκεραῖς, εἶχε γὰρ εὐχὴν*] The context shows that this is not said of Aquila, but of St. Paul.

So it was understood by *Didymus*, the Master of *S. Jerome*. See *Caten*. p. 307, where he says, "Paul the Apostle of the Gentiles became a Jew to the Jews, in order that they might not be estranged from him as one who revolted from the Lord; and therefore, according to the custom of his country, he polled his head at Cenchree, being under a Vow; and further, when he arrived at Jerusalem, he joined himself to the four men who had such a vow as this upon them." See *xxi. 23*.

As *Bede* observes here (p. 73), and in *Retract.* (p. 148), both *Jerome* and *Augustine* apply the words to *St. Paul*. *Jerome* says (Ep. ii.), "Fratribus valedicens navigabat Syriam, et cum eo Priscilla et Aquila; et totondit sibi in Cenchreis caput;" and *Augustine* (Ep. 80), "Timotheum circumcidit, et Cenchreis votum absoluit."

This would seem to intimate that the present reading of the Vulgate, "qui sibi totonderat caput," is not so ancient as the fifth century.

Some have asserted that *Chrysostom* applies it to Aquila; but this is an error.

It is also said by some (e.g. *Meyer*, p. 333) that *Theophylact* understands it of Aquila, and not of St. Paul. But *Theophylact* says (iii. p. 140), "Because he seemed to some to teach men to abandon the Law (of Moses), and they were offended with him on that account, and would not receive his preaching, therefore he does this here, and in the Temple at Jerusalem (xxi. 24. 26) in compliance with their scruples. And this is what he says of himself, 'I became as under the Law to them who were under the Law' (1 Cor. ix. 20)." Therefore *Theophyl.* applies it to St. Paul, and *Bede* observes, "hæc fecit Paulus ut Judæos lucrificaret."

It is true that in the Editions of this author (*Theophylact*), there is also a scholium connecting it with Aquila; but this seems to be a more recent interpolation.

Modern Expositors are divided. *Erasm.*, *Luther*, *Beza*, *Calvin*, *Bengel*, *Whitby*, *Rosenm.*, *Olsh.*, *Neander*, *De Wette*, *Baumg.* (ii. p. 224), *Hackett* (p. 261), *Alford*, and others refer it to St. Paul.

Hammond, *Grotius*, *Valck.*, *Kuin.*, *Wieseler*, *Meyer*, to Aquila.

The argument used by some, that if St. Luke had not intended that Ἀκύλας should be construed with *κεῖρμενος*, he would not have put Priscilla first, is refuted by the passages cited in the preceding note. The verbs and participles of this verse and the next refer to St. Paul; and Aquila, is only introduced parenthetically.

The words *εἶχε εὐχὴν* are best illustrated by Acts *xxi. 23*, *εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν*. The *εὐχή* is the Hebrew נֶדֶה (*nedher*), a vow, and when thus placed by itself, can hardly be understood to mean any thing else but what was called *εὐχή* by the Jewish Hellenists (e.g. *Philo*, i. p. 357, *εὐχή μεγάλη*), i. e. the vow of a Nazarite, concerning which see *Numb. vi.*, and the Talmudistic traditions in the *Mishna Tract. Nazir*, Tom. iii. pp. 146–178, ed. *Surenhus*.

This then appears certain, that when St. Paul *ἐκέλευτο* at Cenchree, the eastern port of Corinth, he had the vow of a Nazarite upon him. As *Bede* says, "Navim ascensus caput ex voto totondit," and he explains the 'votum' as that of a Nazarite.

But what is the meaning of the word *κεῖρμενος*?

The action here is supposed by some Expositors to be similar to that in Acts *xxi. 24*, where we read of the "four men having a vow," and "shaving their heads."

But it ought to be noticed, that St. Luke does not use the same word in the two places. Here he says *κεῖρμενος*, there (*xxi. 24*) *ἐξυρῶνται*.

The word used by St. Luke in the present passage (*κεῖρμενος*), is never applied by the LXX to describe the final Nazaritic shaving of the head on the expiration of the vow.

The word *κεῖρεσθαι* is used to describe the more ordinary act, that of cutting the hair short—as for instance, the polling of his head by Absalom, who, as the Rabbis say, was a perpetual Nazarite. *Lightfoot*, i. p. 1092; ii. p. 774. See 2 Sam. xiv. 26, *ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ, καὶ ἐγένετο ἀπ' ἀρχῆς ἡμερῶν εἰς ἡμέρας ὡς ἂν ἐκέλευτο, ὅτι κατεβαρύνετο ἐπ' αὐτόν, καὶ κείρμενος ἔστησε τὴν τρίχα τῆς κεφαλῆς αὐτοῦ κ.τ.λ.*

Absalom let his hair grow by reason of a vow of Nazarism, perhaps taken in a spirit of personal vanity. We do not hear that he ever *ἐξυρῶσάτο κεφαλὴν*. But he periodically *ἐκέλευτο κεφαλὴν*, on account of the weight of his hair. A temporary Nazarite might poll his head (*κεῖρασθαι*) in foreign lands. See *Mishna*, l. c. vol. v. p. 167, "Si raserit capillum capitis Naziræatūs sui, tum subjiciat ollæ (i. e. in the Temple), si tonsus fuerit in provinciâ, tum non subjiciat ollæ." And some of the Rabbis say, that in this case his hair was to be taken to Jerusalem and burnt at the door of the Sanctuary (*Lightfoot*, i. p. 1092), who says, "If he polled his head in the country (i. e. out of Palestine), as Paul did at Cenchree, he was to bring his hair and burn it," in the room for the Nazarites at the Temple.

The word used by the LXX to describe the shaving of the head by the temporary Nazarite is *ἐξυρῶσθαι*. This word is used to signify both the process of shaving the head after a Levitical pollution (when the days already past were counted as nothing, see *Numb. vi. 12*, and the term of the vow began again), and also to describe the final process of shaving the head when the term of the vow had expired. See *Numb. vi. 9*, *ἐν τῷ ἀποθῆναι ἐπ' αὐτῷ* (and so he incur a pollution by nearness to a dead body) *παράχρημα μανθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ ἐξυρῶσεται*.

And again, as to the final shaving, on the expiration of the term of the *εὐχή*, or vow, it is said, *Numb. vi. 18*, *ἐξυρῶσεται ὁ ἡγούμενος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ, καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ, ὅ ἐστιν ἐπὶ τὴν θυσιαν τοῦ σωτηρίου*.

The head of the Nazarite could not be shaved finally except at a particular place, i. e. at the door of the Sanctuary, which, in St. Paul's time, was at Jerusalem (*Numb. vi. 18*). Cp. *Joseph. B. J. ii. 15. 1*, *ἐπεθήμεν δὲ Βερινίαν ἐν τοῖς Ἱεροσολύμοις, εὐχὴν ἐκτελοῦσα τῷ Θεῷ*. *Josephus* adds, that it was a custom for persons in sickness or other distress, to make a vow for thirty days before that on which they were about to offer sacrifices, and to vow to abstain from wine and to shave their heads. And in doing this at Jerusalem they went barefoot.

Therefore St. Paul's act at Cenchree was not such a shaving of the head.

St. Paul himself marks a distinction between *κεῖρεσθαι* and *ἐξυρῶσθαι*. 1 Cor. xi. 6, *αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ἐξυρῶσθαι*. The Vulgate well distinguishes between the two words here and in *xxi. 21* and 1 Cor. xi. 6, rendering *κεῖρεσθαι* by *tondere*, and *ἐξυρῶσθαι* by *radi* and *decalvari*. Cp. the *Mishna* as cited above.

The word *κεῖρεσθαι* signifies to poll the hair, or cut it short by scissors or shears. But *ἐξυρῶσθαι* is to shave the hair off, at least in part, with a *ξύρον* or razor, so that the scull appears.

Hence it may be inferred,

That the word *κεῖρμενος* does not describe the shaving of the head on the expiration of the term of a Nazarite's vow;

πλείονα χρόνον μέναι παρ' αὐτοῖς οὐκ ἐπένευσεν, ²¹ ἄλλ' ἀπετάξατο αὐτοῖς εἰπών, Δεῖ με πάντως τὴν ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· ²² πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου καὶ κατελθὼν εἰς Καισάρειαν ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. ²³ Καὶ ποιήσας χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς. ²⁴ Ἰουδαῖος δέ τις, Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. ²⁵ Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. ²⁷ Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι

o 1 Cor. 4. 19.
James 4. 15.
Heb. 6. 3.

p ch. 19. 21.
& 20. 16.

q 1 Cor. 1. 12.
& 3. 5, 6.
Tit. 3. 13.
r ch. 19. 3.

s 1 Cor. 3. 6.

That it is here used to describe the act of cutting the hair short by a temporary Nazarite;

That the addition of the words *εἶχε γὰρ εὐχὴν* intimate that St. Paul would not have cut his hair short, if he had not made a vow of Nazaritism.

Having taken such a vow, he would be allowed *κείρεσθαι*, because according to the Law he could not shave his head before he came to Jerusalem (*Jahn*, *Archæol.* §. 394. *Winer*, *R. W. B.* p. 141, Art. 'Nasiräer'), and his hair might therefore otherwise become too long for comfort or for decency.

It seems that St. Paul did not choose to cut his hair short (*κείρεσθαι*) at Corinth, where he remained more than a year and a half (v. 11. 18), but deferred it till he came to Cenchree, the sea-port of Corinth, when he was just about to set sail for the East; where he would come into contact with many Jews and Jewish Christians. Indeed, in the next verse it is said that he entered into the *Synagogue* at Ephesus and disputed with the Jews (v. 19). And soon after he came to Jerusalem for the Feast.

And perhaps the reason why he said (xviii. 21) that he must by all means (*πάντως*) be at Jerusalem at the next approaching feast (for he did not attend all the feasts, nor nearly so), was that he had this vow upon him; and that he must take the hair he had cut short at Cenchree, to be burnt at the temple at Jerusalem, and accomplish his vow by a final shaving, and by votive offerings at the Temple. As is said in the *Mishna* (*Eduioth* iv. 11), "Si quis vovisset Nazireatum extra Terram (i. e. out of the Holy Land), proficisci debuit in Terram, et illic votum implere." Cp. *Larimer*, i. p. 115.

The knowledge that he was under such a vow would have been of much use to him in his dealings with the Jewish Christians at Ephesus and elsewhere. It would be a visible and practical refutation of the charge that he despised the Levitical Law, and condemned those who continued to observe it.

Another reason, probably, why he did not choose to shear off his hair or cut it short at Corinth, but waited till he came to Cenchree (where he left Greece for a time), was because with the Greeks it was usual only for slaves to wear the hair cropped short, *ἐπειτα δὲ ἄλλος ἂν κόμην ἔχει;* (*Aristoph.*)

To have appeared with his hair cut short in the Churches at Corinth among the Greek Christians, might have exposed him to ridicule and his preaching to contempt. He acted with prudence in reference to the Gentile Christians in not cutting his hair off at Corinth, nor till he was on the point of quitting Greece. And if the Greek Christians heard, as they probably would from some one at Cenchree, that the Apostle had cut his hair short there, they would learn also that he did it "because he had a vow," and would thus be taught a lesson of forbearance towards the Jewish Christians from the example of the Apostle, who they knew did not enforce the Levitical Law, and yet, as they heard, did not despise it, but in his charity to the Jewish Christians, and to the Jews, sometimes complied with it in his own person.

The grounds of St. Paul's compliance, in this and other respects, with the Levitical Law, are stated by St. Augustine in one of his Letters to St. Jerome (*Epist.* 82).

After a considerable interval, St. Paul arrived a second time at Jerusalem (xxi. 17). He had been charged with contempt of the Levitical Law, as St. James tells him (xxi. 21); and he is advised by the Bishop of Jerusalem to associate with himself four other persons under a vow of temporary Nazaritism, and to be at

charges with them (that is, to pay the expenses of the sacrifices to be offered in the Temple at the expiration of their vow), that they might shave their heads. And so St. Paul on the next day entered the Temple with them, announcing the fulfilment of the days of their purification, until the sacrifice was offered for each of them. (*Acts* xxi. 26.) The suggestion of St. James, and St. Paul's ready compliance, are explained by what he had done before at Cenchree.

On the whole, by not polling his hair till he came to Cenchree, and by polling it there "because he had a vow," he exemplified the great principle of his Apostolic life—Charity.

19. κατήντησε] A, B, E, have κατήντησαν, which has been received by *Lachm.*, *Tisch.*, and *Alford*.

21. δεῖ με πάντως—Ἱεροσόλυμα] For the reason see on v. 18.

—ἐορτὴν τὴν ἐρχομένην] The feast of Pentecost. See *Anger*, p. 61; *Wieseler*, p. 48; *Alford*, p. 190; and the Chronological Synopsis prefixed to this Volume.

22. ἀναβάς] to Jerusalem.

23. τὴν Γαλατικὴν] See xvi. 6.

24. Ἀπολλῶς] A name contracted from Ἀπολλώνιος. (See above on xv. 22.) He is spoken of in connexion with the Church of Corinth, *Acts* xix. 1. 1 Cor. i. 12; iii. 4—6. 22; iv. 6; and Ephesus, xvi. 12; and Crete, Tit. iii. 13.

—λόγιος] Distinguished for erudition in history and law, especially of his own country, and eloquence. *Heyschius*: λόγιος, ὁ τῆς ἱστορίας ἔμπειρος, πεπαιδευμένος. *Matris*: λογίους τοὺς πολυτίστορας, Ἀττικῶς καὶ Ἑρδωτος: λογίους τοὺς διαλεκτικούς, Ἑλληνας. *Phrynichus*, p. 84: λόγιος, ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δεινοῦ εἰπεῖν καὶ ἀληθοῦ, οὐ τιθέασιν οἱ ἀρχαῖοι, ἀλλ' ἐπὶ τοῦ τὰ ἐκάστη ἐθνὴ ἐπιχώρια ἐξηγουμένου ἔμπειρος. So *Josephus*, *Ant.* xix. 5. 2, Ἰουδαίων λογιώτατοι, καὶ τῶν πατρῶν ἐξηγητὰι νόμων. *Thom. Mag.*: λογίους τοὺς πολυτίστορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὡς καὶ Ἑρδωτος: λογίους δὲ τοὺς διαλεκτικούς οἱ ὕστερον.

25. κατηχημένος] See Luke i. 4. Rom. ii. 18.

—Ἰησοῦ] *Elz.* Κυρίου, but A, B, D, E, have Ἰησοῦ, which has been received by *Lachm.*, *Tisch.*, *Alf.*

To a certain extent he taught rightly; i. e. that Christ was come, and that Jesus is the Christ, the Lamb of God that taketh away the sin of the world (*John* i. 29. 36). It is probable also that he was acquainted with the facts of the Crucifixion, Resurrection, and Ascension; but the only Baptism that he knew was that of John; i. e. he had not been baptized into Christ. Not (as some suppose) that he knew only the baptism of John; for he was a Christian *Catechumen*, κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, v. 25, and Aquila and Priscilla took him and expounded to him more exactly than he had known it hitherto, the way of God; i. e. the divine plan of salvation by Baptism into Christ; and he was baptized with the Baptism of Christ, as may be concluded from the case of the twelve men in the next chapter, xix. 3—5.

26. παρρησιάζεσθαι] This example affords no sanction (as has been supposed) for preaching the Gospel without a due call or mission. Any one might expound in the *Synagogue* if invited to do so; and no one could do so without invitation. And as to his teaching in the first instance out of the synagogue, there is no evidence to show that it was approved, but rather the contrary; nor is it said that afterwards he had no call or mission. The contrary is implied in 1 Cor. iii. 5. 22.

—Ἀκύλας καὶ Πρίσκιλλα] So *Elz.*; but A, B, E put Priscilla first. So *Lachm.*, *Tisch.*, *Alf.* Cp. v. 18.

οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συν-
εβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· ²⁸ εὐτόνως γὰρ τοῖς Ἰου-
δαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν
Ἰησοῦν.

a ch. 18. 24.
1 Cor. 1. 12.

b John 7. 39.
ch. 8. 16.
& 10. 44.

c Matt. 3. 11.
Mark 1. 4, 8.
Luke 3. 16.
John 1. 26.
ch. 1. 5.
& 11. 16.

d ch. 2. 4.
& 6. 6. & 8. 17.
& 10. 46.
& 11. 15.

e ch. 18. 19.

f ch. 28. 23.
g 2 Tim. 1. 15.
ver. 23. & 24. 14.

h ch. 20. 31.

i Mark 16. 20.
ch. 14. 3.

j ch. 5. 15.

XIX. ¹ Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα
τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον· καὶ εὗρών τινας μαθητὰς ² εἶπε πρὸς
αὐτούς, Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἀλλ' οὐδὲ
εἰ Πνεῦμα ἅγιον ἔστιν ἡκούσαμεν. ³ Εἶπέ τε, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ
εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ Εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε
βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτόν ἵνα πιστεύ-
σωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. ⁵ Ἀκούσαντες δὲ ἐβαπτίσθησαν
εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ· ⁶ καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας,
ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον.
⁷ Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσπερ δώδεκα.

⁸ Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιάζετο, ἐπὶ μῆνας τρεῖς· διαλεγό-
μενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁹ Ὡς δὲ τινες ἐσκλη-
ρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς
ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ
Τυράννου τινός. ¹⁰ Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τοὺς κατοι-
κούντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰουδαίους τε καὶ Ἑλλήνας.

¹¹ Δυνάμεις τε οὐ τὰς τυχούσας ὁ Θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου·
¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ

27. συνεβάλετο διὰ τῆς χάριτος] He contributed much to the
spiritual edification of the faithful by the grace which he received
in the Church through faith, by baptism and laying on of hands.
(Grotius.)

CH. XIX. 1. Ἀπολλῶ ἐν Κορίνθῳ] Compare St. Paul's
references to *Apollos* in his first Epistle to the *Corinthians* (i. 12;
iii. 6); and see *Paley*, H. P. p. 36.

— τὰ ἀνωτερικὰ μέρη] the inland parts. See xviii. 22, 23.
2. πιστεύσαντες] on your reception into the Church by a
public profession of faith. See on xiii. 48.

— εἰ Πνεῦμα ἅγιον ἔστι] St. Paul had asked them, Whether
they received the Holy Ghost, when they made a profession of
Faith? They reply, that when they made their profession they
did not even hear whether the Holy Ghost *is*—i. e. is to be had.

The phrase is similar to John vii. 39, *ὅπου γὰρ ἦν Πνεῦμα
ἅγιον*, i. e. the Holy Ghost was not as yet manifested in the
Church, for Jesus was not yet glorified.

The verb *ἔστιν* is emphatic here, and therefore so accented;
it signifies in-dwelling and energetic operation as the vital prin-
ciple of the Church.

When these persons were received into the Church, they did
not hear whether the prophecy which John the Baptist himself
had delivered, that Jesus would baptize with the Holy Ghost and
fire (Mat. iii. 11. Luke iii. 16), had yet been fulfilled by the out-
pouring of the Holy Ghost on those who had been baptized.

4. Ἰωάννης μὲν] On the difference between John's baptism
and Christ's—in that the latter was in the Name of the Blessed
Trinity, and conferred grace—the former not—see on Matt. iii.
1—11, and John iv. 1.—*χριστὸν* is omitted here by A, B, E.

6. καὶ ἐπιθέντος κ.τ.λ.] See above on viii. 14—18, and on
x. 47.

St. Paul is seen here, at Ephesus, exercising the same
Apostolic functions which the "very chiefest Apostles," Peter
and John, are described in the Acts to have exercised at Samaria
(viii. 17).

Thus, he who was not one of the original Twelve, and who
had not seen Christ upon earth, and had been a persecutor of the
Church—and was therefore disparaged by some in comparison
with them—is placed by divine authority on a par with them in
the eye of the Church. Thus also it is proved that the collation
of the gift of the Holy Ghost, by the laying on of hands on
baptized persons, was not restricted to those who were appointed
to the Apostolic office by Christ Himself when upon earth.
And the gift of the Holy Ghost by the hands of St. Paul, is, as it

were, a link of connexion between the first administration of
Confirmation by the original members of the Apostolic College,
Peter and John, at Samaria, and the subsequent exercise of the
same authority by persons afterward appointed, such as Timothy
and Titus, to be successors of the Apostles, and to discharge the
ordinary functions of the Apostolic office, for the perpetual
edification of the Christian Church.

— ἐλάλουν γλώσσαις] in the different languages, which the
Spirit spake by their mouths. (*Theophyl.*)

9. τὴν ὁδόν] See ix. 2; xix. 23. See here also a fulfilment of
Christ's saying (Matt. xi. 10).

— καθ' ἡμέραν—τινός] he could not dispute *daily* in the
Synagogues, for they were open only *thrice a week*, and the
Jews blasphemed "that Way." Therefore, as he had done at
Corinth (xviii. 7), he collected the disciples in another place;
either a private rabbinical seminary (*Hammond*) or a school of
grammar and rhetoric—where they could meet *daily*.

So the Church grew by persecution, and the word was
preached to both Jews and Greeks.

10. τὴν Ἀσίαν] See ii. 9. 1 Cor. xvi. 8, 9, 11, 12.

11. δυνάμεις—οὐ τὰς τυχούσας] extraordinary. See Acts
xxviii. 2.

On the phrase *οὐχ ὁ τυχὼν* = not obvious, but singular,
see *Kuin*, and others, who quote *Philo de Opif. m. p. 31, C*,
οὐκ ἐκ τοῦ τυχόντος μέρους γῆς, non ex quavis terra glebā.
Athen. lib. 9, p. 402, C, *οὐ τὴν τυχούσαν ἡδονήν, voluptatem*
exquisitam. *Longin.* Sect. 9, § 9, *Moses, Judæorum legis-*
lator dicitur οὐχ ὁ τυχὼν ἀνὴρ, non vulgaris intelligentiæ
homo.

Here is another proof of the divine sanction given to St.
Paul's office and mission, and putting him on a level with St. Peter
and the other Apostles (Acts v. 15).

12. ἐπιφέρεισθαι] A, B, E, and some cursives have *ἀποφέρεισθαι*,
which has been received by some Editors.

— σουδάρια] See Luke xix. 20.

— σιμικίνθια] 'semi-cinctia.' Aprons used by workmen, per-
haps by St. Paul in his *σκηνοπηγία*. See *Martial* xiv. 153, who
distinguishes them from tunics thus: "Det *tunicam* dives: ego
te *præcingere* possum."

Some have censured the acts of these persons resorting to
St. Paul, as well as to St. Peter (Acts v. 16), as superstitious.
But it is to be remembered that in both cases the application was
in behalf of *sick people*, who could not come in person to the
Apostles. The fact is related without censure by the Holy

πονηρὰ ἐκπορεύεσθαι. ¹³ Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. ¹⁴ Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ τοῦτο ποιοῦντες. ¹⁵ Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς, Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; ¹⁶ Καὶ ἑφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, κατακυριεύσας αὐτῶν ἰσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷ Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν, Ἰουδαίοις τε καὶ Ἑλλήσι, τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁸ Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ Ἰκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον

Mark 9. 38.
Luke 9. 49.

Luke 8. 29.

m Luke 1. 65.
ch. 7. 16.
& 2. 43.
n ch. 2. 43.
& 5. 5, 11.
Luke 1. 65.
o Matt. 3. 6.
Rom. 10. 10.

Ghost; and the Apostles do not seem to have blamed them. It is also here added that "they were healed," and that "evil spirits were thus ejected." This testimony for these miraculous cures is more remarkable as coming from Luke the physician.

The healing power was not in the shadow of St. Peter or in the handkerchiefs of St. Paul; but in Christ responding to the touch of faith, and operating by the shadow or vestments of His Apostles on earth, as He had done when present in his human person by the fringes of His garment, touched by the hand of faith. See Matt. ix. 20, 21; xiv. 36. Mark v. 27. Luke viii. 44.

Was there any superstition in this? Was there any credulity in supposing that at a time when for wise reasons Christ wrought extraordinary miracles by His Apostles (and these miracles are called here expressly *extraordinary* (ὀχλαί τυχεύουσαι) that we may not look for them now) He could and would work by their *shadow* or their *handkerchiefs* on those poor helpless folk who could not come to their *hands*, and who had *faith* in His Divine Power acting by them?

If so, then there would also be credulity in supposing that the Divine Physician of body and soul can give health by medicines to the one, and grace by Sacraments to the other.

Perhaps the working of Christ by means of the shadow of Peter and of the handkerchiefs of St. Paul, was designed to rebuke the scepticism of those who will not believe that Grace is given by means of Water, and of Bread and Wine, dispensed by Christ's Ministers; and in order to comfort and strengthen the hearts of those who believe that it is there to be found by the touch of Faith.

Thus Christ's power is magnified in the working of His grace; and the devout soul is assured of the reality of His operation on itself, by means of such instruments, as, in human calculations, seem inadequate for the purposes they are designed by Him to perform.

Besides, our Lord had declared, that *after* His Ascension greater works would be done by those who believed in Him than He Himself had wrought upon earth (John xiv. 12). That is, when He was glorified in heaven, and had received the gift of the Holy Ghost to bestow upon men, He would operate by their instrumentality greater miracles than He had wrought in person on earth; and thus prove that He *was* glorified, and that by virtue of the Holy Ghost, given *after* His Ascension to the Church, He, though not corporeally present, works greater things in His Church than He had wrought when visible on earth. See note on John xiv. 12.

Here, then, we see a fulfilment of Christ's prophecy and promise, a proof of His Ascension, and an assurance of His perpetual presence and operation in the Church.

It may also be remarked that it is the shadow of Peter passing-by, by which Christ works, and by handkerchiefs taken from the body of Paul. Is it not, therefore, suggested that the *bodies* of the saints of God, which are Temples of the Holy Ghost (1 Cor. vi. 19. 1 Cor. iii. 16), are regarded by Christ as chosen vessels for the indwelling of His Grace; and that thus a lesson of reverence for the body is inculcated (1 Thess. iv. 4), and motives to holiness and purity are supplied, and a hope of greater glory and blessedness reserved for it, when it shall be made "like unto Christ's glorious body, according to the mighty working whereby he is able to subdue all things unto himself?" (Phil. iii. 21.)

We may remark, also, that there was a *special* reason for the operation of these miracles at Ephesus;

The population of that city was then subject to the influence of Satan exercised upon them by means of magical arts (*Ἐφέσια γράμματα*), witchcraft and sorcery, practised both by Gentiles and Jews. Almighty God showed in *Egypt*, by the rod of Moses, that His power is greater than that of Satan working by Magicians; He proved by the words of Daniel at *Babylon*, that He is more excellent in might and wisdom than the Evil Spirit who operated by the Chaldean Astrologers; so now at *Ephesus* He shows by the handkerchiefs of Paul that the Gospel is opposed to all the practices of magic and sorcery by which Satan deceived the Gentile World; and is able, even by the feeblest instruments and beggarly elements, to destroy the works of the Devil.

Hence in v. 15 we read the confession of the Evil Spirit, that he owned the power of Jesus; and in vv. 18, 19 we see the surrender and conflagration of the Books of Magic as a consequence of the manifestation of the power "of the Lord Jesus" (v. 17) by these miracles of Paul.

Since also Christ, glorified in heaven, could and did work these miracles of healing, and of casting out Evil Spirits, by means of the shadow of the body of St. Peter, and of handkerchiefs and aprons from the body of St. Paul, the faithful Christian may defy the power of the Evil One acting upon his body by physical disease, or on his mind by spiritual agency.

13. ὁρκίζω] So A, B, D, E.—*Elz.* ὁρκίζομεν.

14. ἀρχιερέως] head of one of the twenty-four courses of Priests. See Matt. ii. 4; xvi. 21; xx. 18.

15. τὸν Ἰησοῦν γινώσκω] See Mark i. 24, 25. Acts xvi. 17. — γινώσκω—ἐπίσταμαι] The *Vulg.* has here "Jesum novi et Paulum scio." A distinction is made between γινώσκω and ἐπίσταμαι. The former signifies knowledge producing some affection and emotion of mind. I recognize and own His power. Cp. James ii. 19.

But ἐπίσταμαι—which is of rarer occurrence, being only once used in the Gospels (Mark xiv. 68)—expresses a knowledge of a lower degree, such as acquaintance with a fact, without reflection upon it; and sometimes only an instinct. Cp. Jude 10, *ὅσα οὐκ οἶδασι βλασφημοῦσι, ὅσα δὲ φυσικῶς ἢ τὰ ἔλογα (ὡς ἐπιστάνται, ἐν τούτοις φθείρονται.*

— ὑμεῖς δὲ τίνες:] A remarkable instance of the power of Christ's Name. Even when uttered by an unbelieving Jew, it extorted a confession of the truth from the Evil Spirit; and it recoiled with terrible force against those who dared to use it without faith in Christ, and without a due mission from Him,—*Who are ye?* A solemn warning to those who venture to minister the Word and Sacraments of Christ without either such inward faith or external mission from Christ.

16. κατακυριεύσας αὐτῶν] A, B, D, and several cursive MSS., have *ἀποφορέων* here for αὐτῶν, and so *Vulg.*

18. ἐξομολογούμενοι] As in Matt. iii. 6. Mark i. 5, they were baptized in the river Jordan *confessing their sins*; οἱ πεπιστευκότες are they who had been convinced by Paul's preaching, especially of the doctrine of the remission of sins through faith in Christ.

19. τῶν τὰ περίεργα πραξάντων] Ephesus was famous for its curious arts, such as Magic, Astrology, and was (like other Heathen cities, especially Rome), at that time the resort of diviners, *gemelliaci*, *Mathematici*, *Chaldaei* (S. Jerome, *pref.* Epist. ad Ephes.), whence magical figures, letters, symbols, and charms, were called *Ἐφέσια γράμματα.*

See the authorities in *Wetstein* and *Grotius* here.

The famous γόης, Apollonius of Tyana, had a school at Ephesus in the reign of Nero, and was there honoured with a

πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. ²⁰ Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἤϋξανε καὶ ἰσχυεν.

²¹ Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. ²² Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

²³ Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ²⁴ Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρέιχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. ²⁵ οὗς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶν. ²⁶ καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. ²⁷ Οὐ μόνον δὲ τοῦτο κωδυνεύει ἡμῶν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. ²⁸ Ἀκούσαντες δὲ, καὶ γινόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλῃ ἡ Ἀρτεμις Ἐφεσίων. ²⁹ καὶ ἐπλήσθη ἡ πόλις ὅλη τῆς συγχύσεως ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. ³⁰ Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. ³¹ Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,

statue (*Philostr.* v. Apollon. libb. iv. & v. See *A Lapide* and *Biscoe*, pp. 290—293. Cp. *Howson*, ii. p. 16). Probably St. Paul refers to the γόητες of Ephesus in 2 Tim. iii. 13.

This incident is more important, because there have not been wanting some who have ascribed the Miracles of the Apostles, and even of Christ Himself, to "curious arts," such as Animal Magnetism, Natural Magic, &c. But Satan does not cast out Satan; and (as *Didymus* observes) wherever the Gospel grew, πάντα γοητεία κατελύετο.

— τὰς βιβλους] "Vana religio tollit malos libros" (*Bengel*), who observes, that as if in recompense for this sacrifice of *bad Books*, Ephesus became afterwards rich in *good Books*. It received an Epistle from St. Paul, and the Gospel and Apocalypse from St. John. They had τὰ ἱερὰ γράμματα, instead of τὰ Ἐφέσια γράμματα. It received also an Epistle from *S. Ignatius*. Ample amends for its lost books on 'Curious Arts.'

— ἀργυρίου] δραχμῶν.

²¹ διελθὼν τ. Μακεδονίαν] See xx. 1, 2.

— δεῖ με καὶ Ῥώμην ἰδεῖν] See Paul's declarations in the Epistle to the Romans (i. 13; xv. 23), of his desire and intention to visit them. Cp. *Paley*, *Hor.* Paul. p. 19. See also on Acts xxiii. 11; xxv. 21.

²² Ἐραστον] Erastus being a financier (οἰκονόμος τ. πόλεως, of Corinth, Rom. xvi. 23; xv. 26, and notes), was a fit person to be employed by St. Paul in the collection of alms to be gathered in Achaia and Macedonia, for the poor saints of Jerusalem.

— ἐπέσχε εἰς] implying an adhesion to his work there.

²⁴ Δημήτριος—ἀργυροκόπος—ναοὺς ἀργυροῦς] The Gospel of Christ, in its various conflicts with the Evil Spirit in the various forms he had assumed in the heathen world, had often to contend with the love of *Gain*. See the case of the Pythoness at Philippi (Acts xvi. 16—19), that of the Magicians, &c. here (vv. 19, 20), and now Demetrius and the members of his guild or fellow-craftsmen (vv. 24, 25).

The feelings expressed by Demetrius in his speech (vv. 25—28), still obstruct the progress of the Gospel in the World. Cp. *Bentley's* Sermon on the power of the Spirit of καπηλεία (on 2 Cor. ii. 17) in the corruption of truth. Works, iii. pp. 241—262, and above on xvi. 16—19.

The *naos* of silver were small portable models of the statue and *naos*, (*ædiculæ portabiles, argenteæ*) of the Ephesian Diana, like Παλλάδια περιαντόφορα (Athens and Attica, ch. xvi., note), and were carried on journeys and voyages, and placed in private houses for protection. See *Mede's* Works, i. p. 299. *Howson*, ii. 89.

Medallions of Ephesus still survive, representing the πρόναος

and statue of the Ephesian Artemis. One of the former may be seen in *Kittlo*, p. 398, and of the latter in *Akermann*, p. 49.

A learned commentator of the Church of Rome (*Corn. A Lapide*) says here,—and the traveller who visits Loretto at this day can testify to the truth of what he says,—"eas imagines gestabant, sicut nostri peregrini gestant imagines B. Virginis Lauretanæ (our lady of Loretto), aut domi in larariis et oratoriis eas reponebant."

— Ἀρτέμιδος] The *Artemis* of Ephesus was not like the Diana of Greece and Rome, figured as a fair archer and huntress, but resembled rather an Indian Deity. See *Jerome*, præf. Epist. ad Ephes., "Scribebat Paulus ad Ephesios Dianam colentes non hanc venatricem, quæ arcum tenet atque succincta est, sed illam *multimammiam*, quam Græci πολύμαστον vocant."

— ἐργασίαν] gain. See xvi. 16.

²⁷ τοῦτο τὸ μέρος] A polite *euphemism* for 'idol-manufactory.' Cp. Isa. v. 20.

— ἀπελεγμὸν] contempt; from ἀπελγχεσθαι, *explodi*. Cp. Symmach. Ps. cxviii. 118, ἀπὸ λῆξας πάντας, where LXX have ἐξουδένωσας.

— οἰκουμένη] *Apuleius* says (lib. ii.), "Diana Ephesie, cujus nomen unicum multiformi specie ritu vario nomine multijugo totius veneratur orbis." Its history is given by *Howson*, ii. 85, "Templum Dianæ Ephesie," is called "Orbis terrarum miraculum" by *Plin.* N. H. xxxvi. 14, and it is described as "factum à totâ Asiâ;" and therefore in contending against idolatry at *Ephesus*, the Apostle was contending against the religious superstitions of the Gentile World.

²⁹ Γάϊον] *Caius*. It would appear that four different persons, bearing this common name, are mentioned in the New Testament.

Caius of Macedonia, here; *Caius* of Derbe (xx. 4); *Caius* of Corinth, whom Paul baptized, and who is called his ξένος (1 Cor. i. 14. Rom. xvi. 23); *Caius*, the beloved, to whom St. John addresses his third Epistle.

— Ἀρίσταρχον] See Acts xx. 4; xxvii. 2, afterwards imprisoned with St. Paul, Col. iv. 10. Cp. *Philem.* 24.

— συνεκδήμους] συνοδοιπόρους, *Hesych.*

³¹ Ἀσιαρχῶν] the Presidents of the heathen games chosen from the principal citizens of Asia, the "Commune Asiæ," i. e. of the region of which Ephesus was the head. The following is from *Kuin*, "Horum munus erat, in honorem deorum et imperatoris Romani, quotannis ludos theatrales, suis sumptibus (ut Romæ ædiliū) edere, unde nonnisi opulentiores hanc provinciam

πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ³² Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνελήλυθεισαν. ³³ Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος κατασεισας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ Ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ³⁵ Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; ³⁶ Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν πρᾶττεν. ³⁷ Ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλα-

W ch. 12. 17.
& 13. 16.
& 21. 40.

2 Prov. 14. 29.
y ch. 25. 8.

subire poterant. Munus Asiarchæ annuum erat. Eligebantur hoc modo; initio cuiusque anni, i. e. sub æquinocetium autumnale, singule urbes Asiæ concionem habebant, in quâ uni ex suis civibus Asiarchias honorem deferrebant. Tum unaquæque civitas legatum in certam urbem mittebat Asiæ proconsularis primariam, quales erant Ephesus, Smyrna, Sardes, ad τὸ κοινόν, commune gentis concilium, qui nomen ejus, qui domi electus erat, publicè renuntiaret. Ex his quos singule urbes Asiæ Asiarchas nominaverant, synedri nonnisi decem Asiarchas designabant, et ex horum numero Proconsul Romanus summum sacrorum præfectum eligebat. Asiarchæ porro, ut ex monumentis liquet, non semper Ephesi, ut existimantur nonnulli, sed in aliis etiam civitatibus, sedem suam habebant, ubi communia Asiæ sacra habebantur, veluti Smyrnæ, Cyzici. Eo autem tempore, quo Paulus Ephesi commorabatur, Asiarcha cum collegis ibi sedem habebat, ab eoque ludi editi sunt."

Compare the account of *S. Polycarp's* martyrdom at *Smyrna*, c. 12 (in *Patres Apostol.* ed. *Jacobson*, and the notes, vol. ii. pp. 614, 615, ed. 2). There the *Asiarch* Philip, as President of the games, is requested to let loose the lion against Polycarp, but declines to do so. And now the Asiarchs are desirous to save Paul from the violence of the people. Perhaps he alludes to this circumstance, when he says κατ' ἀνθρώπον ἐν Ἐφέσῳ ἐθρησκιάχθαι (1 Cor. xv. 32), i. e. as far as I myself was concerned I fought with beasts at Ephesus, but God delivered me. See *Chrys.* in *Caten.* here, p. 323.

The mention of the Asiarchs as present here, may perhaps intimate that this uproar took place at the time of the public religious games; when Demetrius could reckon on a more than ordinary manifestation of religious zeal in behalf of the patron goddess of Ephesus.

— ὄντες αὐτῷ φίλοι] A remarkable circumstance. The Apostle of the Gentiles has friends among the Presidents of the religious games in honour of Artemis. He converts an Areopagite at Athens (xvii. 34), baptizes an Ἀρχισυνάγωγος at Corinth (xviii. 8. Cp. xviii. 17), and has made a favourable impression on some of the Asiarchs at Ephesus; and has friends in Cæsar's household at Rome (Phil. iv. 22), — a proof of his courage and charity, and of the truth of his cause; and of the power with which it penetrated into, and leavened, all classes of society.

An evidence this (as *Paley* has remarked) of St. Luke's veracity. He says that some of the Asiarchs were friendly to St. Paul. He does not spend any time in accounting for this singular fact. He is at no pains to make it seem probable, but he states it simply and boldly, because it is true.

This incident is also to be noticed as a proof of Providential dispensation, and pre-arrangement for the diffusion of the Gospel by the spread of the Roman arms. Ephesus was under Roman sway. The ancient gods of the nations were now vassals of Rome. Diana had been conquered by Cæsar. Thus the influence of the Pagan Mythology on the minds of the upper classes was impaired, and they were more ready to receive a purer faith. See *Bp. Pearson*, O. P. ii. 35.

— θέατρον] The theatre was a common place for ἐκκλησίαις in Greek cities. Even at Athens the *Pyx* was deserted for it; probably because the theatre could be protected from rain and sun, which the *Pyx* could not.

Cp. above, xii. 21, Herod's Oration, which was delivered in a theatre. "Joseph. B. I. vii. 3, 3, τοῦ δήμου τῶν Ἀντιοχείων ἐκκλησιάζοντος εἰς τὸ θέατρον, τὸν τε πατέρα τὸν αὐτοῦ καὶ τοὺς ἄλλους ἐνεδείκνυτο κατηγορεῖν. *Corn. Nep.* Vit. Timol. 4, 'veniebat autem in theatrum (*synæcus*) cum ibi concilium populi haberetur.' *Val. Max.* ii. 2, 6, 'legati à senatu Tarentum—missi

—in theatrum, ut est consuetudo Græciæ, introducti, legationem, quibus acceperunt verbis, peregrerunt.' *Tacit. Hist.* ii. 80. 6, de *Vespasiano*: 'tum Antiochenis theatrum ingressus, ubi illis consulare mos est.' (Kuin.)

The Theatre at Ephesus, of which the outline only now remains on the soil, was one of the largest in the world. *Felton*, Asia Minor, p. 274, quoted by *Hewson*, ii. p. 83.

33. Ἀλέξανδρον] of whom as yet nothing had been said; but perhaps he is the same as the Alexander mentioned by St. Paul in his Epistle to the Bishop of Ephesus (1 Tim. i. 19, 20, 2 Tim. iv. 14).

If so, he had apostatized from Christianity. Perhaps from the mention of his trade, χαλκεὺς, it may be inferred that he was connected by ἐργασία with the ἀργυροκόποι of v. 24; and thus we have a view suggested to us of the combination of the artificers and workers in metal, and all the large family of Tubal Cain (Gen. iv. 22), who supplied idols to Heathenism, against the pure faith of the Gospel.

35. ὁ γραμματεὺς] the Custos Rotularum, keeper of the archives of the city, the Recorder.

See the Ephesian Coin in *Akermann*, p. 53, and below on v. 38.

— νεωκόρον] culticem *Neukóros*. (1) ὁ τὸν νεὸν κορῶν, ἡ σαρῶν. (2) ὁ τὸν νεὸν κοσμών, ἡ καλλωπίζων. (3) a *paragouillier*, or *warden* of a temple. (4) a votary of a particular deity, as the patron of the city, &c.

Hence in the coins of Ephesus we see representations of Artemis circumscribed with the words Ἐφεσίων *Neukóros*. See *Akermann*, p. 54, and note v. 38.

This practice of Gentile superstition has also found its imitators in Christian times, where particular countries, cities, and individuals, derive a title from a local or personal object of Devotion;

Thus Hungary is described as follows by a Roman-catholic divine: "Regnum hoc Hungariæ, propter vetustissimam constantemque Deiparæ venerationem, *Mariansi* regni epitheton promeritum" (*Abbé Jordanusky* de *Heræsi* abjurandâ, 1822, p. 122). Cp. *Bishop Bull*, Sermon iv., "Such is the worship given to the Blessed Virgin by many, that they deserve to be called *Mariansi* rather than *Christiani*."

It is remarkable that one of the spring months, corresponding to our May, was sacred to Artemis, at Ephesus, and called *Artemision*. See the ancient Ephesian inscription (in *Boeckh*, *Corpus* 2954. *Hewson*, ii. p. 96), δλον τὸν μήνα ἀνακίσσθαι τῇ θεῷ, ἀγεσθαι δὲ τὰς ἐορτὰς, καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. And the month of May is now called, in a large part of Christendom, the "Mois de Marie."

— τῆς μεγάλης] *Elz.* adds θεᾶς, which is not in A, B, D, E. This popular ellipsis is found in the romance of an Ephesian writer of the fifth century, Xenophon Ephesius, 1 (*not* Xenophon's *Ephesiaca*, as cited by some), ὁμῶς τὴν πάτριον ἡμῶν θεὸν (see v. 37) τὴν μεγάλην Ἐφεσίων Ἀρτέμιν.

This passage (quoted by *Rosenm.* p. 263) is also of interest as showing the continuance of the worship of Artemis for some centuries after St. Paul's visit.

— τοῦ Διοπετοῦς] ἀγάλματος, ὅπερ ἔκωθεν ἐκ τοῦ Διὸς διαθέλασθαι (read καθήλασθαι, *desinuisse*) φόντο. (*Αμμοῖον*.) So the παλαιὸν βρέτας of *Minerva Polias* at Athens, called ἀρχαῖον καὶ διοπετές. See *Pausan.* i. 26, φήμη ἐστὶ πεσεῖν ἐκ τοῦ οὐρανοῦ. Cp. *Iph. Taur.* 977, οὐρανοῦ πέσημα. *Schol. Aristid.* p. 320. (*Diendorf*.)

37. ἱεροσύλους] (1) Spoilers or profaners of temples. (2) Sacrilegious persons, as here.

σφηνούντας τὴν θεὸν ὑμῶν. ³⁸ Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσὺν ἐγκαλείωσαν ἀλλήλοις. ³⁹ Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. ⁴⁰ Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. ⁴¹ Καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

a ch. 19. 29—40.
1 Tim. 1. 3.

b 1 Cor. 16. 5.

c 1 Thess. 2. 3,
11.

d ch. 9. 23.
& 23. 12.

e ch. 16. 1.

& 19. 29.

& 21. 29.

& 27. 2.

Col. 4. 7, 10.

1 Cor. 1. 14.

Eph. 6. 21.

2 Tim. 4. 12, 20.

Tit. 3. 12.

f ch. 16. 8.

2 Cor. 2. 12.

XX. ¹ Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε ^b πορευθῆναι εἰς τὴν Μακεδονίαν. ² Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ ^c παρακάλεσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. ³ ^d ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

⁴ Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρον Βεροιαῖος· Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάιος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος· ⁵ οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι.

⁶ ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ

— θεόν] So A, B, D**, E*, and others; and this is confirmed by Xenophon, Ephes. i. See v. 35.—Els. θεόν.

38. ἀγόραιοι ἄγονται] sc. ἡμέραι. Bos Ellips. v. ἡμέρα; ἀγόραιοι μὲν ἐστὶν ἡ ἡμέρα, ἀγόραιοι δὲ ὁ Ἑρμῆς ὁ ἐπὶ τῆς ἀγορᾶς. (Ammon. p. 4. Winer, § 6, p. 51.)

Cp. Luke xxiv. 21, τρίτην ταύτην ἡμέραν ἔχει σήμερον. Assize-days, or court-days, come round, and Proconsuls attend, before whom the cause may be tried. It does not follow from these words that it was *then* the time of the sessions or assizes.

The expression is a general one, and therefore the plural ἀνθύπατοι (*Proconsuls*) is used: "Uno tempore, unus erat Proconsul, sed Scriba dicit in plurali, de eo quod nunquam non esse solet." (Bengel.)

— ἀνθύπατοι] The following ancient Inscription, of the age of Trajan, from an aqueduct at Ephesus (in Boeck's Corpus, No. 2966, vol. ii. p. 606, and quoted by Howson, ii. 91), happily illustrates the accuracy of St. Luke's language in speaking of Ephesus, ἡ φιλοσόβωτος Ἐφεσίων βουλὴ, καὶ ὁ ΝΕΩΚΟΡΟΣ ΔΗΜΟΣ (see here, vv. 30. 33. 35), καθιέρωσαν, ἐπὶ ἈΝΘΡΩΠΟΥ (v. 38) Πεδουκαίου Πρεσβυτέρου, ψηφισαμένου Τιβ. κλ. Ἰταλικοῦ, τοῦ ΓΡΑΜΜΑΤΕΩΣ (v. 35) τοῦ ΔΗΜΟΥ.

There is an Ephesian coin extant of the age of Nero with the inscription, Ἐφ(εσίων) Αἰμώκληρ Ἀουόκληρ ἈΝΘΡΩΠΟΥ ΝΕΩΚΟΡΩΝ. (Akerman, p. 65)

CH. XX. 2. διελθὼν τὰ μέρη ἐκεῖνα] Probably as far as Illyricum. See the Epistle to the Romans, xv. 19, written from Hellas after the journey to Macedonia. Cp. Paley, Hor. Paul. Ep. Rom. iv. p. 21. Howson, ii. 164.

— Ἑλλάδα] Southern Greece distinguished from the Northern, or Macedonia, which contained Macedonia Proper, Illyricum, Epirus, and Thessaly. See xvi. 9, 10. 12.

This is the only place where the word Ἑλλάς occurs in the N. T.—a memorial of its former grandeur, before it was merged in the Roman Province of Achaia. Perhaps in this wider circuit St. Paul visited the countries on the west of the mountain-chain of Pindus in his descent southward from Illyricum.

4. Πύρρον] Not in Els., but in A, B, D, E, and in many Cursive, and received by Lachm., Tisch., Born., Alford.

— Τιμόθεος] of Lystra, xvi. 1.

— Τύχικος] mentioned therefore by St. Paul in writing to the Ἀσιανοί. See Eph. vi. 21. Col. iv. 7. Tit. iii. 12. 2 Tim. iv. 12.

Els. and most editions have Τυχικός. But in proper names the accent, which would have been otherwise on the last syllable, is thrown back. Thus in N. T. we have Ἐπαύρετος, not -τός, Φίλητος, not -τός, Ἐραστός, not -τός. Cf. Winer, § 6, p. 49.

The word ΧΡΙΣΤΟΣ forms a signal and almost unique exception to this rule; as if it was the desire of those who used it to remind themselves and others of its etymology.

— Τρόφιμος] of Ephesus,—with St. Paul at Jerusalem, xxi. 29; and left by him at Miletus on his last visit to Rome. 2 Tim. iv. 20.

6. οἱ οὗτοι] Therefore none of these persons, here specified, can have been the author of the Acts.

— ἡμᾶς] Thus almost imperceptibly does the blessed Evangelist join himself to St. Paul's company, and intimate his own fellowship with him. See above, xvi. 10.

Contrast with this modest silence the eulogistic declaration of St. Paul concerning his faithful companion St. Luke, Λουκᾶς ὁ ἰατρός, ὁ ἀγαπητός (Col. iv. 14); and Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ (2 Tim. iv. 11), "Let another praise thee, and not thine own lips" (Prov. xxvii. 2).

If there be a code of gentle demeanour, good breeding, courteous manners, and refined delicacy in the world, surely it is the New Testament.

— ἐν Τρωάδι] It is observable that they waited for St. Paul and St. Luke at Troas, the place where he seems to have joined St. Paul in the first instance. See xvi. 8. 11.

Henceforth St. Luke appears to have remained with St. Paul till the end of the time comprehended in the Acts of the Apostles.

St. Luke appears to have been left by St. Paul at Philippi (see xvi. 16. 40; xvii. 1), and to have now rejoined the Apostle in that neighbourhood. See v. 6.

It was St. Paul's practice, after he had *planted* the Gospel, to leave some persons behind him to *water* it. Thus he left Silas and Timotheus at Berea, xvii. 14, and Aquila and Priscilla at Ephesus, xviii. 19, and Titus in Crete, Titus i. 5; cp. 1 Tim. i. 3. And perhaps this is what is implied of Erastus, 2 Tim. iv. 20, Ἐραστός ἐμεινεν ἐν Κορίνθῳ, he abode there to watch over the Church, and to endure patiently what he might be required to suffer for it.

Probably St. Luke was entrusted with similar duties at Philippi, and in its neighbourhood.

Another characteristic of St. Paul's apostolic and missionary practice was to *revisit* those whom he had evangelized; this is intimated here in ὑποστρέφειν διὰ Μακεδονίας. See xiv. 21; xv. 36.

The topography of Troas, and St. Paul's journey thence to Miletus, is illustrated by Howson, ch. xx.

6. μετὰ τὰς ἡμέρας τῶν ἀζύμων] Observe the minute specification of days in this journey from Philippi to Jerusalem. There are two limits marked,—the days of unleavened bread at Philippi (xx. 6), and the Feast of Pentecost at Jerusalem (xx. 16; xxi. 16), with an interval of about seven weeks between them. It seems that it is intended to be inferred from the mention of his stay at Philippi at the Passover, that St. Paul did not feel himself obliged to attend the great festivals of the Levitical Ritual at Jerusalem. And yet he was desirous of doing so on certain occasions, to show that he did not, under existing circumstances, disparage the observance of the Ceremonial Law. Cp. xviii. 21.

The Days of Unleavened Bread had now been changed into the Christian Easter; and perhaps he stayed at Philippi in order to celebrate there the annual Festival of Christ's Resurrection with the Philippian Church. We find also a mention there of the celebration of the weekly Festival of the Resurrection at Troas (see v. 7).

There are also two notices of a stay of *seven days* in this journey (see xx. 6, and xxi. 4), which may perhaps have a reference to the observance of the Christian Sunday.

ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. ⁸ Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν συνηγμένοι. ⁹ Καθεζόμενος δέ τις νεανίας, ὀνόματι Εὐτυχος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον κατενεχθεὶς ἀπὸ τοῦ ὑπνου ἔπεσεν ἀπὸ τοῦ τριστεγίου κάτω, καὶ ἤρθη νεκρός. ¹⁰ Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ Ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμίλησας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ¹² Ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. ¹³ Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς περῶν. ¹⁴ Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην. ¹⁵ Κἀκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. ¹⁶ Κεκρίκει γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ.

— ἄχρις ἡ. π.] at the end of five days.—“Insolens forma loquendi pro Græcorum more πεμπταίοι.” (Valck.)
— ἡμέρας ἑπτὰ] seven days, a term thrice mentioned in the Acts, as the period of St. Paul's stay (xxi. 4; xxviii. 14). See last note but one.

7. συνηγμένων ἡμῶν] For ἡμῶν *Elz.* has τῶν μαθητῶν; but ἡμῶν is found in A, B, D, E, and many Cursives and Versions, and has been received by *Lachm.*, *Tisch.*, *Born.*, and *Alf.*—*Elz.* has also τοῦ before κλάσαι, but τοῦ is not in A, B, E, G, and numerous cursives.

It may be added here, that in v. 8, for ἦσαν *Elz.* has ἦσαν, but ἦμεν is in A, B, D, E, G, H. This reading, and ἡμῶν in v. 7, are deserving of notice, as showing that St. Luke was present at what he describes; that he joined in the Holy Communion administered on that Lord's Day, and heard the Sermon of St. Paul, and saw Eutychus raised from the dead.

Observe the word συνηγμένοι. They were not *summoned*, but *came together, met* for a stated religious purpose. Hence the word *Συναγῆ*. Cp. *ἐπισυναγωγὴ*, for Public Worship, Heb. x. 25, a word connected with the *Συναγωγὴ* of the Elder Church of the Jews.

Some learned writers have supposed (see *Augustine*, *Epist.* 36, p. 117, and *Hoswiler*, ch. xx. vol. ii. p. 256) that the *μία σαββάτων* here mentioned is the evening which succeeded the Jewish Sabbath, and that St. Paul set forth on his journey *early* on the Sunday morning (pp. 256—259).

But it appears to be more probable, that this meeting for breaking of bread took place on the *evening* of Sunday: *Κυριακὴ ἦν*, (says *Chrys.*) καὶ μέχρι μεσονυκτίου τὴν διδασκαλίαν ἐκτείνει, καὶ συνετάραξε τὴν ἰσότην ὁ διάβολος by the death of Eutychus; but this was overruled for the glory of God and the diffusion of the Gospel, by his restoration to life by St. Paul. Cp. *Levin's* remarks, pp. 589—592.

It appears, then, that this was a stated Day and Hour for Christian assemblies, not perhaps without some reference to the fact mentioned by St. John (xx. 19), concerning the first Lord's Day of the Christian Church; “The same day at evening, being the first day of the week, came Jesus and stood in the midst, and saith unto them, Peace be unto you!”

The Holy Supper was instituted on an evening; and it was “toward evening” when our Lord took bread and blessed it, and gave it to the two disciples at Emmaus (Luke xxiv. 29, 30).

It is not likely that St. Luke, writing for the use of Gentile Christians in all ages, should reckon his days from sunset, in the Jewish manner, especially when speaking of a Christian Festival. Even St. Matthew, writing more particularly for Jewish Christians, says (xxviii. 1), ὁπὲρ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.

On the time of receiving the Holy Communion, which varied in different Churches in ancient times, see *Bingham*, xiii. 9, and xv. 7.

These things were done on the Lord's Day (*Chrys.*). Observe the intimation here given, that the *πρωτογενεῖς* Christians

assembled specially on the Lord's Day for the reception of the Holy Eucharist (see ii. 46), and for hearing of the Word. Cp. *Routh*, R. S. i. 113. 120. 137. 180. 188. 224; ii. 4. 45. 722. 240; iii. 100. 147. 157.

Justin Martyr, in the second century (Apol. i. 85, p. 143, ed. Ashton, = § 67, p. 269, ed. Otto) says, “On the day called Sunday, our common assembly of all who are in the cities and the country, is held; and we read the Writings of the Apostles, and the Books of the Prophets.” Then he describes the Sermon; and then the Administration of the Lord's Supper by the *προεστῶς* and of *διδάκονοι*; and the collection of alms for the Poor. He adds, “We all assemble together in common on the day called Sunday, because it is the day on which God created the world out of darkness and *ἔλα*, and on which Jesus Christ our Saviour arose from the dead; for on the day before Saturday they crucified Him, and on the day after Saturday He arose from the grave, and taught His Apostles and disciples those things which we have delivered to you, for your consideration.”

In the two preceding Chapters, *Justin M.* speaks distinctly of the two Sacraments, Baptism and the Lord's Supper. And beginning with this description in the Acts of the Apostles, we may trace through his Apology, written less than fifty years after St. John's death, a clear stream of teaching concerning primitive Christian Worship and Ritual.

On the institution of the Lord's Day, see also above on Matt. xxviii. 1. John xx. 26.

8. λαμπάδες] The miracle here related was wrought at night, but the mention of the lamps shows that those who were present could see it done. They could see Eutychus fall, and perhaps they took some of the lamps down with St. Paul, and saw the dead restored to life.

9. καθεζόμενος] So A, B, D, E, and several Cursives. *Elz.* καθήμενος.

— τριστεγίου] “tabulata tertia,” Juvenal iii. 199.

10. ἐπέπεσεν] “hoc gestu non est usus Christus; est autem eo usus Elias, Elisæus, Paulus.” (Bengel.)

11. τὸν ἄρτον] Observe the article—“the bread,”—i.e. of the Holy Eucharist.

Elz. has not the article, but it is in A, B, C, D*, and has been received by *Lachm.*, *Tisch.*, *Bornemann*, *Alford*.

The disciples had met “to break bread” (v. 7). St. Paul preaches till midnight. Eutychus falls from the window of the third story. Paul descends from the ὑπερώον, and revives him, and returns to break the bread; and after the breaking of the bread he has a repast (γέμεται, see x. 10), and converses till dawn, and departs on the morrow, i.e. on Monday morning. See on v. 7.

13. Ἀσσον] in Mysia, twenty-four Roman miles south of Troas. *Pausan.* *Eliac.* ii. 4.

— διατεταγμένος] “Significatio media. Sic enim disposuerat ipse.” (Bengel.) See on xiii. 48. *Winer*, § 39, p. 234.

16. κεκρίκει] So A, B, C, D, E.—*Elz.* ἐκρίνε.

ἔσπευδε γὰρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 Ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19 δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων 20 ὥς οὐδὲν ὑπεστείλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 διαμαρτυρούμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. 22 Καὶ νῦν ἰδοὺ, δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσονται μοι μὴ εἰδώς, 23 ὅτι πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν. 24 Ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαντῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. 25 Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν. 26 Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων 27 τοῦ

17. τοὺς πρεσβυτέρους] from Ephesus, which, as a large City, had many *Presbyters* (see xiv. 23); but they were subject, if not now, yet soon after, to one head, Timothy (1 Tim. i. 3), who had oversight of their doctrine (i. 3, 4. 1 Tim. v. 17—19), and performed the office of ordaining presbyters and deacons (1 Tim. iii. 1—10. 15; v. 22). Cp. Rev. ii. 1. *Ignat.* ad Ephes. § 1, where *Ephesus* has an *ἐπίσκοπος*, and also, § 5, a *πρεσβυτήριον* ὃ συνήρμωσται τῷ ἐπισκόπῳ ὡς χορδαὶ κιθάρας, and *διδάκονοι*, § 2.

17—26.] This Address of St. Paul at Miletus is an Apostolic pattern of an Episcopal Charge to the Clergy, at Visitations, or Diocesan Synods.

18. ἐπίστασθε] A modest word—underrating the effect of his own labours. See on xix. 15.

19. δουλεύων τῷ Κυρίῳ] Cp. Rom. xii. 11.

—δακρύων] *Elz.* has πολλῶν before δακρύων; but it is not in A, D, E, and many Cursives and Versions.

20. οὐδὲν ὑπεστείλαμην] The metaphor, reintroduced v. 27, appears to be taken from Navigation; and was therefore very appropriate at a sea-port, Miletus, and in the mouth of one now on a voyage, and addressing persons who had come from the great commercial city Ephesus. An internal evidence of truth. The Apostle St. Paul, by this metaphor, compares the Church to a Ship, and himself to a Mariner or Captain of it, and the doctrines of the Gospel to its sails; and he says that he οὐδὲν ὑπεστείλατο, reefed none of its canvas, but spread it all out boldly to the sun and wind, so as to conceal nothing, but to display the whole, and so give his hearers a perfect *πληροφορία* of faith, in their course (see on Luke i. 1. Col. ii. 2; iv. 12) over the sea of this world to the haven of life everlasting.

For this nautical use of *ὑποστέλλομαι*,—*ὑποστέλλεσθαι* τὰ ἱστία, see *Pindar*, in *Passow*, Lexic.

22. δεδεμένος τῷ πνεύματι] Some (e. g. *Meyer*) interpret this 'constrained by my own spirit.' Others (*Hosson*, ii. 269), 'a prisoner in spirit, not in body.'

The more ancient interpreters (see *Chrys.*, *Theophyl.*, *Clem.*) explain it 'bound by the Holy Spirit.' As *Didymus* says (in *Caten.* p. 233), "He that is united to the Holy Ghost is bound in Him; he is the prisoner of Christ; in these chains he rejoices, he wears them as ornaments" (*πνευματικούς μαργαρίτας*. *Ignatius*, Eph. § 11). They are bands of love. He bears in his body the marks of the Lord Jesus (Gal. vi. 17), and dies daily (1 Cor. xv. 31). Paul was now going up to Jerusalem to the Anniversary of the Descent of the Holy Ghost (v. 16). And as if his mind was dwelling on that event, he refers to the operations of the Holy Spirit in his speech, vv. 23. 28.

The Vulgate well renders it, 'alligatus Spiritu,' constrained and carried by the Holy Ghost. Perhaps it is a metaphor derived from the practice of chaining prisoners to their keepers (see xii. 6; xxi. 33), who carried them to a particular place. Thus *Ignat.* ad Rom. 5, ἀπὸ Χυρίας μέχρι Πρώτης θηριομαχῶ δεδεμένος δέκα λεονάρδοις. So St. Paul was now carried as a prisoner to Jeru-

salem,—but it was by the Holy Ghost. This explains his conduct in reference to the revelations described in xxi. 4.

It also shows that St. Paul did not run into hazards without Divine guidance. As *Chrys.* says, οὐκ ἐπὶ τοὺς κινδύνους ῥίπτων ἑαυτὸν, ἀλλ' ἡγούμενος τοῦ πνεύματος εἶναι τὸ πρόσταγμα.

See further on this verse, the note on xxi. 4.

23. μοι] So A, B, C, D, E, and many Cursives and Versions. *Elz.* omits μοι. The pronoun is important, as showing that this prophecy met St. Paul on his arrival at different Cities in succession.

—λέγον] D, E, G, and many Cursives, have λέγων,—a reading which deserves consideration.

—δεσμά με—μένουσιν] It has been said by some, that this is a mere figure of speech, expressing what might have been expected by the Apostle on *probable* grounds; and that it is not an utterance of a divinely-inspired prophecy. But, on the contrary, it was *not likely* that St. Paul, being a *Roman Citizen*, should have been bound. See Acts xxiii. 29.

—θλίψεις] Compare the Epistle to the Romans, xv. 30, where he asks their prayers that he may be delivered from them that do not believe in *Judæa*, and that he may come to *Rome*. See *Paley*, Hor. Paul. pp. 22—24.

24. μετὰ χαρᾶς] Omitted by A, B, D, and some Cursives and Versions; perhaps rightly.

25. ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε κ.τ.λ.] See v. 38. It has been argued from 2 Tim. iv. 13—20, where St. Paul speaks of being at Miletus after this, that he was not here divinely inspired, but was *mistaken* in this anticipation; and this, it is said, is accounted for from vv. 22, 23, where he confesses that he did not know what would happen to him at Jerusalem;

But it was one thing to acknowledge that he did not know what would happen to him at a particular place, and another thing to affirm that something would not happen which did happen;

His words are, οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες,—and he might easily have touched again at *Miletus* without ever seeing all or any of the *Presbyters of Ephesus*. Besides, as *Bengel* observes, "Rediit Romā in Asiā compluribus post annis Apostolus, sed interea defuncti aliōve delati sunt ferē omnes isti." It may indeed be inferred, that he never revisited *Ephesus* after this time, or only after a long interval.

—τὴν βασιλείαν] So A, B, C. *Elz.* adds τοῦ Θεοῦ, D τοῦ Ἰησοῦ: ἡ βασιλεία, the Kingdom, is emphatic, as in Matt. viii. 12; xxiv. 14; and τὸ ὄνομα, the name, Acts v. 41. So ἡ δόξς, xix. 23. All these are significant of the truth,—that there is no other kingdom which will remain, but that of God; no other Name, by which men are to be saved, than that of Christ; no other Way which can lead us to heaven, but that of the Gospel.

26. καθαρὸς εἰμι] *Elz.* has ἐγὼ for εἰμι, which is in B, C, D, E, and numerous Cursives and Versions, and appears to be preferable on another account, inasmuch as ἐγὼ thus placed emphatically would seem to imply that some one else was *not* pure.

γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. s 1 Pet. 5. 2.
1 Tim. 5. 1, 2.
& 4. 16.
Phil. 1. 1.
Eph. 1. 7.
Col. 1. 14.
28. Προσέχετε οὖν ἑαυτοὺς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο 1 Pet. 1. 19. Rev. 5. 9.

27. πᾶσαν τὴν βουλὴν τοῦ Θεοῦ] re-asserted from v. 20. A strong passage against the "Doctrine of Development." St. Paul says that he would not have been pure from their blood, i.e. he would have been guilty of destroying their souls, if in the time he had been at Ephesus, less than *three years* (v. 31), he had not declared to them "the whole counsel of God."

What would he say, if he heard, that now, after the Church has been in the world 1800 years, a new article of faith has been declared, and an addition been made by men to the "whole counsel of God?" Cp. Gal. i. 8.

28. προσέχετε οὖν—αἵματος] An exposition of this text, and an interesting application of it to the circumstances of the Church of England, may be seen in the Latin Concio of *Bp. Andrewes* (then a Presbyter), to the Convocation of the Province of Canterbury, in 1593. Latin Works, p. 29.

—τὸ Πνεῦμα τὸ ἅγιον ἔθετο] Another assertion of the Divinity and Personality of the Holy Ghost. See v. 3; viii. 29; xiii. 2. 4.

—ἐπισκόπους] Every πρεσβύτερος is an ἐπίσκοπος τοῦ ποιμνίου, an overseer of the flock committed to his charge; but the ἐπίσκοπος is also an overseer of other Pastors; which a Presbyter is not.

S. Irenæus (iii. 14), indeed, supposes that some Bishops as well as Presbyters were present, and that St. Paul addresses them; "Paulus in Mileto convocatis Episcopis et Presbyteris qui erant ab Epheso et a reliquis proximis civitatibus," &c. So *Ammianus* here, who gives also the other exposition; and cp. *Professor Blunt*, who says, p. 51, "Paul sent for the Elders of the Church of Ephesus, or its Bishops, or rather both, to attend him at Miletus," and who observes that the authority of *Irenæus* is of more value here, from his connexion with *Polycarp* and the neighbourhood.

However, it is certain, that some of these ἐπίσκοποι, if not all, were presbyters.

On the subsequent restriction of the word Ἐπίσκοπος to the highest of the Three Orders of the Christian Ministry, see *Dr. Bentley* (upon Freethinking, Cam. 1743, pp. 136, 137), "They (the Bishops), with all Christian antiquity, never thought themselves and their order to succeed the Scripture Ἐπίσκοποι, but the Scripture Ἀπόστολοι: they were δίδοχοι τῶν Ἀποστόλων, the successors of the Apostles."

"The sum of the matter is this:—Though new institutions are formed, new words are not coined for them, but old ones borrowed and applied. Ἐπίσκοπος, whose general idea is overseer, was a word in use long before Christianity; a word of universal relation to economical, civil, military, naval, judicial, and religious matters.

"This word was assumed to denote the governing and presiding persons of the Church, as Διδάκτορος (another word of vulgar and diffused use) to denote the ministerial.

"The Presbyters, therefore, while the Apostles lived, were Ἐπίσκοποι, overseers. But the Apostles, in foresight of their approaching martyrdom, having selected and appointed their successors in the several cities and communities (as St. Paul did *Timothy* at *Ephesus*, and *Titus* at *Crete*, A.D. 64, four years before his death), what name were these successors to be called by? not Ἀπόστολοι, Apostles; their modesty, as it seems, made them refuse it: they would keep that name proper and sacred to the first extraordinary messengers of Christ, though they really succeeded them in their office, in due part and measure, as the ordinary governors of the Churches.

"It was agreed, therefore, over all Christendom at once, in the very next generation after the Apostles, to assign and appropriate to them the word Ἐπίσκοπος, or Bishop. From that time to this, that appellation, which before included a Presbyter, has been restrained to a superior order. And here's nothing in all this but what has happened in all languages and communities in the world. See the *Notitia* of the Roman and Greek Empires, and you'll scarce find one name of any state employment that in course of time did not vary from its primitive signification."

—τὴν ἐκκλησίαν τοῦ Θεοῦ] On the purchase of the Church by the price of Christ's blood, see 1 Cor. vi. 20. 1 Pet. i. 18, 19. Rev. v. 9.

As to the reading of this passage, it is to be observed that B and many cursives, and *Vulg.* and *Chrys.*, have τοῦ Θεοῦ, and this reading is received by *Elz.*, *Mill*, *Whitby*, *Bengel*, *Knapp*, *Rinck*, *Scholz*, *Alford*, *Bloomf.*

For Θεοῦ, other MSS. have Κυρίου, particularly A, C*, D, E, and the Coptic, Sahidic, Armenian, Syriac Versions, and *Irenæus*

(iii. 14), *Didymus* (de Spir. § 2), *Euseb.* (in Esa. xxxv. 9), *Jerome* and *Augustine*; and this reading is preferred by *Lachm.*, *Tisch.*, *Bornemann*, *Olshausen*, *Davidson*, *Meyer*, *Hackett*.

Others, C***, G, H, and more than 100 Cursive MSS. have Κυρίου καὶ Θεοῦ, and this reading is preferred by *Venema* and *Valckenaer*.

The choice seems to be between Κυρίου and Θεοῦ. The evidence for each is strong.

It may be remarked that St. Luke uses the word Κύριος in application to Christ, as appointing and ordaining the Ministers of His Church, as here. See on Luke x. 1.

And in support of Κυρίου, it may also be urged that the word Κύριος would mark His Lordship and Dominion over her, as His Household and Kingdom; and would be a happy preparation for the term by which the ἐκκλησία was to be described, i.e. Κυριακή, Church, the spouse and body of the Κύριος, and purchased and purified by His blood. See above, ii. 25. 36.

There would also be a memento here to Bishops and Pastors—that they are not to consider the ἐκκλησία as their own, but as Christ's, and that they are not κατακυριεύειν, dominari, over what is τοῦ Κυρίου, Domini. 1 Pet. v. 3.

On the other hand—in behalf of the other reading, τοῦ Θεοῦ,—it appears (as *Whitby* observes, p. 489), that St. Paul never uses the phrase ἡ ἐκκλησία τοῦ Κυρίου, whereas he often employs the words ἡ ἐκκλησία τοῦ Θεοῦ. See 1 Cor. i. 2; x. 32; xi. 16. 22; xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5. 15.

The matter reduces itself to this question, Is it more likely that Θεοῦ should have been altered by Copyists into Κυρίου or Κυρίου into Θεοῦ?

Perhaps the former may seem the more probable alternative.

(1) No one would have been staggered by Κυρίου, or have been inclined to change that reading.

(2) But many might have been perplexed by Θεοῦ with αἵματος following it.

(3) Some orthodox persons might think that it seemed to give some countenance to the Noetian or Sabellian heresy, which confounded the two Persons of the Father and the Son; or to the Eutychian Heresy, which confounded the two Natures of Christ in One; or to the Apollinarian, Theopaschite, and Patripassian, which imputed suffering to God and the Father.

(4) It cannot, therefore, be concluded with some, that a change was made here from a theological bias.

(5) It is also observable that the word Κύριος has been interpolated, in connexion with Ἐκκλησία, in Ephes. v. 29, where A, B, D*, F, G have Χριστός.

(6) It has been said that the testimony of *Athanasius* is opposed to this reading. His words are (contr. Apollinarium, ii. § 14, vol. i. p. 758), οὐδαμοῦ αἷμα Θεοῦ δίχα σαρκὸς παραδεδόκασιν αἱ γραφαί, ἡ Θεὸν διὰ σαρκὸς παθόντα καὶ ἀναστάντα. Ἀρειανῶν τὰ τοιαῦτα τοιμήματα, ἐπειδὴ μήτε Θεὸν ἀληθινὸν τὸν υἱὸν τοῦ Θεοῦ ὁμολογοῦσιν, αἱ δὲ ἄγιοι γραφαὶ ἐν σαρκὶ Θεοῦ καὶ σαρκὸς Θεοῦ ἀνθρώπου γενομένου αἷμα καὶ πάθος καὶ ἀνάστασιν κηρύττουσι.

Athanasius is contraverting the Apollinarian error that the Godhead itself suffered, and he asserts that the Scriptures have no where predicated to us the blood of God without the flesh; or that God suffered in the flesh (some read δίχα σαρκὸς here, and it may be the true reading): the older editions have διὰ σαρκὸς for δίχα σαρκὸς in the preceding clause.

Athanasius might have written these words, and yet have read here ἐκκλησίαν τοῦ Θεοῦ; for there is no representation, in the passage so read, of the αἷμα Θεοῦ δίχα σαρκὸς. St. Paul would thus say, "the Church of God, which He (Who is Man as well as God) purchased with His own Blood."

(7) The argument from St. Paul's use of Ἐκκλησία Θεοῦ, and his non-use of Ἐκκλησία Κυρίου, confirms the same conclusion.

(8) It is probable that this passage gave occasion to the use of the still bolder expression αἷμα Θεοῦ in other writers, particularly *Ignatius*, writing to the same Church,—the Ephesian,—as that whose presbyters were now addressed by St. Paul, Eph. i. So *Tertullian*, ad Uxor. ii. 3, "Sanguine Dei." *Clem. Alex.* "Quis dives," &c., c. 34, αἵματι Θεοῦ παιδός. Cp. *Ignat.* ad Rom. 6, ἐπεὶ με μνηστὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου, where some copyists have inserted Χριστοῦ, to give ease to the phrase, as here. And cp. *Jacobson* in *Clem. Rom.* 2, p. 13. See also *Weiststein* here, p. 596, and the note in *Catenā*, p. 338, where it is said, "Many of weak minds, or of perverse opinions, speak evil

t 2 Pet. 2. 1.
Matt. 7. 15.
u 1 John 2. 19.

v ch. 19. 10.

w ch. 9. 31.
Eph. 1. 18.

x 1 Sam. 12. 3.
1 Cor. 9. 12.
2 Cor. 11. 9.
g 12. 13.
y ch. 18. 3.
1 Cor. 4. 12.
1 Thess. 2. 9.
2 Thess. 3. 8.
z 1 Cor. 9. 12.
a ch. 21. 5.

διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ Ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· ³⁰ καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. ³¹ Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. ³² Καὶ τανὺν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν. ³³ Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· ³⁴ αὐτοὶ γινώσκετε ὅτι ταῖς χρεΐαις μου, καὶ τοῖς οὖσι μετ' ἐμοῦ, ὑπηρέτησαν αἱ χεῖρες αὐται. ³⁵ Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν. ³⁶ Καὶ ταῦτα εἰπὼν, θείς τὰ γόνατα αὐτοῦ, σὺν πάσιν αὐτοῖς προσηύξατο. ³⁷ Ἰκανὸς δὲ κλαυθμὸς ἐγένετο πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν· ³⁸ ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἶρήκει, ὅτι αὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. ¹ Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, καέκειθεν εἰς Πάταρα. ² Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. ³ Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.

of those who use the terms *σῶμα καὶ αἷμα Θεοῦ τὸ σωτήριον*, but they may hear what our Lord says; and then reference is made to John vi. 35. 48. 53, and the conclusion is, Do not scruple at the words *αἷμα καὶ σῶμα Θεοῦ τὸ σωτήριον*, as the Jews do; for by it thou hast been redeemed and art become a son of God, and an heir of life everlasting." And as to the doctrine thus taught Bede says, "Non dubitat sanguinem Dei dicere propter unionem personarum in duobus naturis Eiusdem Jesu Christi, propter quam etiam dictum, Filius Hominis Qui est in coelo." (John iii. 13.) "Christ our Saviour, is 'Agnus Dei' says Bp. Sanderson, i. 195. He is also 'Agnus Dei'; He is God, the Son of God, Very God of Very God; and it is this dignity of His Nature especially, and not His Innocency only, that setteth such a value upon His Blood that it is of an infinite price, of infinite merit, able to satisfy an infinite justice, and to appease an infinite wrath."

— τοῦ αἵματος τοῦ ἰδίου] So A, B, C, D, E, and many Cursives. *Elz.* has διὰ τοῦ ἰδίου αἵματος.

29. ἐγὼ] *Elz.* adds γάρ; and inserts τοῦτο after οἶδα, which are not in A, B, C, D.

— ἀφίξιν] sometimes 'arrival,' sometimes 'departure,' as here. See examples in *Kevin. ἀποδημίας, Chrys.*

30. ἐξ ὑμῶν] Hymenæus, Alexander, and the Nicolaitans, 1 Tim. i. 20. Rev. ii. 6. Phygellus and Hermogenes, 2 Tim. i. 15.

— τοὺς μαθητὰς] the disciples—even mine and yours, and Christ's.

31. τριετίαν] Three months in the Synagogue, xix. 8; two years in the School of Tyrannus, xix. 10; and he passed through Macedonia and Achaia, where he remained three months, xx. 3.

32. τῷ λόγῳ τῆς χάριτος] To His gracious Word. The Genitive is used Hebraistically, where in other languages would be used an adjective. See on Matt. xxii. 11;

It is to be remarked, that "the Word" here is understood by some ancient Expositors to be Christ, Who is "full of Grace," and from Whom all grace has come to man. John i. 14. 16.

And there is much that is *personal*, here, ascribed to the λόγος. So Ammonius, who from the addition of the participle *δυναμένῳ* in the singular, deduces an argument for the Unity of the Two Persons in one Godhead, as follows;

Δεῖκνυσιν, ὅτι ὁ Πατὴρ καὶ Θεὸς καὶ ὁ τοῦτου υἱὸς Ἰησοῦς, ὁ Θεὸς λόγος ἐνείκει (read ἐν εἰσιν, *unum sunt*): οὐ γὰρ εἶπε, τοῖς δυναμένοις: πληθυντικῶς, ἀλλ' ἐνικῶ δνόματι τὴν μοναδικὴν οὐσίαν ἐσήμανεν, εἰπὼν τῷ δυναμένῳ.

It is indeed taken for granted by many modern writers, that the title ὁ λόγος is *only* applied by St. John to Christ. But this assertion may be questioned. See on Luke i. 2.

If St. John had been already at Ephesus, this mode of speech would have been very appropriate there, as a testimony to

the unity of the doctrine of the two Apostles St. Paul and St. John. And even if St. John had not been there, yet, as St. Paul spoke under the guidance of the same Spirit as inspired St. John, he might and would very fitly bequeath this parting word to the Ephesian Presbyters, testifying his own adhesion to the great doctrines concerning the Logos, which were afterwards to be preached more fully at Ephesus by St. John.

— οἰκοδομῆσαι] So A, B, C, D, E,—a better reading than that of *Elz.* ἐποικοδομῆσαι.

33. ἱματισμοῦ] Oriental wealth consisted partly in "changes of raiment," Gen. xiv. 22. 2 Kings v. 5. 22. Hence the reference to the *molit* in warnings to the rich and worldly, Matt. vi. 19. James v. 2. Cp. *Hackett*.

34. ὑπηρέτησαν αἱ χεῖρες αὐταί] Compare his declaration, made at Ephesus, in 1 Cor. iv. 12, *κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν*; and see *Paley*, H. P. p. 37.

35. ὅτι αὐτὸς εἶπε] A saying alluded to by S. Clement Rom. i. 2, and in *Const. Apostol.* iv. 3; and one of the few sayings of our Lord preserved elsewhere than in the Gospels. Cp. *Grabe*, Spicileg. i. pp. 14. 327. *Fabricii* Cod. Apocryph. N. T. i. pp. 321—334, "De dictis Christi quæ in Evangeliiis non extant." *Körner*, de Sermonibus Christi *ἀγράφους*, Lips. 1776; and *Rosin*, R. S. i. 9. 10. 12. 29. 31. 471. 484.

— μακάριόν ἐστι μᾶλλον] So A, B, C, D, E, G.—*Elz.* places διδόναι before μᾶλλον. Another transposition has been adopted in v. 37, *ἰκανὸς δὲ κλαυθμὸς*, from A, B, D, E, for the reading of *Elz.* *ἰκανὸς δὲ ἐγένετο κλ.*

36. θείς τὰ γόνατα] See Dan. vi. 10. Luke xxii. 41. Acts ix. 40; xxi. 5. Cp. Eph. iii. 14.

37. κατεφίλουν] stronger than ἐφίλουν, and marking also continuance by the imperfect tense, "*deosculabantur* eum."

How similar the outward act to that described by the same word Matt. xxvi. 49; but how different the inward affection!

38. θεωρεῖν] St. Paul himself uses *θεωμαι*, v. 25, a more modest word. He would not say that his own πρόσωπον was ἔξω θεωρίας.

CH. XXI. 3. ἀναφανέντες τὴν Κύπρον] A nautical expression, ἀναφανίσαντες ἔχοντες, as sailors say, having raised the land. The opposite is ἀποκρύπτειν γῆν. Cp. Gal. ii. 7, *περίστευμαι τὸ εὐαγγέλιον*, and Rom. iii. 2. 1 Cor. ix. 17. *Winer*, § 39, p. 233.

— Τύρον] The mention of a Christian Church at Tyre, and of St. Paul's visit to it, suggests a reference to the prophecy, "Behold ye the Philistines also, and they of Tyre, with the Morians, lo, there was He born." (Ps. lxxxvii. 4.) Cp. Ps. xiv. 13, and see above on viii. 26.

Perhaps the seeds scattered by the Divine Sower Himself on

⁴ * Ἀνευρόντες δὲ τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οὔτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱεροσόλυμα. ⁵ * Ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων, σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι ⁶ ἀπησπασάμεθα ἀλλήλους, καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκείνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. ⁷ Ἡμεῖς δὲ, τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

⁸ * Τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. ⁹ * τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. ¹⁰ * Ἐπιμενόντων δὲ ἡμέρας πλείους κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός. ¹¹ * καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. ¹² * Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλούμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ¹³ * Τότε ἀπεκρίθη ὁ Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντες μοῦ τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. ¹⁴ * Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τοῦ Κυρίου τὸ θέλημα γενέσθω.

¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱεροσόλυμα. ¹⁶ Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

the border-land of Tyre and Sidon (Matt. xv. 21. Mark vii. 24), were now bearing fruit.

— ἀποφορτίζομεν] Thither the ship was on its course, to unload its freight. Cp. *Winer*, § 45, p. 312.

4. ἀνευρόντες τοὺς μαθητὰς] Having sought out the disciples, — an intimation that they were either not very numerous, or were not publicly known.

— διὰ τοῦ Πνεύματος] Cp. *δεδεμένος τῷ πνεύματι* (xx. 22). This is explained by v. 11. The Holy Spirit revealed to *them* that he would be bound there (see xx. 23); and they, acting on this intimation, dissuaded him from going to Jerusalem. But the Spirit had done *more* than this for *St. Paul*. The Holy Spirit had not only foreshown to him the future, but had also revealed to him *how* to act under the circumstances *foreshown*. The Holy Spirit had *bound* him *to go* to Jerusalem (xx. 22, where see note), even though he was to be bound there; and therefore he went (see xx. 24, and below, xxi. 11—13). And at length those persons who had foretold his bonds, acquiesced in *his* resolution to go, as divinely inspired, and said, “the Lord’s will (not ours) be done” (v. 14). The prophecy concerning his bonds was fulfilled. And the Lord assured St. Paul, in a vision at Jerusalem, that he had rightly understood and obeyed His will in going up to Jerusalem, xxiii. 11.

5. αἰγιαλόν] the sandy shore. Acts xxvii. 39. Cp. xx. 36. “Hodie monstratur in arenis locus ubi pariter orabant.” (*Bede*.)

6. ἀπησπασάμεθα] gave a parting embrace to. Cp. the use of the preposition ἀπο in ἀποταξάμενος, Acts xviii. 18. 21. *Elz.* has προσηξάμεθα καὶ ἀσπασάμενοι. But the reading in the text is authorized by some of the best MSS.

7. Πτολεμαῖδα] *Accho* (Judges i. 31); and still so called by the Arabs, and *Acre* or *St. Jean d’Acre*, by Europeans.

8. ἐξελθόντες] *Elz.* adds οἱ περὶ τὸν Παῦλον, which is not in A, B, C, E, and is probably a gloss.

— Φιλίππου τοῦ εὐαγγελιστοῦ] called here “one of the seven;” i. e. Philip the Deacon; see on Acts viii. 5, and the statements of *Isidorus* and *S. Jerome*, quoted by *Tillemont*, *Mém.* ii. 30. Hence *Ammonius* says here, “it was lawful for a Deacon to live as a married man.” On Philip’s connexion with *Cæsarea*, see viii. 40.

This was the third time Paul was at *Cæsarea*. See ix. 30; xviii. 22.

It is now prophesied at *Cæsarea* that St. Paul should be bound; and with a special providence, for he was to be brought

to *Cæsarea* a prisoner, and to remain there in custody for two years, xxiii. 33; xxiv. 27.

— ὄντος] *Elz.* prefixes τοῦ, which is not in A, B, C, E, H, and numerous Cursives.

10. ἡμέρας πλείους] several days; but he was *hastening* to Jerusalem (see xx. 16), not, therefore, ‘many days.’

— Ἀγαβός] See xi. 28.

11. δῆσας ἑαυτοῦ] *Elz.* has δῆσας τε αὐτοῦ. But δῆσας ἑαυτοῦ is the reading of A, B, C, D, E, and many Cursives and Versions.

Agabus bound *his own* hands (not St. Paul’s) with St. Paul’s girdle.

— τοὺς πόδας καὶ τὰς χεῖρας] So B, C, D, E, and many Cursives and Versions. *Elz.* has τὰς χεῖρας καὶ τοὺς πόδας; but it is hardly probable that this would have been altered into the other reading. Such symbolical actions had been connected with the delivery of prophecies in the Old Testament. Isa. xx. 2. Jer. xiii. 1. 11. Ezek. iv. 1. (*Grotius*.) Cp. Jerem. xxvii. 2; xxviii. 10. 12. Ezek. xii. 3; xxiv. 3.

12. ἡμεῖς] even St. Luke himself. A modest confession, and a proof of truth. We would have dissuaded Paul from going, but he would not yield to us, and went; and we acknowledged that what he did was the Lord’s will, v. 14.

13, 14. τότε—γενέσθω] See on v. 4.

13. μοῦ] emphatic.

14. τὸ θέλημα γενέσθω] From the Lord’s Prayer; perhaps an intimation of its general use. Cp. 2 Tim. iv. 18, and see *Blamé*, *Lectures*, p. 38, and above on Matt. vi. 9, and *Humphrey* here.

15. ἐπισκευασάμενοι] So A, B, E, G, and numerous Cursives. — *Elz.* ἀποσκευασάμενοι. D has ἀποταξάμενοι. The sense is, ‘having packed up,’ ‘having taken what was necessary for the journey.’ (*Chrys. Ecumen.*) Vulg. renders it ‘*præparati*,’ and other Versions give a like meaning, and Hesych. interprets it by ἐντροπισθέντες.

The word seems to be introduced in order to show that, though St. Paul had full intimation of sufferings and imprisonment at Jerusalem, yet he proceeded thither with calmness, and in a sober and orderly manner, without neglecting any common duties, such as prudence might suggest. Compare his request for his “cloke and parchments” just before his martyrdom (2 Tim. iv. 13). There are no symptoms of a heated imagination, or of a fanatical enthusiasm, or a reckless excitement, in his character and demeanour, in the most trying circumstances.

16. ἄγοντες παρ' ᾧ ξενισθῶμεν] Objections have been made by

c ch. 20. 23.
& ver. 12.
b ch. 20. 36.

c ch. 6. 5.
& 8. 26, 40.
Eph. 4. 11.
2 Tim. 4. 5.
d Joel 2. 28.
ch. 2. 17.
e ch. 11. 28.

f ch. 20. 23.
& ver. 33.
& 24. 27.

g Matt. 16. 22.

h ch. 20. 24.

i Matt. 6. 10.
Luke 11. 2.
& 22. 42.

17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
 k ch. 15. 13. 18 * Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρ-
 Gal. 1. 19. εγένοντο οἱ πρεσβύτεροι. 19 Καὶ ἀσπασάμενος αὐτοὺς ἐξηγείτο καθ' ἐν ἑκα-
 1 Rom. 10. 2. στον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. 20 Ὁὶ δὲ
 Gal. 1. 14. ἀκούσαντες ἐδόξαζον τὸν Θεόν, εἰπόν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες
 εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου
 ὑπάρχουσι. 21 Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ
 Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνεω αὐτοὺς
 τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. 22 Τί οὖν ἐστι; πάντως δεῖ πλήθος
 m ch. 18. 18. 23 συνελθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυθας. 23 Ὁὐτο οὖν ποιήσον, ὃ σοι
 Num. 6. 2, 13, λέγομεν. Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν 24 τούτους
 18. παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται

several recent Expositors to the translation of the *Vulgate*, "ad-
 ducentes [secum] apud quem hospitaremur Mnasonem," which is
 the sense adopted by the English Authorized Version;

It has been said, that the true meaning is,—"conducting us
 to the house of Mnason (at Jerusalem), with whom we should
 lodge." In this case the construction would either be *ἀγοντες*
 (*ἡμᾶς*) *Μνάσωνι*, which is *Winer's* opinion, § 31, p. 192, or by
 attraction, *ἀγοντες ἡμᾶς παρὰ Μνάσωνα παρ' ᾧ ἐνισθῶμεν*. See
Meyer here, and *Winer*, § 24, p. 149, and others;

But perhaps in this case, as in many others, the older inter-
 pretation (which, as *Winer* allows, p. 192, is unexceptionable,
 grammatically) is the true one. St. Luke's design in mentioning
 this incident seems to be this. At first the Christians of *Cæsarea*
 attempted to dissuade St. Paul from going to *Jerusalem* (v. 12);
 but on his earnest expostulation with them, they desisted from
 their entreaties, and said, "the Lord's will be done" (v. 14).
 And not only so, but some of these disciples of *Cæsarea* sped him
 on his journey to *Jerusalem*, and accompanied him, bringing with
 them a person with whom he and his companions would lodge at
Jerusalem, Mnason of Cyprus. Thus they who at first would
 have deterred him from going to *Jerusalem*, were prevailed upon
 by St. Paul (such was his courage and constancy, and such his in-
 fluence over them) to provide facilities for his journey thither, and
 for his reception there;

It was also an honourable circumstance to Mnason of Cyprus,
 that though he had heard, no doubt, from the men of *Cæsarea* that
 the Spirit had revealed that St. Paul would be made a prisoner in
Jerusalem, yet he was willing to accompany him thither (a dis-
 tance of about eighty miles), and to afford him and his compa-
 nions a lodging there.

These considerations seem to be lost sight of in the modern
 interpretation, which is also liable to the objection, that, according
 to it, St. Paul is said to be brought to Mnason to lodge, *before* his
 arrival at *Jerusalem*, which is not related till the following
 verse.

— ἀρχαῖα μαθητῇ] An original disciple, i. e. from the first
 preaching of the Gospel. See on xv. 7, and xi. 15. Such a per-
 son was likely to have a house at *Jerusalem*.

18. πρὸς Ἰάκωβον] For the use of *πρὸς* see on xvi. 40. On the
 position held by St. James the Lord's brother at *Jerusalem*, see
 xii. 17. A distinction here is made between Ἰάκωβος the *Bishop*
 of *Jerusalem*, and πάντες οἱ πρεσβύτεροι. (*Chrys.*) "Videtur
Jacobus convocasse collegium Presbyterorum." (*Rosenmüller.*)

The Bishop of *Jerusalem* is here presented to the view,
 surrounded by all his Presbyters, who are the "Concilium
 Episcoporum," (see *Hieron.* in *Esai.* iii. *Bingham*, ii. 19, 7,) for the
 reception of St. Paul and his friends, and for joint counsel and
 advice. An Apostolic precedent for the practice of the Church
 in all ages. See above, xv. 2. 4. 6. 22, and particularly xv. 23.

19. ὁ Θεός] He does not say what *he* had done, but what God
 had done *by* his ministry, and (v. 20) they glorified not him, but
 God. (*Ammon.*)

20. ἐν τοῖς Ἰουδαίοις] So A, B, C, E.—*Elz.* Ἰουδαίων. This
 variation is noticeable. It is not said that many myriads of the
 Jews believe, &c.; but that there are many myriads of believers
 among the Jews, and are all zealous for the Law.

— πεπιστευκότων] Observe the tense; of those who have
 made public profession of faith in the Gospel. See viii. 13.

21. κατηχήθησαν] They have been studiously indoctrinated
 to believe, ἐδιδάχθησαν καὶ ἐπιστεύσαν (*Chrys.*), cp. v. 24, such a
 misrepresentation was not unlikely to be made by Jews, concern-
 ing what St. Paul had taught not long since in his Epistles to the
 Romans and Galatians. Cp. *Paley*, H. P. pp. 24—26.

— διδάσκεις Ἰουδαίους] It was not true that St. Paul taught

the Jews *not* to circumcise their children (see vii. 8); but it was
 true that he taught that circumcision was not to be enforced on
 the Gentiles.

What he did now, at the suggestion of the Bishop and Pres-
 byters of *Jerusalem*, was to refute the former assertion, not to
 disavow the latter. See *re.* 24. 26.

22. πλήθος] A multitude must needs come together.

23. εἶσιν ἡμῖν] This was often the case on the approach of
 great Festivals, e. g. that of Pentecost, which was now at hand.
 Nazarite Vows were made terminable then, in order that they
 who had taken them might join with others in the joyful celebra-
 tion of that Festival. Cp. *Lightfoot* on Acts ii. 13, and on
 1 Cor. xi. 14, where he observes, that even Jews who were not
 Nazarites were accustomed to cut their hair in honour of the
 feasts.

— εὐχὴν ἔχοντες ἐφ' ἑαυτῶν] having upon them a vow of
 Nazariteship, that is, of separation from the world to God. See
 above, on xviii. 18.

24. ἀγνίσθητι σὺν αὐτοῖς] Be thou a Nazarite with them;
 join thyself to them in their vow of abstinence or separation,
 and of dedication to God.

It has, indeed, been said (*Howson*, pp. 298—302) that
 St. Paul only paid the charges of the four Nazarites (v. 23), but
 was not under the Vow of a Nazarite;

But the word ἀγνίσθητι here, and the other kindred words
 used in this narrative, prove that he associated himself with them
 in the vow itself.

The word ἀγνίζω is the word used by the LXX for *נָזַר*
 (*Nazar*), in Numb. vi. 3, and ἀγνισμός for *נֶזֶר* (*Neser*), *Nazi-*
reatus. The best explanation, therefore, of the word ἀγνίσθητι
 and ἀγνισθῆναι (v. 26), and ἀγνισμός (v. 26), is to be derived from
 the use of those words by the LXX in the chapter concerning the
 Nazaritic Vow, Numb. vi. 3, 4, ἀπὸ οἴνου ἀγνισθήσεται, he
 shall keep himself separate as a Nazarite from wine πᾶσας τῆς
 ἡμέρας τῆς εὐχῆς αὐτοῦ, which is expressed in v. 5 by πᾶσας
 τὰς ἡμέρας τοῦ ἀγνισμοῦ, and v. 8, πᾶσας τὰς ἡμέρας τῆς
 εὐχῆς ἁγίος ἔσται Κυρίῳ.

It is probable that St. Paul was already under a vow of
 Nazariteship; and was advised to join himself as such with these
 four Nazarites. See xviii. 18, and below, v. 27.

The knowledge that he had not long since voluntarily taken
 on himself a Nazarite's vow (xviii. 18), was enough to suggest
 the recommendation here made to him by St. James, and the
 Presbyters of the Church at *Jerusalem*.

Origen (in Ep. ad Rom. lib. ii. 13) speaks of St. Paul as
 having offered 'sacrificia purificationis,' and *S. Jerome* (Epist. ad
 Augustin. Ep. 74) supposes St. Paul to have assumed the condi-
 tion of a Nazarite, "obtulissee sacrificia et exercuisse nudipe-
 dalia;" and so *Augustine*, Ep. 82.

The reason of St. Paul's compliance is well stated by *Augus-*
tine (Epist. ad Hieron. 82), who observes, that by his practice
 with regard to the ceremonies of the Levitical Law, St. Paul
 taught "nec Judæos tunc ab eis tanquam à nefariis prohibendos,
 nec Gentiles ad ea tanquam necessaria compellendos."

"Paul became (says *Isidore* in *Caten.* p. 352) a Jew to the
 Jews when he made himself a Nazarite in the Temple, and offered
 oblations; and, on the same principle, he circumcised Timothy
 and sent him to preach to the Jews, thus cancelling the circum-
 cision by means of circumcision itself." So also *Æcumenius*, who
 says that "Paul underwent the tonsure, and complied with the
 Law."

That he engaged in the vow of a Nazarite, has therefore, it
 seems, been rightly concluded by most later Expositors, e. g.

τὴν κεφαλὴν καὶ γινώσκονται πάντες, ὅτι ὢν κατήχηται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσω τὸν νόμον. ²⁵ Περὶ δὲ τῶν πεπιστευ- ^{n ch. 15. 20, 29.} κώτων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρώναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα, καὶ πνικτὸν καὶ πορνείαν.

²⁶ Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ^{o Num. 6. 13. ch. 24. 18.} ἀγνισθεῖς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά.

Grotius, Rosenmüller, Olshausen, Meyer, Baumgarten, Hackett, Alford, and others.

There was a special reason why St. Paul, a Christian Apostle, should engage in a vow of a *Nazarite*. That Vow pledged the person who took it to abstain from all strong drink. And he who was known to be under the vow of a *Nazarite*, was known to be living a life of abstinence. The sight of the *Nazarite's* locks would proclaim this.

St. Paul had been converted by a heavenly Vision. He had Revelations in Arabia, and a Trance in the Temple at Jerusalem (Acts ix. 4; xxii. 6. 17; xxvi. 12. 1 Cor. xv. 8. 2 Cor. xii. 2);

He relied much on the arguments thence drawn, in his public addresses to the People of Jerusalem (xxii. 6. 17), and to Agrippa (xxvi. 12);

Let it be recollected, that the Jews attempted to refute the evidence of the miracle of Pentecost, by a scornful insinuation, "These men are full of new wine" (Acts ii. 13). It was very expedient that St. Paul, whose conversion was miraculous, and who was favoured with an "abundance of Revelations" (2 Cor. xii. 7), should be able to meet the objection, which would in all probability be raised against him, that he was under a strong mental excitement, and that he was inflamed by enthusiasm and deluded by fanaticism.

One of the best refutations of such an insinuation, and one which would have most weight with the Jews, would be found in the voluntary assumption of the Vow of a *Nazarite*. This would show, that like the Baptist, whom the Jews contrasted with Christ whom they dared to call a wine-bibber (Matt. xi. 18, 19), he was living an abstemious and austere life, that his judgment was cool, his mind calm, and, as he himself says, that the words which he spake when describing his own Conversion, were words of truth and soberness (xxvi. 25).

Consequently, though we hear it alleged by Festus against him, that "much learning made him mad" (xxvi. 24), we never hear it surmised that he was labouring under physical or intellectual excitement.

Thus, in his Christian prudence, St. Paul made the ceremonial Vows of the Levitical Law subsidiary to the diffusion of the saving Doctrines of Evangelical Truth.

Such advice as that which is here proffered by St. James, came very appropriately from him, who is described by *Hegeṣippus* (cp. *Euseb.* ii. 23) as conforming in his own person to the usages of a *Nazarite*; οὗτος ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν οἶνον καὶ σίκερα οὐκ ἔπιεν, ξυρὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη, —a passage which affords an interesting illustration and confirmation of the narrative of St. Luke.

Perhaps, also, these characteristics of St. James may have pointed him out as specially fit to occupy the Episcopal seat at Jerusalem, as a person most conciliatory to the Jews.

The following particulars concerning a *Nazarite's Vow*, are from *Lightfoot* (i. p. 1092. On the Temple, chap. xviii.). Referring to the Talmud (tract. *Nazir*, per. 1), he says, "Nazarism was most ordinarily for thirty days, though sometime it was for years, and sometimes for term of life. He whose vow was expired was to bring three beasts, one for a burnt-offering, another for a sin-offering, and a third for a peace-offering (*Nazir* 6). If he *polled* his head in the country, as Paul did at Cenchree, he was to bring his hair and burn it under the caldron, where his peace-offering was boiling, which was in this place of the Temple that we are speaking of (i. e. at s. e. angle of the Temple).

"The Jews in the Treatise (of the Talmud) alleged in the Margin (i. e. the Treatise *Nazir*), speak of 'a Samson *Nazarite*' and 'an everlasting *Nazarite*,' not but that Samson was a *Nazarite* always, but they use this distinction in reference to the manner of the Vow-making. He that took on him to be a *Nazarite* like Samson, was saying, 'Behold, I will be a *Nazarite* like Samson,' or 'like the son of Manoah' or 'like the husband of Delilah,' or 'like him that carried away the gates of Asah,' or 'like him whose eyes the Philistines put out,' such an one

might never cut his hair, but it must ever grow upon him; and such a *Nazarite* did Absalom take upon him to be, but he was forced to cut his hair once every year, it was so heavy. But he that was a *Nazarite* everlasting (that is, that took upon him *Nazarism* upon other terms, as he that said, 'I will be a *Nazarite* according to the number of the hairs of my head,' or 'the dust of the Earth,' or 'sand of the sea-shore'), he might poll his head once in thirty days.

"But he whose vow was expired, wheresoever he polled his hair, was to come to this place, and here to boil his Peace-offering, and to burn his hair; and the Priest took the shoulder as it boiled, and a cake, and a wafer of unleavened bread, and put all upon the hands of the *Nazarite* and waved them; and then was the *Nazarite* at liberty to drink wine, and to be defiled by the dead."

— δαπάνησον ἐν αὐτοῖς] "eroga sumptus super illis;" expend money upon them,—do an act of charity in helping them to perform their vow, and to shave their heads, by contributing to the necessary expenses of the sacrifices to be offered; on which see Numb. vi. 13.

Thus refute the calumnies against thee, not by word, but by deed; and do this *here*, not in a Gentile city, but at *Jerusalem*, where no scandal will be given to thy Gentile converts by this compliance with the Law. (*Chrys.*, *Theophyl.*)

It was usual for wealthier Jews to assist their poorer brethren in this way. Thus Agrippa showed his liberality at Jerusalem, and his regard for the Levitical Law. *Joseph.* xix. 6. 1, εἰς ἱεροσόλυμα ἐλθὼν χαριστηρίους ἐξεπλήρωσε θυσίας, οὐδὲν τῶν κατὰ νόμον ἀπολιπών· διὸ καὶ Ναζιραίων ξυρᾶσθαι διέταξε μάλα συχνούς. Cp. B. J. ii. 15. 1.

The reason of this will appear from the specification of the sacrificial offerings required of a *Nazarite*, which were numerous and expensive. (See Numb. vi.)

— φυλάσσω] The accuracy of St. Luke's style is seen in the distinction he makes between φυλάσσω here and φυλάσσεσθαι in the following verse.

26, σὺν αὐτοῖς ἀγνισθεῖς] being separated and sanctified as a *Nazarite* with them. See on v. 24; and cp. xxiv. 18, εὐρὺν με ἡγνισμένον ἐν τῷ ἱερῷ.—Ἐξυρᾶτο ὁ Παῦλος, οὐ τῆς γνάμης καταβαλλομένης, ἀλλὰ τῆς ἀγάπης συγκαταβαίνουσης. (*Chrys.*, *Theophyl.*)

— διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά] Announcing the fulfilment of the days of their *Nazarite* vow, until the (legal) offering was offered for each one of them.

That the ἐκπλήρωσις τῶν ἡμερῶν means the fulfilment of the days of the *Nazarite* vow is evident from the passages in the Book of Numbers, according to the LXX, which describe the vow. See Numb. vi. 5, concerning the *Nazarite's* vow, ξυρὸν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι, ὅσας ἠέξατο τῷ Κυρίῳ; and vi. 13, ὃ ἂν ἡμέρα πληρώσῃ ἡμέρας εὐχῆς αὐτοῦ προσοίσει αὐτὸς . . . then the προσφοράι are specified; and then, v. 18, ξυρῆσεται ὁ ἡγνισμένος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ. And then he shall burn his hair in the fire; and after he has shaven his head, the Priest shall take a part of the offering and place it in his hands, and offer it before the Lord. And so the ceremony was ended, and the vow was paid.

ἕως οὗ προσηνέχθη is rendered by *Vulg.* 'donec offerretur,' and by *Engl. Vers.* 'until an offering should be offered'; and this seems to be the correct rendering. See the examples of this structure in *De Wette*, *Alford*, and *Kühner*, § 846.

The sense appears to be this: St. Paul undertook to be the spokesman and paymaster of the four *Nazarites*. As such he took them with him to the Temple, and presented them to the Priests, and gave to the Priests the official notification that the term of their vow was expired; and made himself responsible for the payment of the fees for sacrifices to be offered, and services to be performed in the behalf of his presentees, before their heads could be shaved and they be released from their vow.

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
 p ch. 24. 6. θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ'
 αὐτὸν τὰς χεῖρας, 28 κρίζοντες, ὧς ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν
 ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας
 πανταχῇ διδάσκων· ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε
 τὸν ἅγιον τόπον τούτον. 29 ὧς ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον
 ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
 r ch. 26. 21. 30 Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι
 τοῦ Παύλου εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.
 31 Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης,
 ὅτι ὅλη συγχύνεται Ἱερουσαλὴμ· 32 ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ
 ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς. Οἱ δὲ ἰδόντες χιλιάρχον καὶ τοὺς στρα-
 τιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 Τότε ἐγγίσας ὁ χιλιάρχος
 s ver. 11. ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τίς
 εἴη, καὶ τί ἐστι πεποιηκώς. 34 Ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ
 δυναμένου δὲ αὐτοῦ γνῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι
 αὐτὸν εἰς τὴν παρεμβολήν. 35 Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη

It is probable that this release could not be consummated immediately, nor indeed till a term of seven days (see v. 27) had expired after this announcement and presentation were made. This was reasonable. It was necessary that inquiries should be made by the Priests as to the identity of the persons presented for release, and as to the fact of their having complied with the terms of their vow (by abstinence from wine, by non-pollution, and the other conditions) before the sacrifice could be rightly offered for them, and they be emancipated from their vow.

Hence the phrase *ἕως οὗ*. St. Paul was their representative, and solicitor of their cause; and he must *continue* to act in this capacity *till* the seven days were completed, and the Priests were satisfied that all the requisites of the vow had been duly fulfilled.

This is confirmed by what he himself states (xxiv. 18), that those who arrested him, nearly *seven days after* (xxi. 27), "found him purified (as a Nazarite) in the Temple:" i. e. he was in *attendance there*, promoting the cause of the four poor Nazarites, as well as his own, with a view to their release from the vow.

27. αἱ ἑπτὰ ἡμέραι] Some Expositors interpret these seven days as "the feast week of Pentecost" (*Wieseler*, 109. *Baumgarten*, ii. 448, and *Howson*, ii. p. 300).

But the Feast of Pentecost lasted only *one day* (Acts ii. 1), though later Jews extended it to two (*Jahn*, § 352. *Winer*, ii. 243).

The true interpretation seems to be, "the seven days" which were required to intervene between the *notice* given to the Priests of the expiration of the Vow, and the *consummation* of the Release from it.

This opinion is confirmed by *Ammonius* in *Catenâ*, p. 351, and *Theophylact*, p. 156, who says, *ἔθως ἦν τοὺς ἔχοντας εὐχὴν κείρεσθαι τὴν κεφαλὴν μετὰ τὸ ἀγνισθῆναι, καὶ οὕτως ἐπὶ ἑπτὰ ἡμέρας ποιεῖν προσφορὰν ὑπὲρ ἑαυτῶν*.

Some reasons for this interval are suggested in the preceding note.

Why was it for *seven days*? Probably, because this was a stated period for purifications (Exod. xxix. 37. Levit. xii. 2; xiii. 5; xiv. 8; xv. 19. Numb. xii. 14; xix. 14. Ezek. xliii. 26).

And in the Law concerning Nazarites (Numb. vi. 9), if a person under a Nazarite Vow had incurred a ceremonial pollution, he could not shave his head *immediately*, and begin his term afresh, but he must *wait seven days*, till the offerings could be offered for him, and his head be shaved, and *then* he was restored to the Nazaritic state, and he began his vow anew. So at the close of the Vow, it appears to have been required by the Priests that he should *wait seven days* till he could be released from this Nazaritic state, and *be declared* by them to have kept himself pure, ἄγνός, in it, and be allowed to have the requisite offerings made in his behalf.

St. Paul himself, as already observed, seems to have been under a Nazarite's vow when he came to Jerusalem.

"The seven days" here mentioned could not have been the term of his vow, as some have supposed. This was too short a time for such a Vow. In the whole Treatise in the Mishna, concerning Nazarites (tom. iii. 146—178, ed. *Surenhusii*), there is no mention of so short a term, nor, of any period less than thirty days.

"Potuit videre Paulus antè dudum votum Nazaræi nuncupasse," says *Lorinus*, p. 782. Cp. *Lewin*, 661—665.

On a former occasion, when he was under a Nazarite vow, he had said that "he must *by all means* keep the next feast (which was a *Pentecost*) at Jerusalem" (xviii. 21).

The reason probably then was, *because* he was under that Vow. And now it is said, in like manner, that he hastened to be at Jerusalem, if possible, on the day of *Pentecost* (xx. 16). Perhaps the reason in both cases was the same.

It was usual for persons ἀγνίζειν ἑαυτοὺς before the great Festivals. See John xi. 55.

St. Paul was still under a Nazarite vow when he was arrested in the Temple, as he himself asserts, xxiv. 18, *εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ*. This is also confirmed by what he states, xxiv. 17, that he had come to Jerusalem, bringing not only alms but offerings, προσφορὰς, the same word as used above concerning the Nazarites, v. 26.

The "seven days" between the διαγγελία, or announcement to the Priests and the προσφορὰ, were nearly completed, when he was arrested in the Temple; and they who charged him with *breaking* the Law, and dishonouring the Temple, were in fact guilty of preventing him from keeping the Law, and enabling others to do so; and thus *they* themselves did what they charged him with doing,—they violated the Temple and the Law.

—οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι] St. Paul's compliance with the Law appears to have satisfied the Jews of *Jerusalem*, but not those of *Asia*, who had come up for the Feast, and who had been disappointed by his escape from their hands at Ephesus. They assailed him while showing his charity and his respect for the Law which they charged him with violating.

31. χιλιάρχῳ τῆς σκείρας] the captain of the Roman Garrison, Claudius Lysias, in the castle or fortress of *Antonia*, built by Herod the Great, and called *Antonia* in honour of Mark Antony (*Joseph. Ant. xv. 11. 4*).

See below, on v. 34.

The σκείρα, *Cohors*, was properly 1000 men, or one-sixth of the Legio.

—συγχύνεται] is in confusion. So A, B, D.—*Elz. συγκεχυνται*.

33. δεθῆναι ἀλύσει δις] See xii. 6. A fulfilment of the prophecy (xx. 23), and therefore an *assurance* to St. Paul that the Spirit which had spoken to him was *true*.

34. ἐπεφώνουν] were shouting out different answers. So A, B, D, E. See xii. 22.—*Elz. ἐβόων*.

—παρεμβολήν] the military Garrison, or Barracks, in the Castle of *Antonia*. See xxii. 24; xxiii. 16. 32. 35.

For a full history and description of the fortress of *Antonia*, see *Robinson*, i. pp. 431—435. *Williams*, Holy City, i. 99; ii. 403—411. *Howson*, ii. 311. It was on the North-West side of the Temple-Area (*Joseph. Ant. xv. 11. 4*. B. J. i. 5. 4; v. 5. 8; vi. 2. 9), on a rocky hill; at each of its four corners was a lofty tower; it communicated by two flights of stairs with the northern and western arcades of the Temple-Area.

On one of these two flights St. Paul stood when he addressed the people, who were in the Temple-Area below him.

βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου· ³⁶ ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρίζοντες, Αἶρε αὐτόν· t Luke 23. 18.
John 19. 15.
ch. 22. 22.

³⁷ Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; ³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχίλιους ἄνδρας τῶν σικαρίων; ³⁹ Ἐἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς τὸν λαόν. u ch. 9. 11, 30.
& 22. 3.

⁴⁰ Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραϊδὶ διαλέκτῳ λέγων, x ch. 12. 17.
& 13. 16.
& 19. 35.

XXII. ¹ Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. ² Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. Καί φησιν, ³ Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρώου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον ⁴ ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας· ⁵ ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον, a ch. 9. 11.
& 21. 39.
2 Cor. 11. 22.
ch. 5. 34.
Gal. 1. 14.
b ch. 8. 3. & 9. 1.
& 26. 9.
1 Cor. 15. 9.
Gal. 1. 13.
1 Tim. 1. 13.
c ch. 9. 2.
& 26. 12.

^{36.} αἶρε αὐτόν] So they had cried, against Christ, ἄρον, ἄρον, αὐτὸν σταύρωσον (John xix. 15), where St. Luke uses, as here, the present tense αἶρε (xxiii. 18). So the populace cried at Smyrna against Polycarp and the Christians (Mart. Polyc. 3. 9), αἶρε τοὺς ἀδελφούς.

^{37.} Ἑλληνιστὶ γινώσκεις] Dost thou know Greek? A question of surprise, suggested by hearing St. Paul address him in Greek, εἰ ἔξεστί μοι εἰπεῖν; Probably the Chief Captain could not speak Hebrew, and St. Paul had spoken to him, a Gentile, in Greek; but to the Jews (which they did not expect, any more than the chiliarch expected him to speak Greek) he spoke in Hebrew (v. 40).

^{38.} οὐκ ἄρα σὺ εἶ] Rendered by some learned Expositors, 'Thou art not, therefore, as I imagined, art thou?' (Winer, § 57, p. 453.) But Chrys., and other ancient Greek interpreters, render it, 'Art not thou then that Egyptian?' Hence Vulg., 'Nonne tu es?' and Engl. Vers., 'Art not thou?' Their authority is of great weight; and though the meaning they assign to the words would be rightly represented by ἄρ' οὐ in classical Greek, yet the Hellenistic usage may well have admitted such a natural combination as οὐκ ἄρα σὺ εἶ; 'Art not thou, therefore?' Cp. Hackell, p. 305.

— ὁ Αἰγύπτιος] The false prophet who had led a vast multitude (Josephus says 30,000) to the Mount of Olives to see Jerusalem fall, and who was routed by Felix. See Joseph. B. J. ii. 13. 5. Ant. xx. 8. 6.

The Egyptian had escaped; hence the supposition of the chief captain, which seems to have been confirmed by hearing the Apostle speak Greek. The Greek language had become common in Egypt in consequence of the conquests of Alexander and the Ptolemies, as the LXX Version, there made, shows.

The chief captain had perhaps heard the charges of some of the Jews against St. Paul, that he had spoken against their Holy Place and the Law; and this reminded him of the language of the Egyptian, who had prophesied that the City would fall; and who had been opposed by the citizens of Jerusalem, as St. Paul now was; and he had at first imagined that he was now captured by them.

Perhaps also the Jews themselves, in order to exasperate the Romans, had identified him with the Egyptian. (Burton.)

— πρὸ τούτων τῶν ἡμερῶν] On this use of τούτων with ἡμερῶν see i. 5.

It appears from Josephus that this Egyptian was routed in the reign of Nero, probably in the first year of his reign, A.D. 55. (Wieseler, p. 76.) The word τούτων indicates that this event was still recent in the memory of the chief captain, and therefore St. Paul's imprisonment was not long after that year.

— τῶν σικαρίων] the bandits, or assassins, from *sica, seco* (cut-throats). See Chrys., and Joseph. B. J. ii. 13. 3, ἕτερον εἶδος ληστῶν, οἱ καλούμενοι σικάριοι, and Ant. xx. 6. The fanaticism and ferocity of these zealots came to a height, and vented itself in the most barbarous outrages afterwards, in the siege of Jerusalem. See on Matt. xxiv. 15.

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^{39.} οὐκ ἀσήμου] Many of the coins of Tarsus bear the epigraphs ΜΗΤΡΟΠΟΛΙΣ and ΑΥΤΟΝΟΜΟΣ. See Akerman, p. 56.

^{40.} τῶν ἀναβαθμῶν] The steps which led down from the barracks and fortress of Antonia (v. 31. 35),—where he would have found refuge,—to the Temple-Area.

"What spectacle," says Chrys., "more striking than this! Paul standing on the stairs of the Temple, bound with two chains, and speaking to the people of Jerusalem at the Feast of Pentecost."

— κατέσεισε τῇ χειρὶ] Made a motion of the hand, to keep down (κατὰ) the noise and passion of the crowd, and to produce silence;

"—— calidæ fecisse silentia turbæ
Majestate manūs." (Pers. iv. 5.)

Cp. xii. 17; xiii. 16; xix. 33. A very different movement from ἐκτείνας τὴν χεῖρα, xxvi. 1.

— Ἑβραϊδὶ διαλέκτῳ] See xxii. 2. Not γλώσση, but διαλέκτῳ. See ii. 8. 8. The Syro-Chaldaic, in which St. Paul addressed the people, was a dialect rather than a language.

— Ἑβραϊδὶ δ.] τῇ συγγενείᾳ τῆς φωνῆς αὐτοὺς ἐπισκῆται. (Chrys.)

CH. XXII. 1. Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατέ] A proemium designed it would seem to show his hearers that he had St. Stephen in his thoughts, and to remind them of him who had begun his speech in their presence with the same words, vii. 2. Cp. below, v. 20. 23.

^{3.} παρὰ τοὺς πόδας Γαμαλιήλ] The Hebrew Rabbis sat on an elevated seat, and their scholars at their feet. See above, iv. 35. Schoettgen, Hor. Hebr. p. 477. On Gamaliel see v. 34.

^{4.} ταύτην τὴν ὁδὸν] his way (see ix. 2) on which I myself am now going, and to which I would bring you,—a courageous profession of his Christianity. At the same time he addresses them as brethren, in order that they may not suppose that the Gospel is at variance with the Law.

— ταύτην τὴν ὁδὸν ἐδίωξα] St. Paul was then eager to bring them of "that way" bound to Jerusalem, to be put to death; he himself is now bound at Jerusalem for "that way." So God adapts sufferings to sins, and yet he greatly blesses the Apostle in suffering those evils as a Confessor and Martyr, which he had before inflicted on others as a Persecutor.

^{5.} ὁ ἀρχιερεὺς μαρτυρεῖ μοι] Ananias (xxiii. 2), probably one of the Sanhedrim, who had sent Saul. If St. Paul was converted in or before A.D. 35, it was Caiaphas who gave him the commission, and who was removed by Vitellius A.D. 36.

He was succeeded by Jonathan son of Annas; and after one year he was removed to make way for his brother Theophilus. (Joseph. Ant. xviii. 4. 3; 5. 3.) In A.D. 42, Simon son of Boëthus was High Priest. (Joseph. xix. 6. 2.)

παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευ-
 ὄμην, ἄζων καὶ τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.
 6 ^a Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίας,
 ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι φῶς ἱκανὸν περὶ ἐμέ. 7 ^e Ἐπεσόν
 τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις;
 8 Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ, κύριε; εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ
 Ναζωραῖος, ὃν σὺ διώκεις. 9 ^f Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο,
 καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10 Εἶπον
 δέ, Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς
 Δαμασκόν· κακεῖ σοὶ λαληθήσεται περὶ πάντων ὧν τέτακται σοὶ ποιῆσαι.
 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος
 ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. 12 ^a Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς
 κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων,
 13 ἑλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον· καὶ γὰρ αὐτῇ
 τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14 ^b Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προ-
 εχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι
 φωνῆν ἐκ τοῦ στόματος αὐτοῦ. 15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους,
 ὧν ἐώρακας καὶ ἤκουσας. 16 ⁱ καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ
 ἀπόλυσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. 17 ^k Ἐγένετο
 δὲ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένῳ μου ἐν τῷ ἱερῷ,
 γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε
 ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέξονται σοῦ τὴν μαρτυρίαν περὶ ἐμοῦ.
 19 ^l Καγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἡμὴν φυλακίζων καὶ δέρων
 κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ. 20 ^m καὶ ὅτε ἐξεχείτο τὸ αἷμα
 Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμὴν ἐφeskῶς καὶ συνευδοκῶν, καὶ
 φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. 21 ⁿ Καὶ εἶπε πρὸς με, Πορεύου,
 ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.
 22 ^o Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήραν τὴν φωνὴν αὐτῶν,

In A. D. 43, Matthias son of Annas; and soon after him, Elionæus son of Cantheras. (*Joseph.* xix. 8. 1.)

In A. D. 45, Joseph son of Kami (*Joseph.* xx. 1. 3), and soon after him Ananias son of Nebedæus. (*Joseph.* xx. 5. 2.)

— πρὸς τοὺς ἀδελφοὺς] the Jewish authorities. The words are equivalent to πρὸς τὰς συναγωγὰς in ix. 2. See also xxviii. 21, which shows that οἱ ἀδελφοί was used by the Jews when speaking of their own people. St. Paul reminds the Jews that he the Christian Apostle regards them as his brethren; and therefore he had begun his address with the words ἄνδρες ἀδελφοί (xxii. 1; cp. xxviii. 17).

No evil treatment from them could ever provoke the Apostle to lay aside the feelings and language of affection to his brethren, his kinsmen according to the flesh. (Rom. ix. 3.)

He would also thus teach them that all men are brethren in Christ.

8. Ἰησοῦς ὁ Ναζωραῖος] See on ix. 5; xxiv. 5; xxvi. 9.

9. καὶ ἔμφοβοι ἐγένοντο] Not found in A, B, H. Cp. ix. 7.

— φωνὴν οὐκ ἤκουσαν] See on ix. 7; and cp. ἀκοῦσαι φωνῆν, v. 14. *Ammon.* p. 361, οἱ συνόντες τὸν ἴχον ἤκουον τῆς φωνῆς οὐ μὴν συνῆκαν τὰ λαλούμενα. Cp. *Birks*, *Hor. Apost.* p. 326, where are some excellent remarks on this speech as compared with St. Paul's address to Agrippa, xxvi. 4—14.

16. αὐτοῦ] So A, B, E, and many Versions. — *Elz.* τοῦ Κυρίου.

17. ἐν τῷ ἱερῷ] Thus (in reply to the charges against him, xxi. 28) he shows that he does not despise the Temple, and is approved by the God of the Temple, and that he received his Apostolic mission to the Gentiles in the Temple, from Christ, Whom he here proclaims as Lord of the Temple.

How fitly and forcibly does the Vision here described present the God of both Covenants as One, and the Christian Church as the true substance and consummation of the Levitical Law.

The Temple is here seen to be the Vestibule, or πρόναος, of

the Catholic Church; and the Waters of Life, which are to irrigate, and fertilize, and purify the world, flow from the fountain-head in Jerusalem. (*Isa.* ii. 3. *Micah* iv. 2.)

— ἐκστάσει] Perhaps on the occasion mentioned xi. 30; xii. 25, and to prepare him for his first mission to the Gentiles, whence the words, v. 21, πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

The Vision is supposed by some to have been on the occasion of the visit in ix. 26. But to this the words πορεύου κ.τ.λ. seem to present an objection. St. Paul came again to Jerusalem after that visit, before he went to the Gentiles. See xi. 30; xii. 25; xiii. 4.

19. καγὼ εἶπον, Κύριε κ.τ.λ.] They ought to receive my testimony, for they cannot but know it to be true, as the result of conviction, from such evidence as has converted one whom they saw once a most zealous Persecutor of the Church, into a witness of the truth of the Gospel. Nothing but such evidence could prevail on me to preach a religion, which shows me to myself and to others as having murdered the saints of God.

20. ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου] A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed.

As St. Paul did not speak Greek on this occasion (v. 2), he did not use the word martyr. The LXX often employ the word μάρτυρ for the Hebrew נָדָב (edā), or witness. The application of this word to the first person who shed his blood for Christ, was enough to designate it as the fittest to be assigned to those who followed St. Stephen in his testimony to the truth, even unto death.

The same word seems to have been used by St. Paul in relating the divine message to himself in v. 15. St. Stephen was Thy witness, and He whose witness Stephen was, has commanded me to be His witness, not to the Jews only, but to all men.

— συνευδοκῶν] *Elz.* adds τῇ ἀναρίσει αὐτοῦ, which is not found in A, B, D, E, and appears to be a scholium.

λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκεν αὐτὸν ζῆν. ²³ Κραυ-
γαζόντων τε αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν
αέρα, ²⁴ ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας
μάστιξιν ἀνετάζεσθαι αὐτὸν, ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.
²⁵ Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον ^{p ch. 16. 37.}
ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;
²⁶ Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων,
Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. ²⁷ Προσελθὼν δὲ
ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, Σὺ Ῥωμαῖός εἰ; ὁ δὲ ἔφη· Ναί. ²⁸ Ἀπεκρίθη
τε ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην·
ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ Εὐθέως οὖν ἀπέστησαν ἀπ'
αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνοὺς
ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι αὐτὸν ἦν δεδεκώς.

³⁰ Τῇ δὲ ἐπαύριον ¹ βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται ^{q ch. 23. 28.}
ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ
πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

XXIII. ¹ Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ ^{a ch. 24. 16.}
πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. ² Ὁ ^{2 Tim. 1. 3.}
δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. ^{b 1 Kings 22. 24.}
^{Jer. 20. 2.}
^{John 18. 22.}

^{22.} καθήκεν] it was not fit: he ought to have been slain already, instead of being rescued as he was by the Chief Captain. So A, B, C, D, E, G.—*Elz.* has καθήκον.

^{23.} ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων] They shook their clothes and cast dust, and cried, Away with him. Perhaps, a preparation or a menace of, throwing off their clothes, in order to cast stones (*Grotius, Whitby, Meyer*), and kill him for blasphemy—as they had done to Stephen, when Saul himself “held the clothes of them that stoned him” (vii. 58; xxii. 20). Or it may have been only an impetuous movement of rage and execration. See *Harmer*, Obs. iv. p. 203, on the similar movement of the populace of Persia, when in a state of excitement.

The speech and scene are full of points of resemblance to what was said and done on that occasion; and St. Paul must have had St. Stephen often before him at this time.

They probably would have stoned him, if he had not had a retreat by the stairs into the παρεμβολή.

^{24.} εἰς τὴν παρεμβολήν] See xxi. 31. 34, to be brought up by the stairs into the Barracks.

— ἵνα ἐπιγνῶ] for he had not understood the ‘Hebrew dialect’ of the Apostle’s speech.

^{25.} προέτειναν τοῖς ἱμάσιν] The best MSS. are divided between προέτειναν A, E, προσέτειναν C, D, προέτειναν B, G. The last seems preferable. It appears that St. Paul was actually bound by the thongs. See v. 30, ὅτι αὐτὸν ἦν δεδεκώς. St. Paul put the question in the text to the soldiers, ὡς προέτειναν, i.e. when they stretched him forward with the ἱμάτιες, or thongs, to the ‘palus’ or post, in order that when he had been so bound he might be scourged with μάστιγες.

The *Authorized Version* has, “as they bound him with thongs,” a rendering which has been censured by some modern expositors; but which seems more accurate than that which has been substituted for it, viz. when they stretched him out for the thongs, i.e. to receive the lashes. The word ἱμάς is used in three other places of New Test. (Mark i. 7. Luke iii. 16. John i. 27), and always as something used for binding or tying, as here.

The rendering is also confirmed by v. 29, where it is said that the Captain was afraid when he heard that Paul was a Roman citizen, and because he had bound him. This, as *Böttger* and *Hackell* observe, could not refer to the command in xxi. 33; for he kept Paul bound with two chains, after he had heard that he was a Roman citizen (see v. 30, ἔλυσεν), and Felix left him so bound (xxiv. 27). Such a detention of a Roman citizen in safe custody, was not against the Law. But the fear of the Captain appears to have been caused by some other action of binding, which seems to be no other than that mentioned in this verse, i.e. a binding with thongs, in order that the person so bound might be scourged.

^{26.} τί μέλλεις] *Elz.* prefixes ὅρα, which is not in A, B, C, E. — Ῥωμαῖός] See on Acts xvi. 37.

^{27.} λέγε μοι] *Elz.* adds εἰ, which is not in A, B, C, D, E, and weakens the sense, “*Δηλον ὅτι Ῥωμαῖός ἐστι*.”

^{28.} κεφαλαίου] properly, a capital sum put out for usury, but used by LXX for any sum of money. Levit. vi. 4. Numb. v. 7. (*Grot.*)

— ἐγὼ δὲ καὶ γεγέννημαι] But I have not only, like you, the ‘jus civitatis,’ but was also born with it.

^{29.} ἀτενίσας] “examinare, per questionem probare,” i.e. “tormento flagrorum adhibito.”

^{30.} ἔλυσεν αὐτόν] *Elz.* adds ἀπὸ τῶν δεσμῶν, which is not in A, B, C, E, H, and seems to be a gloss.

— καταγαγὼν] from the Castle of Antonia overhanging the Temple, to the Temple-Area below it; and to the place in which the Sanhedrim were assembled—perhaps the same place in which he himself had taken part in their proceedings against St. Stephen, pleading before them (vi. 12. 15). They usually met in the hall *Gazith*. Concerning the conclave *Gazith*, “the seat of the great Sanhedrim,” see *Lightfoot* (i. p. 1105. Temple, chap. xxii.). It was on the south side of the Temple.

CM. XXIII. 1. *πάσῃ συνειδήσει ἀγαθῇ*] “Hæc verba ad anteriorem vitæ ejus partem, quum non dum factus est Christianus, extendenda esse mihi quidem videtur valdè probabile.” *Bp. Sanderson*, iv. p. 72. The Apostle says that he had served God from his forefathers with a pure conscience; that is, he had no private ends, but had been zealous towards God (Acts xxii. 3; xxvi. 4), and exceedingly zealous for the traditions of his fathers (Gal. i. 14); and he thought it his duty to do many things contrary to the name of Jesus Christ (xxvi. 9).

But yet he calls himself a blasphemer, and a persecutor, and injurious (1 Tim. i. 13), and chief of sinners (1 Tim. i. 15).

Almighty God had given him a Conscience, and he was bound to obey its dictates. But first, it was his duty to take care that his Conscience was rightly informed. It was not enough that his Conscience was pure and good, i.e. without any admixture of sinister designs, of worldly aims and personal interests, and desirous only of God’s glory; but it was necessary, also, that his Conscience should be conformed to God’s Will, and regulated by His Law.

As *S. Augustine* says (de Mendacio, 7), “It is indeed of great importance with *what intention*, and for *what end* a thing is done; but that which is sinful is never to be done, with any intention, or for any end, however good.”

It is not enough to run toward the goal of God’s glory; it is also necessary to run in the way of God’s commandments.

See *Bp. Sanderson’s* Lectures, “De Conscientiâ,” especially Lecture ii. “On good Intention,” Works, iv. p. 23, in which it is shown that there is “no sufficient security in the consciousness of good intention,” and Lecture iv. § 13, p. 72, where he considers this example of St. Paul.

— πεπολίτευμαι τῷ Θεῷ] a Hebraism, in God’s sight; and not only in the eyes of men. The fuller expression is ἐνώπιον Θεοῦ, or ἐναντίον Θεοῦ, Luke i. 6. Acts iv. 19; viii. 21, and παρὰ Θεοῦ, Luke ii. 52.

^{2.} ὁ ἀρχιερεὺς Ἀνανίας] the son of Nebedæus; he succeeded P 2

c Lev. 19. 35.
Deut. 17. 4, 9.
& 25. 12.

d Exod. 22. 28.

e ch. 24. 15, 21.
& 26. 5, 6.
Phil. 3. 5.

f Matt. 22. 23.
Mark 12. 18.
Luke 20. 27.
g ch. 5. 39.
& 22. 7, 17, 18.
& 25. 25.
& 26. 31.

³ ὅτε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σέ μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴ Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ⁵ Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

⁶ Γνοὺς δὲ ὁ Παῦλος, ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. ⁷ Τοῦτο δὲ αὐτοῦ εἰπόντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ⁸ Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. ⁹ Ἐγένετο δὲ κραυγὴ μεγάλῃ καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,—¹⁰ Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

Joseph son of Cami in the high priesthood, in the procuratorship of Tiberius Alexander, A. D. 48 (*Joseph. Ant. xx. 5. 2*), and held it under Cumanus; his cruelty and avarice are recorded by *Josephus*, *Ant. xx. 5. 3*; *xx. 8*. He was sent to Rome for trial, before the Emperor Claudius, A. D. 52, on the accusation of Quadratus, and (it is most probable) was acquitted, and held the office of the high Priesthood at this time, and continued in it till he was superseded by Ismael, son of Phabi, a little before the departure of Felix from Judaea (*Joseph. xx. 8. 2*. Cp. *Biscoe*, pp. 70—76. *Winer*, p. 67. *Meyer*, p. 397).

3. σέ] emphatic, and to be accented as such.

— τοῖχε κεκονιαμένε] “paries dealbate—nihil solidi introrsum habens, sed aspectu tantum speciosus.” Cp. on τάφοι κεκονιαμένοι, *Matt. xxiii. 27*.

Though St. Paul spake “unwisely with his lips,” yet this was a true prophecy; Ananias was guilty of many crimes, and his house was burnt in a sedition raised by his own son, and he himself was drawn out from a place of concealment by the *sicarii*, and slain. (*Joseph. B. J. ii. 17. 2—9*.) A remarkable retribution; he who connived at the conspiracy of assassins against St. Paul (*xxiii. 14*), died by the hands of an assassin.

— καὶ σὺ κάθη] “And art thou sitting there, &c.?” The *καὶ* connects the question with the command of Ananias, and brings out the inconsistency of his personal conduct with his judicial office.

5. οὐκ ᾔδειν] St. Paul’s apology shows, that he retracted what he said, as language unfit to be addressed to any superior in the discharge of his duty;

Some have supposed that the words οὐκ ᾔδειν merely intimate defect of *eye-sight*; but this notion is inconsistent with these words. If St. Paul could not discern that Ananias was High Priest, how could he see that he sat there as his judge?

Or, if it be supposed that he could not distinguish him as the High Priest, then his apology amounts to no more than that he would not, indeed, call the *High Priest* by an opprobrious name, but that he saw no harm in addressing such language to any one else sitting there, as his Judge. Indeed, what is an apology, would in that sense be a repetition of the reproach.

The same objection seems to lie against the interpretation (suggested by *Lorinus*, *Witsius*, *Schoettgen*, *Baumg.*, and others), which supposes that St. Paul means by οὐκ ᾔδειν to say, that he did not own him to be a High Priest, for he had purchased the office by bribery, and had shown himself to be a Tyrant.

But St. Paul’s self-correction is recorded here as a warning, not to “speak evil of dignities” (2 Pet. ii. 10. Jude 8), even though the office they hold is disgraced by them—even though a Tiberius or a Nero sits on the throne, still the throne on which he sits, and the officer sitting upon it, are not to be treated with disrespect. See *Matt. xxiii. 2*.

“Ita (says *Bp. Sanderson*, *Prælect. i. § 11*, p. 8) verba Pauli, in quibus explicandis mirè se torquent, videntur omnino esse intelligenda, ‘Non noveram,’ i.e. *Non cogitavi, non satis attentè consideravi*. Quasi dixisset, Parcite, quæso, Fratres, justæ meæ indignationi, si æstuantis animi impetu abreptus liberius aliquid elocutus fuero, quàm oportuit, immemor illius et personæ et officii mei. Agnosco errorem; *non debui malè dicere Pontifici*, quantumvis fecerit non digna suo honore; sed

impediit animi ardor, ne ista, ut par erat, attentius considerarem.” See also *Sanderson’s* *Serm. xiii. ad Aulam*, § 11, i. p. 331.

On this sense of ᾔδειν, see Acts vii. 18. Rom. vii. 7. Eph. vi. 8. Col. iii. 24. It is also involved in the right and enlarged use of the word *συνείδησις*, or *Con-science*.

6. γνοὺς ὁ Παῦλος] an example which has been much perverted in modern times. Thus a celebrated Roman-catholic expositor (*Corn. A Lapide*) builds on it the famous maxim “bellum hæreticorum pax est Ecclesiæ;” and he adds, “id sapienter vidit et edixit Cardinalis Hosius,” the great persecutor of the Protestants in Poland in the sixteenth century;

He calls this the only method of maintaining the Unity of the Church; seeking to give a colour to this Machiavellian principle, from God’s act in dispersing the builders of Babel, and from the practice of heretics themselves, in burning the corn of the field of the Church, like Sampson’s foxes, with firebrands to their tails reversed (*Judges xv. 4, 5*).

But St. Paul gives no sanction to this unhappy maxim “divide, et impera.” His *end* is not division but unity, and he does not seek to attain that end by any questionable *means*, but by a statement of the truth: “concerning the resurrection of the dead, I am this day called in question.” Cp. *xxvi. 23*.

The confession so freely made by Romish Divines of the use they make of this example, may serve to put others on their guard against their perversions of it; especially when it is remembered how they have applied their principles in practice, by personating Puritans, Anabaptists, and other sectaries, in order to sow dissensions among us, and so to weaken and subvert the English Church. See *Ware’s* *Foxes and Firebrands*, pp. 31—47. *Abp. Bramhall’s* Works, i. p. xcvi. *Wall* on Infant Baptism, ii. p. 372, and the late *Dr. Wordsworth’s* *Eccles. Biog.* iv. 64.

The proofs there given of the evils of schism, and of the occasions thence afforded to our adversaries, and eagerly caught at by them, of supplanting the principles of Christian doctrine, which we hold, and of propagating their own errors, may serve to remind all true friends of the English Reformation, that if they desire to promote, and not to damage, the holy cause vindicated by it, it is their primary duty to avoid and discountenance schism, and to maintain the blessings of Unity.

— Φαρισαίων] So A, B, C, and many Cursives and Vulg. St. Paul means that his family, for more than one generation, had been Pharisees. *Elz. Φαρισαίων*.

8. Σαδδουκαῖοι—Φαρισαῖοι] See the passages from *Josephus* and the Talmud on this subject in *Biscoe*, pp. 92—102, and cp. *Dan. xii. 2, 3*. 2 Macc. vii. 9—36. Acts xiii. 3. *Matt. xxiii. 28*.

The Sadducees explained away the ἀγγελοφανείαι in the Pentateuch, by supposing that what are there called angels were mere creations for the time, and of only a transitory and evanescent existence—like clouds. Cp. *Lightfoot*, ii. p. 702.

9. ἄγγελος] *Elz.* adds μὴ θεομαχῶμεν, which are not in the best MSS. A, B, C*, E, H, and many Versions; and were probably added, to fill up the *Aposiopesis*, by the copyists from v. 39. For examples of *Aposiopesis* in New Test., see *Matt. xv. 5*. *Mark vii. 11*; *xi. 32*. *Winer*, § 64, p. 529.

The *Aposiopesis* is very appropriate here; it seems to intimate that the conclusion of the sentence was drowned in the clamour of the Sadducees.

¹¹ Ἡ δὲ ἐπιούση νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, θάρσει, ὡς γὰρ διεμαρ-^{h ch. 18. 9.}
 τύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.^{& 27. 23, 24.}
¹² Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν^{i ver. 20, 30.}
 ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀποκτείνωσι τὸν Παῦλον.^{Matt. 28. 74.}
¹³ Ἦσαν δὲ πλείους τεσσαράκοντα, οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι
¹⁴ οἷτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέ-
 ματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι, ἕως οὐ ἀποκτείνωμεν τὸν
 Παῦλον. ¹⁵ Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως
 καταγάγῃ αὐτὸν εἰς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ
 αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.
¹⁶ Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ
 εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. ¹⁷ Προσκαλεσάμενος
 δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς
 τὸν χιλιάρχον· ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ. ¹⁸ Ὁ μὲν οὖν παραλαβὼν αὐτὸν
 ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός
 με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι.
¹⁹ Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν,
 ἐπυνθάνετο, τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαι μοι; ²⁰ Εἶπε δέ, Ὅτι οἱ Ἰουδαῖοι^{k ver. 12.}
 συνέθεντο τοῦ ἐρωτησαί σε, ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συν-
 ἔδριον, ὡς μέλλων τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. ²¹ Σὺ οὖν μὴ
 πεισθῇς αὐτοῖς, ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα,
 οἷτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀνέλωσι αὐτόν·
 καὶ νῦν εἰσι ἑτοιμοὶ προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ²² Ὁ μὲν οὖν

11. θάρσει.] *Elz.* adds Παῦλε, which is not in A, B, C, E, H, and many Cursives and Versions.

— δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.] St. Paul was Christ's *μάρτυς* in the two great capitals of the world; first at Jerusalem, the spiritual capital; then at Rome, the civil metropolis. See on Acts xxv. 11, — a prophecy interpreted in a special manner by St. Paul's martyrdom at Rome. *εἰς* here repeated with the accusatives Ἱερουσαλὴμ and Ῥώμην, expresses more than *at*. 'Thou barest witness to Jerusalem; thou shalt bear witness to Rome.'

12. ποιήσαντες συστ. οἱ Ἰου.] So A, B, C, E, and many Cursives. — *Elz.* has *ποι. τινες τῶν Ἰουδαίων συστ.* But it is usual with the sacred writers to attribute to the οἱ Ἰουδαῖοι generally whatever is done by some of them, with the concurrence or connivance of others, especially of those in authority, as now.

— ἀνεθεμάτισαν ἑαυτούς.] Subjected themselves to an *ἀνάθεμα* or *cherem*. Gal. i. 8, 9. I Cor. xvi. 22. They were probably of the number of *λῃσταί* or Sicarii, and others who, under pretence of zeal for the Law, perpetrated the worst crimes. *Joseph.* B. J. ii. 13. 3. *Biscoe*, pp. 278, 279, who observes, that "from their perverted oral traditions and the ill-advised *example of Phineas*" (on which see *Bp. Sanderson's* admirable remarks, vol. ii. pp. 65. 67. 251; iv. 50), "it was made a rule among them that a *private person* might kill one who had forsaken the law of Moses. Of this there is the clearest proof in the *Talmud* (Sanhedr. c. 9), *Philo* (de Sacrific. p. 855, de Monarchiâ, i. p. 819), and *Josephus* (Ant. xii. 6. 2; xv. 8. 1). And it was of the crime of apostasy that St. Paul was accused." See also *Lardner's* Credibility, i. ch. ix. and *Hackett*, p. 321.

To such monstrous abuses may large bodies of men be led by the two false propositions, *viz.* :

(1) That the "*exempla piorum*,"—examples of holy men (e. g. Phineas),—may be safely followed without reference to the *special circumstances* under which they acted;

(2) That a good end justifies bad means.

It has been asked, What became of these conspirators?

The answer to this question is, that it was as easy to loose as to bind;

The same person who laid on the excommunication could also take it off, and particularly with regard to vows of not eating; any of their Rabbis could absolve them. (*Lightfoot*, ii. p. 703.)

Assassination was now legalized and consecrated among the Jews; and this diabolical spirit had full vent during the Siege of Jerusalem, in a few years after this time. And it may be re-

garded as an act of mercy, that the Jewish nation was delivered by its Roman conquerors from the sanguinary atrocity of its own citizens.

St. Paul found in his own person, that the zeal "not according to knowledge," by which he himself had been actuated, recoils against those who have been hurried on by it to do evil that good may come.

13. πλείους τεσσαράκοντα.] On this use of the comparative without ἄ, see iv. 22; xxiii. 21. *Winer*, § 35, p. 214.

— ποιησάμενοι.] So A, B, C, E. — *Elz.* *πεποιηκότες*.

14. τοῖς ἀρχιερεῦσι.] It would seem that the conspirators presumed on the secrecy and the assistance of the Chief Priests conniving at and abetting them to commit murder under pretence of religion; a proof of the power of the Evil Spirit to tempt men, and even Ministers of Religion, to be guilty of heinous sins, on a pretence of piety and zeal.

This conspiracy proves that the Jewish Sanhedrim had not (as some have supposed) unlimited power of life and death in causes of Religion. If they had, there would have been no need for this secret plot against St. Paul. See above, ix. 2.

15. ὅπως.] *Elz.* adds αὔριον, which is not in the best MSS., and is probably a gloss from v. 20.

16. ὁ υἱὸς τῆς ἀδελφῆς.] The only mention in the Acts of the Apostles, of any of St. Paul's relatives.

The Holy Spirit does not gratify the curiosity of the reader of Holy Scripture by graphic sketches of the persons of the holy men who are employed by Him to preach the Gospel. He does not recite particulars of their personal and domestic history. He seems studiously to practise reserve and to keep silence in these respects. Perhaps He thus designed to bring out in clearer outline and bolder relief the importance, dignity, and sanctity of their public mission. He would have us regard them as abstracted from what is merely personal, local, and temporary, and as holding a position of their own, which no time or place can affect,—as Ambassadors of Christ, Preachers of the Everlasting Gospel, Foundation-stones set in the wall of the heavenly Jerusalem. (*Rev.* xxi. 14.)

— τὸ ἐνεδρον.] The Hellenistic form. See LXX, Jud. ix. 35, ἀπὸ τοῦ ἐνέδρου. *Eustath.* Odys. 8, v. 124. (*Bornemann*, who specifies *ζυγὸν, κέλυσθον, ὄδρον*, as similar forms.) It is here found in B, G, H, and several Cursives. — *Elz.* has τὴν ἐνέδραν.

20. μέλλων.] So A, B, E, and some Cursives. — *Elz.* μέλλοντες.

χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκκαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρὸς με.

²³ Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἐβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, ²⁴ κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα· ²⁵ γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον, ²⁶ Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. ²⁷ Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν ὅτι Ῥωμαῖός ἐστι. ²⁸ Βουλόμενος δὲ ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· ²⁹ ὃν εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. ³⁰ Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο.

³¹ Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ νυκτός εἰς τὴν Ἀντιπατρίδα· ³² τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν· ³³ οἷτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ Ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, ³⁵ Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται· ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

m ch. 24. 1—6.
& 25. 16.
n Matt. 27. 27.

a ch. 23. 2.
& 25. 2.

XXIV. ¹ Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσ-

²³. δεξιολάβους] παραφύλακας (Suid.), lancearios (Vulg.). The word is used by the Emperor Constantine Porphyrogenitus (early in the 10th century), Themist. i. 1 (i. e. in his treatise on the quartering of troops), where he says that the τομάρχης has under him στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν. The rendering of the Authorized Version, 'spearmen,' is probably correct. And so Meyer, p. 405.

²⁵. τύπον] this form; as follows. Cp. 3 Macc. iii. 30, ὁ μὲν τῆς ἐπιστολῆς τὸν τύπον οὕτως ἐτέγραπτο. St. Luke does not merely give the substance, but the words. If he had composed a letter, or given an outline of one (as has been supposed by some), he would not have imputed to the writer such a distortion of the true circumstances of the case as is found in it.

²⁶. Φήλικι] Felix, the Roman Procurator, appointed by Claudius late in A. D. 52 or early in 53; originally a slave, described as follows by Roman writers cited by Keil,—"Antonius Felix erat libertus Antoniae matris Claudii imperatoris, frater Pallantis, ejusdem Antoniae liberti, Plin. H. N. xxxiii. 10, qui maximā auctoritate apud Claudium valebat. Tacit. Annal. xi. 29. 1, 'flagrantissimāque eo in tempore gratia Pallas.' De Felice Tacit. Hist. v. 9. 6, 'Claudius defunctis regibus, aut ad modicum redactis, Judaeam provinciam equitibus Romanis aut libertis permisit; ē quibus Antonius Felix, per omnem saevitiam ac libidinem, jus regium servili ingenio exercuit.' Id. Annal. xii. 54. 1, 'At non frater ejus (Pallantis) cognomento Felix pari moderatione agebat, jampridem Judaeae impositus, et cuncta malefacta sibi impune ratus, tantā potentia subnixo' etc. vid. et not. ad Act. xxi. 37. extr. Suetonius in V. Claud. c. 28, § 2, 'eum trium reginarum maritum' vocat. Reginas dicit Suetonius regum filias et neptes. Duas habuit Drusillas, alteram Cleopatram Aegyptiacam et Antonii, triumviri, neptem, filiam Iubae Mauritaniae regis, ē Cleopatram Selene, Antonii filiā, sororem Ptolomaei, v. Tacit. Hist. v. 9. 7, alteram Agrippae majoris regis, Herodis magni, nepotis filiam, vid. not. infra ad xxiv. 24, tertia ignoratur, nec constat quonam tempore singulas sibi adjunxerit, v. intpp. ad Sueton. l. 1, et Walchii Commentatio, de Felice, Judaeae procuratore, Jen. 1747. 4."

²⁷. σὺν τῷ στρατεύματι] 'with my soldiery.' It was true that Claudius Lysias had rescued Paul after he had ascertained that he was a Roman. See xxii. 29; xxiii. 10. It was also true that he had rescued him before he knew that he was a Roman (xxii. 25);

But it was not true that he had rescued him because he knew that he was a Roman, and that he then brought him to the Council.—The incidents mentioned are true, but not in the order in which they are recorded; and they are so stated as to obviate the charge that he had bound and put him to examination; and they afford strong evidence of the genuineness of the document.

²⁹. μηδὲν ἄξιον θανάτου] Paul is pronounced innocent by Lysias, as Christ was by Pilate. (Chrys.)

³¹. οἱ μὲν] With regard to their route, see Robinson, iii. 46. Howson, ii. 330.

— Ἀντιπατρίδα] Built by Herod on the site of Caphar-Saba, and named Antipatris from his father Antipater. (Joseph. Ant. xvi. 6. 2. Robinson, iii. 45. Raumer. Palestin. p. 132.) It was about thirty-five miles from Jerusalem, and twenty-six miles from Caesarea.

³². πορεύεσθαι] A, B, E, and some Cursives, have ἀπέρχεσθαι, which is received by Lachm., Tisch., and Alf.

³³. εἰς τὴν Καισάρειαν] Thus by God's Providence overruling the designs of the Jews, the Apostle is sent, in consequence of their conspiracy against him, to preach the Gospel, as Chrys. expresses it, "in a nobler Theatre, and before a more splendid audience at Caesarea;" and thence, eventually, to Rome.

³⁴. ἀναγνούς δέ] Elz. adds ὁ ἡγεμὼν, which is not in the best MSS., and is probably a gloss.

³⁵. διακούσομαι] 'I will hear thee thoroughly.'

— πραιτωρίῳ τ. Ἡρώδου] The palace which had been built by King Herod, who had beautified Caesarea, and was now probably occupied as an official residence by the Roman Procurator.

Cn. XXIV. 1. μετὰ πέντε ἡμέρας] on the fifth day (Matt. xvi. 21 and xxvii. 63) after St. Paul's departure from Jerusalem. See on v. 11.

— μετὰ τῶν πρεσβυτέρων] The reading of A, B, E, μετὰ πρεσβ. τινων, seems to be due to a desire to obviate an objection, that all the Elders were not likely to have gone down to Caesarea. But see xxiii. 12. 20, where οἱ Ἰουδαῖοι is used in a similar way. The elders are rightly said to do, and to be responsible for doing, that which is done with their concurrence by those who are their representatives. If St. Luke had written μ. πρεσβυτέρων τινων, it is not probable that the other reading would be found, as it is, in the majority of the MSS.

βυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ² Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, ³ Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ⁴ Ἵνα δὲ μὴ ἐπὶ πλείον σὲ ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁵ Εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινούντα στάσεις πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστατῆν τε τῆς τῶν Ναζωραίων αἰρέσεως, ⁶ ὃς καὶ τὸ ἱερὸν ἐπέ-
b ch. 6. 13.
 & 16. 20.
 & 21. 23.
c ch. 21. 28.
 John 18. 31.
 ρασε βεβηλωσαι· ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν ⁷ παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, ⁸ κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγινῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. ⁹ Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν.

¹⁰ Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν

— ῥήτορος] a 'rhetor' (*Horat. Sat. i. v. 2*), or 'causidicus,' acquainted with Roman Law and Language.

The Gospel, in the person of St. Paul, has to contend with Jewish prejudices allied with Roman Rhetoric, at the bar of the Imperial Power, represented by Felix.

It appears that the Speech of Tertullus was in *Latin*. He was employed, because he was (what his employers, the Chief Priests, were not) familiar with that tongue, his native language, as well as with Roman law. And, as has been justly observed, his harangue, as reported by St. Luke, has a Roman character and tone.

Did St. Paul also speak before Felix in Latin? It would seem that he had private interviews with him, without an interpreter (*v. 26*).

The practice thus indicated, of the most learned men of a country (here, the *Chief Priests*), hiring Roman Rhetoricians (here Tertullus) to plead their cause for them, affords an indirect and incidental confirmation of the supernatural power of the *Apostles* to speak with divine eloquence, and in languages they had never learnt. It is an evidence of the Gift of Tongues. St. Peter and St. John, illiterate Galileans, and St. Paul, of Cilicia, a country whose barbarous dialect gave a name to *solacismus* (from *Soli*, in *Cilicia*), never have a Tertullus to speak for them; and yet they are more than a match for the Sanhedrim; and never have any difficulty in addressing popular assemblies, and pour forth their thoughts with irresistible eloquence. How was this done? By the gift of the Holy Ghost.

3. κατορθωμάτων] A, B, E (C, D have an hiatus here), and some Cursives have διορθωμάτων, which is confirmed by *Vulg.*, "cum multa corrigantur." *Elz. κατορθωμάτων.*

A remarkable evidence of the servile sycophancy of the orator and the Jews in their zeal against St. Paul. It might be said that Felix had conferred benefits on the nation, but it could hardly be said that he had done any thing to *correct* it. The orator pleading for the Spiritual Power of the Jewish Nation, and for the Nation itself, confesses that his clients needed correction at the hands of a heathen Magistrate.

See *Joseph. Ant. xx. 8. 5.* B. J. ii. 13. 3, for an account of the attempts of Felix to quell the *Sicarii*.

On the other hand, Felix had been guilty of many acts of misgovernment. See *Joseph. xx. 8. 9.* *Tacit. Hist. v. 9.* *Annal. xii. 54.* *Sueton. Claud. 28* (cp. above on *xxiii. 26*). And in two years after this panegyric, from the mouth of Tertullus, the advocate of the Jews, he was recalled, and was accused by them at Rome, and would have been punished, but for the intercession of his brother Pallas, then in favour with Nero. *Joseph. xx. 8. 10.*

5. Ναζωραίων] A term of contempt. He would not call them Christians; and they are still called by this name by Jews and Mahometans. But St. Paul had declared boldly (*xxii. 8*), that He who had appeared to him on the way to Damascus had said to him, ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις.

It was ordered by the Providence of God that the Name Ναζωραῖος, used in despite by the enemies of Christianity, contained, though unknown to them, a fulfilment of the ancient prophecy concerning the Messiah as the *Netzer* or *Branch* (see on *Matt. ii. 23.* *John xix. 19*), and so was an assertion of the truth,—that Jesus of Nazareth is the Christ. Hence the term Ναζωραῖος is readily applied by the Apostles to Him. *Acts ii. 22; iii. 6; iv. 10; xxvi. 9.*

6—8. καὶ κατὰ τ. ἡ. ν.—ἔρχεσθαι ἐπὶ σέ] Not in A ("multas hic lituras lacunasque habens." *Bornemann*), nor in B, G, H, and many cursives; and omitted by *Griesb., Lachm., and Tisch.*, not by *Matthaei, Bornemann, or De Wette*. But perhaps these words may have been cancelled by some Copyists, who supposed that the Jews had no power of judicature. Cp. *John xviii. 31*.

Besides, an interpolator would not have charged Lysias with 'great violence'—of which no evidence had been given in St. Luke's narrative; but he would have taken care to conform himself to the history.

The words are found in E, and in the great majority of Cursive MSS. and Fathers. And the probability seems greater that they should have been omitted, either by chance (and omissions may take place *accidentally*, whereas additions cannot) or purposely, than that they should have been interpolated by the Copyists. They are therefore left in the text. See further, on *v. 8*.

—κατὰ τὸν ἡμέτερον νόμον] Why then the conspiracy at which the Chief Priests connived (*xxiii. 14*)? See note there. In cases of *βεβήλωσις τοῦ ἱεροῦ*, the Romans permitted the Jewish Judicature to inflict capital punishment. *Joseph. B. J. vi. 2. 4*, where Titus says, οὐχ ἡμεῖς τοὺς ὑπερβάντας (i.e. profaning the Temple by intruding beyond the sacred limits) ὁμῶν ἀναιρεῖν ἐπετρέψαμεν, καὶ ἐὰν Ῥωμαῖός τις β. Therefore Tertullus laboured to establish this charge against Paul. See also St. Paul's reply, *xxiv. 18*.

8. παρ' οὗ] Perhaps, as some Expositors say, from *Paul.* Cp. *xv. 26*, ὅπως τῆς ἀνακρίσεως γενομένης κ.τ.λ. If so,—this was a suggestion, on the part of Tertullus, that he might be examined by *questio*, such as Lysias had employed (*xxii. 24*), where a similar reason is given, ἵνα ἐπιγινῶ (so *Corn. A. Lapid., Grotius, Rosenm.*).

It may be said that Paul, as a Roman citizen, could not be so examined. But though it was contrary to law to *begin* with torture (as Lysias had done), and Roman citizens were legally exempt from it, yet since the age of Tiberius, it was commonly resorted to even in their case. Cp. the authorities in *Housson*, ii. p. 322, note.

If the words in *vv. 6—8*, καὶ κατὰ—ἔρχεσθαι ἐπὶ σέ, are not genuine, then οὗ in this verse must refer to *Paul*.

But it deserves consideration whether—if those words are genuine, as is probable,—the relative οὗ here does not rather refer to *Lysias*.

This interpretation is confirmed by what Felix says, *v. 22*, ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι,—a speech which corroborates the opinion, that the words in *vv. 6—8* are genuine. Let the learned reader judge.

Besides, to refer to *Lysias*, was a proof of confidence which Tertullus might well be disposed to show in the goodness of his cause. And it was not very likely that he should refer to the defendant himself.

9. συνεπέθεντο] So A, B, E, and many Cursives.—*Elz. συνήθεντο.*

10. ἐκ πολλῶν ἐτῶν] About six years. See *Joseph. xx. 6. 3*, and *7. 1*, and cp. "Chronological Synopsis" prefixed to this Volume. Six years were many compared with the length of the tenure of office of most provincial magistrates. Felix succeeded Cumanus as Procurator in A.D. 52 or 53.

- d 1 Pet. 3. 15. ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον ^a τὰ περὶ ἔμαντοῦ ἀπολογοῦμαι. ¹¹ δυναμένου σου γινῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο, ἀφ' ἧς ὁ ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ. ¹² καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιῶντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν. ¹³ οὔτε παραστήσαι δύναται σοι περὶ ὧν νῦν κατηγοροῦσί μου. ¹⁴ Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἦν λέγουσιν αἵρεσιν, ¹ οὕτω λατρεύω τῷ πατρίῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις. ¹⁵ ἐλπίδα ἔχων εἰς τὸν Θεόν, ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. ¹⁶ Ἐν τούτῳ καὶ αὐτὸς ἀσκήσας ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώπους διαπαντός. ¹⁷ Δι' ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς. ¹⁸ ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου· τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, ¹⁹ οὓς εἶδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με. ²⁰ ἢ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὐρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου, ²¹ ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἐν αὐτοῖς ἑστώς, ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.
- ²² Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας, Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς. ²³ διαταξάμενος τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτὸν, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
- q ch. 27. 3. & 28. 16.

11. εἰσὶ μοι ἡμέραι] On this use of the *dative* after ἡμέραι, see Matt. xv. 32. Mark viii. 2.

— ἡμέραι δεκαδύο] *Els.* has ἡμ. ἢ δεκ. The ἢ is not in A, B, E, G; and see above, on xxiii. 13.

The twelve days may be reckoned as follows:—

1st Day, arrival at Jerusalem, xxi. 15—17.

2nd, interview with James and the Presbyters of the Church at Jerusalem, xxi. 18.

3rd, Ἀγνισμός, Nazariteship declared, xxi. 26.

7th, 'The seven days' nearly completed, xxi. 27. Paul arrested in the Temple, xxi. 30; his speech to the people, xxii. 1.

8th, On the morrow (xxii. 30) he is brought before the Sanhedrim. Vision in the night, xxiii. 11.

9th, In the morning (xxiii. 12) overture of the Conspirators to the Chief Priests, with a view that Paul should be brought forth by the Chiliarch on the following day (xxiii. 15. 20).

Paul sent by night to Antipatris.

10th, On the morrow arrives at Cæsarea.

13th, 'After five days' (xxiv. 1), i. e. on the fifth day after his departure from Jerusalem, he is accused by Ananias and Tertullus before Felix, not more than twelve days after his arrival at Jerusalem, xxiv. 11.

— προσκυνήσων] Not βεβηλῶν τὸ ἱερόν. See also vv. 17, 18.

13. δύναται σοι] The pronoun σοι (not in *Els.*) is found in A, B, E, and many Cursives, and is confirmed by the Syriac, Vulgate, and many Versions.

15. ἦν καὶ οὗτοι προσδέχονται] A remarkable testimony to the general belief of the Jewish Nation (notwithstanding the influence of the Sadducees) in a Resurrection to come,—a belief, therefore, to be derived from the *Old Testament*. See xxvi. 7.

17. δι' ἐτῶν πλείονων] four years after his visit (xxiii. 22).

— ἐλεημοσύνας] For an illustration of the coincidence of this statement, thus incidentally introduced in the *Acts*, with passages in *St. Paul's Epistles* concerning the collections made by him for the poor Saints at Jerusalem (Rom. xv. 25. 1 Cor. xvi. 1—4. 2 Cor. viii. 1—4), see *Paley*, *Horæ Paulinæ*, No. i. p. 10.

— προσφοράς] Some expositors say, for the Feast of Pentecost, xx. 16. (*Meyer*.) But this word suggests a supposition that St. Paul came to Jerusalem under a vow, in order to present the offerings due at its expiration. See the use of this word προσφορά, in connexion with this visit, for the offering made by a Nazarite, xxi. 26, ὡς οὐ προσηγγέχθη ὑπὲρ ἐνὸς ἐκδότην, αὐτῶν ἢ προσφορά. And so *Bede* (Retr. p. 153), "Oblationes pertinent ad ea quæ ad suasionem Jacobi et seniorum in templo obtulerat."

18. ἐν οἷς] 'in which things.' See xxvi. 12, ἐν οἷς, πορευόμενος εἰς Δαμασκόν. Rom. vi. 21, ἐφ' οἷς νῦν ἐπαισχύνεσθε. Phil. ii.

15, ἐν οἷς φαίνεσθε. 1 Tim. iv. 15, ἐν τούτοις ἴσθι. The reading ἐν οἷς, found in A, B, C, E, and received by *Lachm.* and *Tischl.*, not by *Alf.* and *Bloomf.*, seems to be a correction of the copyists to make an agreement with προσφοράς,—and it is not probable that if οἷς had been written by St. Luke it would have been altered into οἷς.

— εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ] 'They found me separated or sanctified as a Nazarite in the Temple.' See above, on xxi. 24. 26.

His argument is, "They have charged me with profaning the Temple (v. 6). But the fact is, I came from a distance to Jerusalem to worship (προσκυνήσων, v. 11) in the Temple; and to bring alms of charity, and also offerings of piety (προσφοράς), as a Nazarite (see xxi. 26); and they themselves found me in the Temple engaged in a holy service, proving my respect for the Temple; and they who accuse me of profaning it, were guilty of profanation, in abetting those who seized me when there employed in a religious act, of which they prevented the completion." Thus their outrage on St. Paul resembled that of Pilate on the Galileans, whose blood he mingled with their sacrifices. Luke xiii. 1.

20. εἰπάτωσαν, τί] For τί *Els.* has εἴ τι, but εἴ is not in the best MSS., and the sentence gains force by its removal. τί—ἢ=what but?

22. ἀνεβάλετο] *Els.* prefixes ἀκούσας δὲ ταῦτα ὁ Φῆλιξ, which words are not found in the best MSS., A, B, C, E, H, or in Vulg., Syriac, and several other Versions.

— ἀκριβέστερον εἰδὼς] Although he had more accurate knowledge of Christianity than that he needed to be taught the truth concerning it, or than would have been supposed in one whose practice was such as his with regard to its Apostle.

The comparative is used in similar manner in xxv. 10, κἀλίου ἐπεγινώσκες, i. e. "thou knowest better than that I need instruct thee, and that thou shouldst make such a proposal." This use of the comparative is very convenient, as suggestive of something understood, which it might be uncourteous to express.

Felix had been Procurator of Judæa for six years; he had, doubtless, as such, been at Jerusalem on the great festivals, and on other occasions when he could not have failed to hear of Christ. And his ordinary residence was Cæsarea, where Philip the Evangelist lived (viii. 40; xxi. 8), and where was a Christian Church (xxi. 8—16),—and where, many years before, St. Peter had preached, and baptized the Roman Centurion Cornelius (x. 1—48). How striking the contrast between the Roman soldier sending for Peter to Cæsarea, and the Roman Procurator leaving Paul bound a prisoner at the same place! The one condemns the other.

23. ὑπηρετεῖν] *Els.* adds ἢ προσέρχεσθαι, which is not in A, B, C, E, or in Vulgate, Syriac, and some other Versions.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὕσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. ²⁵ Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας, καὶ τοῦ κρίματος τοῦ μέλλοντος, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· ²⁶ ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ. ²⁷ Διετίας δὲ πληρωθείσης ἔλαβε διάδο-
χον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. ¹ Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ² Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, ³ αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, ἵνα ἐνέδραν ποι-
οῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ⁴ Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν, ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁵ Οἱ οὖν ἐν ὑμῖν, φησὶ, δυνατοὶ συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγο-

²⁴ Δρουσίλλῃ] daughter of Herod Agrippa I., whose miserable end is described Acts xii. 19—23, and sister of Herod Agrippa II., or Junior, mentioned in the two next chapters. She had deserted her husband Azizus, king of Emesa, and married Felix (*Joseph. Ant. xx. 7. 1.* See above on xxiii. 24) against the Jewish Law. Agrippa, the son of this unhappy woman, by Felix, lost his life by an eruption of Vesuvius, A.D. 79 (*Joseph. Ant. xx. 7. 2*).

The words οὕσῃ Ἰουδαία are emphatic. St. Paul was tried on a charge of breaking the Law at the instance of the Jews, before a Ruler who had set those laws at defiance, and who yet is flattered by them (vv. 3—9).

— περὶ τῆς εἰς Χριστὸν πίστεως] St. Paul is brought before Felix, the Roman Procurator, by his enemies, as a Criminal; but in the second hearing, he pleads before Felix and Drusilla as a Preacher.

The same process takes place in the two following Chapters. Felix, having rejected the overture made to him, is withdrawn from his office. His opportunity is lost; the day of grace is past, and he makes room for Festus, his successor. St. Paul is arraigned before him; he invites Agrippa to hear the Apostle. St. Paul is brought to answer for himself, before Agrippa and Bernice, and he preaches Christ.

These incidents are doubtless recorded, with a divine design of teaching the Church and the World, by two remarkable specimens, that all Persecutions, excited by the Enemy of God and man against the Truth are, have been, and ever will be overruled by God for the Propagation of the Gospel.

²⁵ Διαλεγόμενου αὐτοῦ—ἔμφοβος γενόμενος] For the reason of which, see above on xxiii. 26 and xxiv. v. 3 and v. 27.

A lesson to preachers;

(1) To lay the foundation in Faith in Christ (v. 24).

(2) To build upon it, in practical exhortations to Righteousness and Temperance, and in warnings of the Judgment to come.

(3) To apply their preaching to the particular cases of their hearers.

(4) Especially of the powerful, whose example is of great influence with others.

“Merito coram adulteris Paulus disserebat de Castitate; merito coram injusto Præsidi disserebat de Justitiâ; merito iniquum judicem admonebat Judicem suum fore Christum.” (*A Lapide.*)

(5) Not to think their labour lost, if Felix does not repent. The example of his impotence has led others to repent.

— μέλλοντος] *Elz.* adds ἵστασθαι, which is not in the best MSS., and appears to be a gloss; like many other words similarly inserted in the Textus receptus in this Chapter. See vv. 22, 23, 26.

²⁶ χρήματα] Having heard that Paul had brought a pecuniary collection to Jerusalem (v. 17), and supposing that he could command funds from his friends for his release. (*Birks, Meyer.*)

— Παύλου] *Elz.* adds ὅπως λόγῳ αὐτόν, which is not in A, C, E, or in Vulg., Syriac, and several other Versions. See above on v. 25.

²⁷ διετίας] Even Felix had two full years of God's long-suffering. “Lord, let it along this year also, till I shall dig about it VOL. I.—PART II.

and dung it, and if it bear fruit, well; if not, then after that thou shalt cut it down.” (Luke xiii. 8, 9.)

Festus came to displace him, and Felix left Paul bound, who would have released him from the thralldom of his sins.

Two years of imprisonment.—God did not need the labour even of St. Paul: and though he was bound, “the Word of God is not bound.” (2 Tim. ii. 9.) God shows his own Omnipotence, and teaches men humility, by dispensing with His best instruments.

Perhaps, also, we should not have had some books of Scripture,—perhaps not the Gospel of St. Luke and the Acts of the Apostles, and some of St. Paul's Epistles,—if St. Paul had not been imprisoned at Caesarea and at Rome.

— ἔλαβε δίδωχον] Cp. the words of *Josephus*, *Ant. xx. 8, 9*, Πόρκιον Φῆστον διαδόχου Φήλικι πεμφθέντος. Observe the lenity of St. Luke. He says nothing of the subsequent arraignment of Felix at Rome, for maladministration of his province, on the prosecution of the Jews themselves.

He states that St. Paul preached before Felix, and “his wife Drusilla, a Jewess,” concerning “Righteousness, Temperance, and Judgment to come,” but he leaves us to gather the evidence of their unrighteousness, intemperance, and iniquity—and by consequence, to ascertain the special pertinency of St. Paul's Sermon before them—from other sources, particularly from the Jewish annalist *Josephus*, and from the Roman Historian and Biographer, *Tacitus* and *Suetonius*.

A signal proof of Charity and Truth, and (may we not add?) an evidence also of Divine Inspiration. Such History as this, with reverence be it said, could only be written with a pen dropped from the wing of the Divine Dove.

— χάριτα] So A, B, C.—*Elz.* χάριτας.—E, G χάριν.

“Gratias in hac formulâ loquendi tanquam depositum considerantur. *Demosth.* de falsâ legat. extr. ἀφανῆ χάριτα καταθέσθαι. *Plato Cratyl.* 11, χρήματα τελούντα καὶ χάριτας κατατίθεμενον. *Diod. Sic.* p. 606, B, χάριν βουλόμενος καταθέσθαι (τῷ βασιλεῖ) ἀπῆλκυε πρὸς τοὺς πολεμικοὺς. Exempla alia plura, vid. ap. *Kypkium, Elenerum, Westenium.*” (*Kuin.*)

CH. XXV. 1. τῇ ἐπαρχίᾳ] the ‘provincia’ of Festus, as Procurator.

² ὁ ἀρχιερεὺς] A, E, G, and some Cursives and Versions have ὁ ἀρχιερεὺς, which may be the true reading. Cp. v. 15.

⁴ εἰς Καισάρειαν] The reading of A, B, E, G,—more expressive than that of *Elz.* ἐν Καισαρείᾳ.

⁵ δυνατοί] those in power; the chief among you, the same as οἱ πρῶτοι, v. 2. Cp. 1 Cor. i. 26, οὐ πολλοὶ δυνατοί. *Rev.* vi. 15, οἱ πλοῦστοι καὶ οἱ δυνατοί. And so frequently *Josephus*, see B. J. i. 12. 4, Ἰουδαίων—οἱ δυνατοί: cp. ii. 14. 8, 15. 2, 17. 2. (*Bisce,* p. 107.) Festus did not wish to have τὸ πλῆθος at Caesarea (xxv. 24), for fear of an uproar; and he desires to conciliate the δυνατοί among them. He knew why Paul had been left bound by Felix, and would have been glad to dismiss the cause; and he supposes that after two years' imprisonment of St. Paul, for no proved offence, the anger of the Jews had been cooled. But it was not so; and the new Governor, with little moral courage, is ready to ingratiate himself with the Jews, even by a surrender of St. Paul (vv. 9, 11).

ρείψαν αὐτοῦ. ⁶ Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὅκτῳ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ⁷ Παραγενομένου δὲ αὐτοῦ, περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι. ⁸ ὁ ἀπολογούμενος αὐτοῦ, ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τι ἤμαρτον. ⁹ Ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; ¹⁰ Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ μὲν δέει κρίνεσθαι Ἰουδαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγνώσκεις. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστίν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς μὲ δύναται αὐτοῖς χαρίσασθαι Καίσαρα ἐπικαλοῦμαι. ¹² Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ. ¹³ Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήν-

b ch. 24. 12.
ch. 28. 17.

c ch. 18. 14.
ver. 25.
d ch. 26. 31.

6. οὐ πλείους ὅκτῳ ἢ δέκα] So A, C, and several Cursives and Versions, and B, except that it has πλείους.—*Elz.* πλείους ἢ δέκα. Cp. on John vi. 19.

7. αὐτὸν] omitted by *Elz.*, but in A, B, C, E, and many Cursives and Versions; it intimates that they had access to Festus, and beset him, in order to prejudice him against Paul.

— αἰτιώματα] So A, B, C, E, G, H. "Notabilis in vitio consensus," says Bornemann.—*Elz.* αἰτιώματα. If, indeed, the word here used is from αἰτῶ, the reading of A, B, C, E, G, H is erroneous, but it is to be derived from αἰτῶ, 'reum (αἰτίον) facere,' 'criminari.'

9. χάριν καταθέσθαι] an imitation of the policy of Felix (xxiv. 27).

— κριθῆναι] So A, B, C, E, and several Cursives.—*Elz.* κρίνεσθαι.

— ἐπ' ἐμοῦ] not before the Sanhedrim, who are thine enemies, but me an impartial Judge. And yet Festus "wished to do the Jews a favour." And why would he take Paul to Jerusalem, where there was a conspiracy against him? Why not judge him at Cæsarea? St. Paul saw the snare and avoided it. Cp. xxviii. 19.

10. ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι] I desire to be sent to Rome, and to be judged there. (*Ammonius, Chrys.*) I already stand in my own resolve, founded on the divine will, at Cæsar's judgment-seat. As *Chrys.* observes, he remembered the divine Vision at Jerusalem (xxiii. 11), and made the appeal more confidently. This is a reply to the proposal of Felix, θέλεις — κριθῆναι ἐπ' ἐμοῦ;

He replies also to the secret designs of Festus, who wished to gain the favour of the Jews by the sacrifice of Paul; and he says, οὐδεὶς μὲ δύναται αὐτοῖς χαρίσασθαι Καίσαρα ἐπικαλοῦμαι. See v. 11.

That this is the true interpretation, and not that in standing before Festus, Cæsar's representative, he then stood before Cæsar, appears from the answer of Festus (v. 12), Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσει. Compare also xxviii. 18, 19, where St. Paul explains the reasons of his conduct in this respect, and says, that the Jews delivered him a prisoner into the hands of the Romans, who were ready to release him as innocent, but that the Jews resisted this design, and that therefore he was compelled to appeal to Cæsar.

St. Paul's privilege of *Roman Citizenship* was here made serviceable as before (xxii. 27; xxiii. 27) for the furtherance of the Gospel.

On the right of Appeal, see *Kuin*. "Lege Valeriâ, Porciâ et Sempronîâ cautum erat, ut si quis magistratus civem Romanum verberare et necare vellet, accusatus ad populi iudicium provocare posset, intereaque nihil ab illo magistratu pateretur, nisi quando populus iudicasset: v. in tpp. ad Flor. i. 9. 4. not. ad Act. xvi. 37. Quod verò antea juris populi erat, id deinceps factum est Cæsaris, ut nimirum ad eum provocaretur; hinc etiam *Plinius Christianos*, qui *cives Romani* erant, et ad Cæsarem provocarent, in urbem mittebat. Ep. x. 97, quos, quia *cives Romani* erant, annotavi, in urbem remittendos: vid. et *Krebs*. p. 148."

In the resistance of the Jews to his liberation, St. Paul recognized a fulfilment of what had been already revealed to him by God, concerning the witness he was to bear to Christ at Rome (see xix. 21; xxiii. 11). Therefore he adds, οὐ μὲν δέει κρίνε-

σθαι, where it is *God's will* that I should be judged. On this use of δέει, see xix. 21, δέει με καὶ ῥώμην ἰδεῖν: xxiii. 11, δέει καὶ εἰς ῥώμην μαρτυρῆσαι: xxvii. 24, Καίσαρι σὲ δέει παραστήναι.

Observe,—the words are not οὐ μὲν δέει με κρίνεσθαι, but οὐ μὲν δέει κρίνεσθαι, with an emphasis on μὲν: so xxvii. 24, Καίσαρι σὲ δέει παραστήναι. I have received a special direction from heaven in this matter. I, the Apostle of Christ, have a special duty to perform. My arrestation by the Jews, and their charges against me, have already been made ministerial by God to the preaching of the Gospel by my mouth, from the stairs of the castle at Jerusalem to the People, and to the Sanhedrim, and before Felix at Cæsarea (see on xxi. 40; xxv. 23); and they are yet under divine counsel, to be made subservient to a wider and higher design—that of carrying me to preach the Gospel at Rome. Therefore I will *not* return to Jerusalem to be judged *there*, as thou proposest that I should do. I *have* delivered my message *there*; and it has been rejected. I have also delivered it at Cæsarea. I must now declare it at Rome.

These considerations may suggest a reply to the question,—Why St. Paul appealed to Cæsar?

— κάλλιον] thou knowest better than to need information from me. See ἀκριβέστερον, xxiv. 22, and 2 Tim. i. 18, βέλτιον σὺ γινώσκεις.

11. οὐ παραιτοῦμαι] 'non deprecor.'

— μὲ χαρίσασθαι] to compliment me away to them. μὲ is emphatic—*me*, an innocent man.

12. μετὰ τοῦ συμβουλίου] with his Council, or Assessors. "Habebant provinciarum præsides suos assessores (ut vocantur à *Lamprid.* Vit. Alex. Severi c. 46) consiliarios (*Sueton.* Tib. 33) qui à *Josepho* B. J. ii. 16 dicuntur φίλοι ἡγεμόνος, à *Dio. Cass.* p. 505, E.—παῖδες, quibuscum, antequam sententiam dicerent, deliberarent, v. *Perizonius* de Prætorio p. 718. *Casaubonus* Exercit. Antibar. p. 137." (*Kuin.*)

— πορεύσῃ] "hæc videtur dixisse terrendi Pauli causâ." (*Bengel.*)

13. Ἀγρίππας ὁ βασιλεὺς] Agrippa II., or Junior, son of Agrippa I., who was struck by a mortal disease at Cæsarea, A.D. 44 (see Acts xii. 19—23), and brother of *Bernice* and *Drusilla* (Acts xxiv. 24). It would seem as if the curse of Edom hung over this unhappy family.

Agrippa was only seventeen years old when his father died (*Joseph.* Ant. xix. 9. 1), and was not allowed to succeed him at once; but received from Claudius (A.D. 48) the principality of Chalcis (*Joseph.* xx. 1. 1; 5. 2), and the superintendence of the Temple at Jerusalem, and the nomination of the *High Priests* (*Joseph.* xx. 1. 3). Four years afterwards he received the tetrarchies that had belonged to Philip and Lysanias (Luke iii. 1), with the title of *King*. And in A.D. 55 his dominions were further increased by Nero, with some cities in Galilee (*Joseph.* Ant. xx. 8. 5). He was the last of the Herods, and lived to see the fall of Jerusalem, and died at the age of seventy, in the third year of Trajan, A.D. 100 (*Phot.* Bibl. Cod. 33. *Winer*, i. p. 485).

It is observable, that although St. Luke calls Agrippa a *King*, he does not call him by the title which he gives to his father (xii. 1), "Herod the King (of Judæa);"—another instance of his accuracy. Cp. *Hackett*, p. 334.

— Βερνίκη] the Macedonian name for Φερηνίκη, eldest daughter of Herod Agrippa I. She had been married to her uncle

τησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. ¹⁴ Ὡς δὲ πλείους ἡμέρας ^{d ch. 24. 27.} διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἀνὴρ τις ἐστὶ καταλειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ καταδίκην ¹⁶ πρὸς οὓς ἀπεκρίβην, ὅτι οὐκ ἔστιν ἔθος ^{e Deut. 17. 4.} Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷ Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς ^{f ver. 6.} καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα ¹⁸ περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὃν ἐγὼ ὑπενόουν ποιηράν, ¹⁹ ζήτηματα ^{g ch. 18. 15.} δέ τινα περὶ τῆς ἰδίας δεισδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ²⁰ Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτων ζήτησιν ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱεροσόλυμα, κακεῖ κρίνεσθαι περὶ τούτων. ²¹ Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα. ²² Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμεν καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι· ὁ δὲ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ. ²³ Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ^{h ch. 9. 15.} ἤχθη ὁ Παῦλος. ²⁴ Καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῶν ἄνδρες, θεωρεῖτε τούτον, ^{i ver. 3. 7.} περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες ^{k ch. 22. 22.} μὴ δεῖν αὐτὸν ζῆν.

Herod, king of Chalcis, and after his death to Polemon, King of Cilicia (St. Paul's country), whom she had deserted δι' ἀκολασίαν, ὡς ἔφασαν (Joseph. Ant. xx. 7. 3); her infamous character was well-known at Rome (Juvenal, vi. 155), where she had an illicit connexion with the destroyer of her country. (Sueton. Tit. 7.)

The following are the statements of Josephus and other ancient writers concerning her. Joseph. Ant. xx. 7. 3, Βερνίκη δὲ μετὰ τὴν Ἡρόδου τελευτήν, ὃς αὐτῆς ἀνὴρ καὶ θεῖος ἐγγόνει, πολλὸν χρόνον ἐπιχρησάσα φήμης ἐπισχοῦσης, ὅτι τῷ ἀδελφῷ συγγεί, πείθει Πολέμωνα, Κιλικίας δὲ ἦν οὗτος βασιλεὺς, περιτεμόμενον ἔγεσθαι πρὸς γάμον αὐτὴν, οὕτως γὰρ ἐλέγχειν φέτο ψευδεῖς τὰς διαβολὰς. Καὶ ὁ Πολέμων ἐπέσθη μάλιστα διὰ τὸν πλοῦτον αὐτῆς· οὐ μὲν ἐπὶ πολὺ συνέμεινεν ὁ γάμος, ἀλλὰ Βερνίκη δι' ἀκολασίαν, ὡς ἔφασαν, καταλείπει τὸν Πολέμωνα· ὁ δὲ ἅμα τοῦ γάμου καὶ τοῦ τοῖς ἔθεσι τῶν Ἰουδαίων ἐμμένειν ἀπήλλακτο. Juvenal, Sat. vi. 156 sqq. "Adamas notissimus, et Berenices In digito factus pretiosior, hunc dedit olim Barbarus incestae, dedit hunc Agrippa sorori, Observant ubi festa mero pede sabbata reges, Et vetus indulget senibus clementia porcis." Suetonius, in the life of Titus (7), says, "Suspects in eo (Tito) etiam luxuria erat—nec minus libido propter exoletorum et spadonum greges, propterque insignem reginæ Berenices amorem, cui etiam nuptias pollicitus ferebatur—Berenicem statim ab urbe dimisit, invidiam invitam." Tacit. Hist. ii. 81, "Regina Berenice—floreus etate formæque, et seni quoque Vespasiano magnificentia munera grata."

—ἀσπασόμενοι τὸν Φῆστον] to salute Festus on his promotion to the office of Procurator—a significant sentence: they came thither to pay their court to the Representative of Cæsar, and there they rejected the Gospel preached to them by the Ambassador of Christ.

15. καταδίκην] So A, B, C.—Elz. δίκην.

16. Ῥωμαίοις] not the Romans, but Romans, as such. —ἄνθρωπον] Elz. adds εἰς ἀπάλειαν, which is not in A, B, C, E, and is probably a gloss.

18. ἔφερον] So A, B, C, E, G.—Elz. ἐπέφερον, which would rather mean 'brought in addition,' which is not the sense here.

—ἐγὼ ὑπενόουν] So A, B, C.—Elz. ὑπενόουν ἐγὼ; but ἐγὼ is emphatic here; 'their charges differed from what I was anticipating.'

—ποιηράν] So A, B, C, and many Cursive and Versions: the word is omitted by Elz. The word does not appear to be a gloss, but is well opposed to ζητήματα, which follows.

19. τῆς ἰδίας δεισδαιμονίας] his own (i.e. Paul's) private

superstition. Festus would not have spoken thus to Agrippa, the King of Judæa, concerning his religion.

21. Σεβαστοῦ] Nero. Cp. v. 10.

22. ἐβουλόμεν] I myself was wishing to hear the man,—of whom doubtless Agrippa already knew much. See xxvi. 26.

23, 24. Ἀγρίππα—Βερνίκη—Φῆστου] St. Paul's arrest in the Temple at Jerusalem was made by Divine Providence the occasion for the public preaching of Christ on numerous great occasions, and to many illustrious auditories in different places; and thus the fury of Satan against him was overruled to the glory of God, and the extension of the kingdom of Christ by the preaching of His Word,

(1) To the people at Jerusalem from the stairs of the Castle (xxi. 40; xxii. 1—21).

(2) To the High Priest and Sanhedrim (xxiii. 1—6).

(3) To Felix and the Roman Garrison, the Chiliarchs or Captains of the Five Roman Cohorts at Cæsarea (Joseph. B. J. iii. 4. 2), and other Chief persons of that City (xxiv. 10—21).

(4) To Felix and Drusilla privately (xxiv. 24, 25).

(5) To many others at Cæsarea, to whom Paul had free access (xxiv. 23), during his two years custody there.

(6) To Festus at Cæsarea (xxv. 10).

(7) To Festus and King Agrippa, and Bernice, and the officers and Court there (xxv. 23—27; xxvi. 1—29).

(8) The climax of all—at Rome, the capital of the world.

It is a striking coincidence, that Herod Agrippa II., the son and successor, and Bernice and Drusilla, the daughters, of Herod Agrippa I., are brought by Divine Providence to hear the preaching of the Apostle Paul, at Cæsarea, the scene of the vain-glorious display and miserable end of their father, Herod Agrippa I., who had killed St. James, and imprisoned St. Peter (xii. 1. 3. 19—23).

Almighty God showed His long-suffering to the Princes, as well as to the People, of Judæa. He had sent the Baptist to Herod Antipas; he wrought a miracle to deliver St. Peter, and to awaken the conscience of Herod Agrippa the First; and his Children are now permitted to hear the word of God from St. Paul; a message made more solemn by the circumstances of their father's death. But as it was with the People, so also with the Princes of Judæa. They let the day of grace pass by. They neglected God's invitations and warnings; and in them the royal house of the Herods became extinct. Their kingdom was destroyed by those whose favour they courted, and to whom they looked for protection. They relied on the Roman power at Cæsarea, rather than on the favour of the God of Jerusalem; and they were enslaved by the Cæsars, because they rejected Christ.

1 ch. 23. 9.
& 26. 31.

μηκέτι. ²⁵ Ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι· αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. ²⁶ Περὶ οὐδ' ἀσφαλές τι γράψαι τῷ Κυρίῳ οὐκ ἔχω διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψω. ²⁷ Ἀλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. ¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, ² Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον ³ μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου.

⁴ Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν τε Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, ⁵ προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. ⁶ Καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος ⁷ εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖν νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει καταστήσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων. ⁸ Τί; ἄπιστον κρίνεται παρ' ὑμῶν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; ⁹ Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· ¹⁰ ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. ¹¹ Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν

a ch. 23. 6.
Phil. 3. 5.
b Gen. 3. 15.
& 22. 18.
& 26. 4. & 49. 10.
Deut. 18. 15.
2 Sam. 7. 12.
Ps. 132. 11.
Isa. 4. 2.
& 7. 14. & 9. 6.
& 40. 10.
Jer. 23. 5.
& 33. 14.
Ezek. 34. 23.
& 37. 24.
Dan. 9. 21.
Micah 7. 2.
ch. 24. 15, 21.
c ch. 8. 3. & 9. 1.
& 22. 4.
1 Cor. 15. 9.
Gal. 1. 13.
1 Tim. 1. 13.
d ch. 8. 3.

²⁵ μηδὲν ἄξιον αὐτ. θανάτου] A confession of St. Paul's innocence from the mouth of his Judge. See also the avowal of Agrippa, xxvi. 31.

²⁶ τῷ Κυρίῳ] 'Domino meo;' a title declined by Augustus (*Terull.* Apol. 34. *Sueton.* Octav. 53) and by Tiberius (*Sueton.* Tiber. 27), and now accepted and borne by Nero, who murdered his mother Agrippina, and his wife Octavia, and his master Seneca, and set fire to his own capital, and persecuted and martyred the Christians for his own sin, καὶ οὕτως ἐπὶ τὰς τῶν Ἀποστόλων ἐκλήρησεν σφραγὶς (*Euthalius*, Caten. p. 421).

In this world, he who calls Nero "his Lord," has the disposal of him who calls Christ his Lord,—a proof of a future Resurrection and of a Judgment to come.

— τῆς ἀνακρίσεως] the 'divination,' or preliminary inquiry.

— γράψω] So A, B, C.—*Elz.* γράψαι, but γράψω is preferable. He was not simply desirous of having something to write, for writing's sake, but to have something that he might write with the prisoner whom he was obliged to send.

CH. XXVI. 1. τὴν χεῖρα] the right hand,—the hand which was at liberty;—the other was chained, v. 29.

St. Paul's courage and presence of mind in public assemblies is noted by St. Luke on several occasions by reference to the action of his hands (see xiii. 16; xxi. 40); and this reference is characteristic of the narrative of an eye-witness.

² ἡγῆμαι] 'I have thought.' St. Paul distinguishes between ἡγοῦμαι and ἡγῆμαι Phil. iii. 7, 8.

³ μάλιστα γνώστην ὄντα σε] 'because thou art eminently skilful.' *Winer*, Gr. Gr. § 32, p. 206. So Ephes. i. 18.

On Agrippa's zeal for the *eth* of the Jews, see *Joseph.* xviii. 9; xix. 5. 6. *Bischof*, p. 53, and the honourable mention in the Talmud concerning his knowledge of the law; *Schoettgen*, p. 480.

⁵ ἀκριβεστάτην] A word frequently used also by Josephus to describe the sect of the *Pharisees*, to which he belonged. B. J. i. 5; ii. 18. Ant. xvii. 2.

⁶ πατέρας ἡμῶν] ἡμῶν is not in *Elz.*, but it is in A, B, C, E, and adds force to the argument. St. Paul, as a Christian Apostle, is studious to present himself in Agrippa's sight as a true Israelite, a legitimate heir of the promises to Abraham and the Fathers.

⁷ τὸ δωδεκάφυλον ἡμῶν] See James i. 1. St. Paul appeals

from the Jews at Jerusalem to the Jewish nation throughout the world. Agrippa himself was a Proselyte.

— ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων] *Elz.* has ὑπὸ τῶν Ἰ., but τῶν is not in A, B, C, E, G, H; and the sense is stronger without it. 'I, who am a Jew indeed (see v. 6), and am contending for the hope of Israel, am accused by Jews.' Some MSS. place βασιλεῦ after Ἰουδαίων. But Ἰουδαίων stands with peculiar force at the end of the sentence. And so it is placed in A, G, H, and other MSS. Cp. the position of Ἰουδαῖοι in v. 4, and Φαρισαῖος, v. 5; κρινόμενος, v. 6; ψῆφον, v. 10; Ἱεροσολύμοις, v. 11; βλασφημεῖν, v. 11. In all these the *κέντρον* or *aculeus* of the sentence is at the end,—to leave a deeper impression in the mind. Cp. in St. Stephen's speech, βαβυλώνος, vii. 43.

⁸ εἰ] Not for *εἴ*, nor for 'whether,' but 'if.' If God, Who is Omnipotent, raises the dead, will you be incredulous? No; rather, we ought to receive such evidence of His power and love to us with thankfulness and joy.

Cp. the similar use of *εἰ* in *Clem. Rom.* 26, θαυμαστὸν νομίζομεν εἶναι εἰ ὁ δημιουργὸς πάντων ἀνίστασιν ποιήσεται (*Grinfield*).

— ἐγείρει] The present tense indicates a permanent attribute, and repeated act, of God. (*Hackett*.)

¹⁰ πολλοὺς τῶν ἁγίων] Acts ix. 1, Σαῦλος ἐμπνέων φόβου. The death of St. Stephen is the only martyrdom described in the Acts, but doubtless there were many others, of which it is a specimen. See Heb. x. 32—34. The words Heb. xii. 4, "Ye have not yet resisted unto blood," addressed to the private Christians of Palestine, does not preclude the supposition that many of their teachers, and many of the faithful at an earlier time, had suffered martyrdom for Christ. See *Stuart* on Hebrews, i. p. 72, § 10.

— τὴν—ἐξουσίαν] The requisite authority and commission, which made them responsible for my conduct, which is also thus proved to be of public notoriety, and cannot be questioned.

— κατήνεγκα ψῆφον] It would seem that Saul himself had been a member of the Sanhedrim, and took part in its judicial proceedings, by hearing causes and voting upon them. "Presbyteratus dignitatem (of a Jewish Elder) à Gamaliel accepisse Paulum, antequam Christo nomen dederat, non videtur dubitandum." *Selden*, de Synedr. ii. 7. 7. *Vitranga*, de Synag. iii. 7, p. 707. *Bischof*, p. 269. Though called a *νεανίας* (vii. 58) he was probably at least thirty years of age. *Wieseler*, p. 155, quoted by *Cook*, p. 91.

¹¹ κατὰ πάσας τὰς συναγωγὰς] A fulfilment of Christ's pro-

αὐτοὺς ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον
 ἕως καὶ εἰς τὰς ἔξω πόλεις. ¹² * Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ^o ch. 9. 2.
 ἐξουσίας καὶ ἐπιτροπῆς παρὰ τῶν ἀρχιερέων, ¹³ * ἡμέρας μέσης κατὰ τὴν ὁδὸν ^{& 22. 6.}
 εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με
 φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. ¹⁴ Πάντων τε καταπεσόντων ἡμῶν εἰς
 τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ,
 Σαούλ, Σαούλ, τί μὲ διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζω. ¹⁵ Ἐγὼ
 δὲ εἶπον, Τίς εἰ, κύριε; ὁ δὲ Κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.
¹⁶ * Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, ^g ch. 9. 15, 17.
 προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὃν τε εἶδες ὃν τε ὀφθήσομαί σοι,
¹⁷ ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σέ,
¹⁸ ^h ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ^h Isa. 35. 5.
 ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἀφεσιν ἁμαρτιῶν καὶ ^{& 42. 7.}
 κλήρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. ¹⁹ * Ὅθεν, βασιλεῦ Ἀγρίππα, ^{& 60. 1.}
 οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ· ²⁰ ⁱ ἄλλα τοῖς ἐν Δαμασκῷ πρῶτον ^{Eph. 1. 18.}
 καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν, ^{Col. 1. 13.}
 ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἅξια τῆς μετανοίας ἔργα ¹ Pet. 2. 25.
 πράσσοντας. ²¹ * Ἐνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ^{ch. 20. 32.}
 ἐπειρῶντο διαχειρίσασθαι. ²² Ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ Θεοῦ, ἄχρι ⁱ Isa. 50. 5.
 τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἑκτὸς ^k ch. 9. 20, 28.
 λέγων ὃν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς, ^{& 13. 14.}
²³ ^m εἰ ^{& 22. 17, 21.}
^{Luke 2. 32.}

phacy, Mark xiii. 9. St. Paul himself was often afterwards scourged in the Synagogue, 2 Cor. xi. 24. On the practice of scourging in the synagogues, see *Selden*, de Syned. ii. 10. *Biscoe*, p. 270, who examines the question why Paul was scourged in the Synagogue, but not 'put out of the Synagogue,' John ix. 22; xii. 42.

12. ἐν οἷς] A phrase used by St. Paul, xxiv. 18. — ἐπιτροπῆς] commission, — a proof of his former dignity, and of what he sacrificed for Christ. On the history, see Acts ix. 3; xxii. 6.

13. φῶς] If such was the splendour of His appearance then, and such its effects, — what will they be when He comes hereafter in His glorious Majesty to judge the quick and dead?

14. Ἑβραϊδὶ διαλέκτῳ] St. Paul, therefore, was not now speaking in Hebrew, but probably in Greek. This appears also from a comparison of this passage with xxii. 7, where he was speaking in Hebrew, xxi. 40.

τί μὲ διώκεις;] Not τί διώκεις μὲ; but τί μὲ δ.; μὲ is emphatic. Me, — the Lord of all: Me, thy Saviour and King; Me, the Head of the Church, Who am persecuted by those who persecute her.

σκληρόν σοι πρὸς κέντρα λακτίζω] A proverb taken from the act of an ox kicking against the goad which wounds him the more he kicks. (*Vorst*, de Adag. N. T. p. 821.) "Durum est tibi adversus stimulum calces mittere," says *Aug. Serm.* 169, "possem enim te dimittere; tu vexareris punitionibus Meis, non Ego frangerer calcibus tuis, sed non te dimitto. Seevix, et misereor; Quid Me persequeris? Non enim timeo te, ne iterum Me crucifigas; sed volo agnoscas Me, ne occidas non Me sed te."

It is not (as some have supposed) divine grace, but the resistless power and punitive justice of Christ, which are here compared to the κέντρον. By the act of persecuting others, Paul is resisting Him Who is irresistible, and provoking Him Who is the Judge of all. — ἕλλους διώκων αὐτὸς ἐκδιώκεται. He is impinging on the "lapis offensivus" which will grind him to powder. Luke xx. 18.

Even when in heaven, our Blessed Lord did not disdain to use a proverb familiar to the Heathen world. Cp. *Pindar*, Pyth. ii. 173, φέρειν δ' ἐλαφρῶς Ἐπαυχένιον λαβόντα Ἐυγόν γ' ἀρήγει. *Poet.* κέντρον δὲ τοῖς λακτίζουσιν τελεῖται ὁλίσθηρος οἶμος. *Aeschyl.* Prom. 323, οὐκ οὐκ ἐμογε χρώμενος διδασκάλῳ πρὸς κέντρα κῶλον ἐκτενεῖς, where the Scholiast says, πρὸς κέντρα κῶλον ἐκτείνει ὁ βοῦς, λακτίζει δὲ πεντοῦμενος ὑπὸ κέντρον, ὥστε λακτίζει πρὸς κέντρον καὶ τὸ κῶλον αἰμάσσει. Ὁ γὰρ πρὸς κέντρα λακτίζων τοὺς ἰδίους πόδας αἰμάσσει. *Φησὶν οὖν* ἐάν μοι μὴ πεισθῆς, βλάψεις σεαυτὸν — ἔστι δὲ παροιμία. *Agamemn.* 1633, πρὸς κέντρα μὴ λακτίζε, μὴ πῆσας μογῆς. *Eurip.* Bacch. 791, θυμολόμενος πρὸς κέντρα λακτίζομαι, θνήσκεις ὅν θεῶ. *Terent.* Phorm. i. 2. 27, "Venere in mentem mihi isthuc: nam quæ inacidia est, Adversus stimulum calces est."

On our Lord's use of Proverbs see Matt. vii. 3; xi. 26. Luke v. 39.

The adage is fitly introduced by St. Paul in this speech before a heathen Procurator and a mixed audience at Caesarea, but was not recited in his address at Jerusalem, xxii. 7. It was very suitable to be addressed to him who was to be the Apostle of the Gentiles. The *os* is a Scriptural emblem for the Christian Minister (*Isa.* xxxii. 20) drawing the plough over the field which is to receive the seed of the Word; or as treading out the corn when grown, in order that it may be ground into bread. It is used as such by St. Paul himself, 1 Cor. ix. 9. 1 Tim. v. 18.

16. ὀφθήσομαι] A prophetic intimation that Saul was to expect further revelations from Jesus; afterwards fulfilled in Arabia (*Gal.* i. 11. 17), at Jerusalem (xxiii. 11), and elsewhere (2 Cor. xii. 1—7).

17. ἐξαιρούμενός] 'eripiens,' *Vulg.* ῥύνομενος, *Heysch.*; 'delivering thee from,' *Authorized English Version*, — a rendering censured by some learned Expositors, e. g. *Heinrichs*, *Kuin*, and *Conybeare* and *Howson*, p. 366, who translate it, 'I have chosen thee.' But how could Paul be said to be chosen from the *ἔθνη*? And ἐξαιρούμενος is the word used for 'deliver' four times in the Acts, vii. 10. 34; xii. 11; xxiii. 27, which, with the present passage, are the only places where it is found in this book. Indeed, ἐξαιρούμενος is never used for 'choose' in the N. T.

It may be observed here, in justice to the *Authorized Version*, that it has not unfrequently been condemned for renderings preferable to those which it has been proposed to substitute for them. See xxi. 16; xxvi. 22; xxvii. 12.

— ἀποστέλλω σέ] *σέ* is emphatic; i. e. *thou*, now a Persecutor, art to be My Apostle to them. See on Rom. i. 1.

19. οὐκ ἐγενόμην ἀπειθής] Even, therefore, in this extraordinary case of St. Paul, divine Grace was not irresistible. (*Bengel*.) He might have been disobedient, if he had not taken care to live with a pure conscience. Acts xxii. 1.

22. ἀπό] So A, B, E. — *Elz.* παρὰ. ἀπό is more expressive; *the* ἐπικουρία proceeding from, as well as given by, God.

— μαρτυρόμενος] So A, B, G, H; 'testificans' (*Vulg.*); 'witnessing' (*Auth. Vers.*), — a rendering censured by *Meyer* and *De Wette*, who read μαρτυρούμενος, and translate it, 'witnessed to by small and great.' Cp. above on v. 17.

23. εἰ] for *ὅτι*. *Theophyl.* p. 308, and so *Chrys.* But it may retain its proper sense, *whether*, and so it marks the modesty of St. Paul. It does not depend on ἐλάλησαν, but on λέγων, — and the sense is, 'I debated the question whether (as I affirm), the Christ was to be capable of suffering, and whether He was to be first,' &c. See xvii. 11, ἀνακρίνομεν εἰ ἔχει ταῦτα οὕτως. xxv. 20, ἐλεγον εἰ βούλοιο. 'I did not shrink from these inquiries, but argued them with the Jews.'

παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι; ²⁴ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, Μαῖνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. ²⁵ Ὁ δὲ Παῦλος, οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. ²⁶ Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. ²⁷ Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι. ²⁹ Ὁ δὲ Παῦλος εἶπεν, ^P Εὐξαίμην ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας

— παθητός *passibilis*. So Ignat. Eph. 7, πρῶτον παθητός, καὶ τότε ἀπαθής. Cp. Phil. 9, παθητὸν χριστὸν αἱ γραφαὶ κηρύσσουσιν. Polycarp. 3, τὸν ἀπαθῆ, τὸν δι' ἡμᾶς παθητόν. Justin M. c. Tryph. 36, παθητὸς Χριστὸς προεφητεύθη μέλλειν εἶναι. That the one and the same Messiah should not only reign but *suffer*, be made perfect through *suffering*, and so enter into His *glory*, was a doctrine which even the disciples had yet to learn at the close of Christ's ministry. (Luke xxiv. 26. 46.) But they did learn it under the influence of the Holy Ghost (Acts iii. 18; xvii. 3) afterwards, when τὰ παθήματα τοῦ Χριστοῦ were often in their mouths. 2 Cor. i. 5—7. Phil. iii. 10. Heb. ii. 9, 10. 1 Pet. i. 11; iv. 13; v. 1. See Br. Pearson on the Creed, Art. iv. pp. 344—360; see also Art. ii. p. 164.

²⁴ μεγάλη τῇ φωνῇ] with his voice raised. See xiv. 10. 1 Cor. xi. 5. Winer, § 18, p. 98.

— μαῖνη, Παῦλε] 'we fools accounted his life *madness*;' see Wisd. v. 4,—a lesson happily chosen by the Church for St. Paul's day. Cp. 2 Cor. v. 13, εἰ γὰρ ἐξέστημεν, Θεῷ.

— τὰ πολλά σε γράμματα] 'thy much learning.' John vii. 15.

²⁵ οὐ μαίνομαι] 'I am not mad *now*; I am now sober.' He had charged himself with *exceeding madness* in his former career as a Persecutor, v. 11.

²⁶ τοῦτο] The last word in the sentence, and emphatic. See above, v. 17. In a corner was not done *this*; i. e. this my Conversion; it was in the public road at mid-day; not so, the two conspiracies of the Jews to take away my life (xxiii. 16; xxv. 3). *They were* done in a corner.

²⁸ ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι] The meaning of these words, and of St. Paul's reply, which must be considered with them, appears to be as follows:

St. Paul had been relating to Agrippa the history of his own sudden conversion from a strict Pharisee (v. 5) and bitter Persecutor of the Church (v. 9), to a Christian Confessor and Apostle (vv. 16—20).

Festus had interrupted him by the exclamation, "thou art mad." Paul, having denied that assertion, and having asserted his own sanity, turns himself to Agrippa, and appeals to his knowledge of what had been said. He then makes a personal application to him as a Jew, and appeals to his faith in the Hebrew Scriptures of Moses and the Prophets. And on the ground of that faith (see vv. 22—27) he urges him to take the next step as a logical consequence of that faith, and to confess Christ, and declare himself a Christian.

Agrippa feels the force of the appeal; he does not deny the truth of St. Paul's premises, nor does he say that the duty of confessing Christ is not their reasonable conclusion; but he endeavours to parry the blow, and to evade its force. He tries to repel St. Paul's appeal by a personal reference to *his* case. Thou hast described *thine own* conversion to Christianity. It was very rapid and sudden; it was effected ἐν ὀλίγῳ, in a short time,—in a moment,—as it were with a word and a blow. It may be right that *I also* should embrace Christianity; but such a great and important change requires much time and thought, especially for one like myself in high estate and royal dignity,—one who is a Jewish king and has the charge of the Temple. What a change would that be to *me*!—to me, the head of the royal house of the Herods, to become a Christian! You are hurrying me on too fast. You are attempting to do in a short time, and with little effort, what requires a long time and great consideration. You are endeavouring to do with *me* what you say was done with *you*. Hence the words are not πείθεις με, but μὲ πείθεις. Ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι, 'You are attempting in a short time and with a few words to persuade *me* to imitate *thee*, and to become a Christian at once.'

As *Æcumenius* (p. 177) well explains it, δι' ὀλίγων ῥημάτων, ἐν βραχείᾳ λόγῳ, ἐν ὀλίγῳ διδασκαλίᾳ, χωρὶς πολλοῦ πόνου καὶ συνεχοῦς διαλέξεως. And so Cassiodor. "sub celeritate vis me facere Christianum."

And probably Agrippa uttered the word *Christian* with an expression of scorn. This interpretation is supported by the emphatic position of the pronoun *me*, *me*; i. e. you would convert *me* as you were yourself converted, ἐν ὀλίγῳ. And it is also confirmed by the reading of A, πείθω—ποιῆσαι, i. e. you persuade yourself that you can make me a Christian ἐν ὀλίγῳ,—as you were made. The latter reading, ποιῆσαι, is also in B, and has been received by Lachm. and Tisch., not by Born. and Alf.

Further, it is illustrated by the other passage, where ἐν ὀλίγῳ occurs in the New Testament, viz. Eph. iii. 3, προέγραφα ἐν ὀλίγῳ, 'in a short compass;' which is similar to St. Peter's δι' ὀλίγων ἑξαίρετα, 1 Pet. v. 12; and there is a similar *ellipsis* of χρόνον after ὀλίγον in Rev. xvii. 10, ὀλίγον αὐτὸν δεῖ μένειν.

This exposition is also corroborated by St. Paul's reply, which may be thus paraphrased:

"You speak of my reliance on my powers of *persuasion* to bring you to what I myself am. You think that I am hoping and *endeavouring* to hurry you on into a profession of Christianity by my oratory. No; I rely not on human eloquence, but on divine grace. *That* it was which converted me. And in *your* case also, I do not rely on persuasion, but on prayer,—not on the arguments of Paul, but on supplications to God. Perhaps St. Paul thought of St. Stephen's prayer (vii. 60) for himself. Perhaps Stephen's words were so ordered by the Holy Spirit as to give to that *prayer* a part in the work of his own conversion. *Persuade* I may not, in a short time and with little effort, but *pray* I will may to God, not only now, in a brief address, and with little labour, but in a long time, and with great earnestness and intensity, that not only *thou* (σὺ is emphatic as the preceding *με*) ; but all who hear me *this* day may become such as *I am* this day,—except these bonds."

Thus St. Paul calmly disposes of Agrippa's disparaging allusion to the case of his sudden conversion, as if that had been unduly ἐν ὀλίγῳ, hasty and precipitate. He disclaims the notion which Agrippa had ascribed to him, of attempting to carry him away by the force of his powers of persuasion; he vindicates for divine grace its proper place in all works of genuine Conversion, and therefore in his own; and he extends the range of his appeal from Agrippa to all who heard him; and he instructs all Christian advocates to endeavour to win souls to Christ by fervent and unwearied prayer.

— Χριστιανόν] A more courteous term than the Ναζωραῖος of Tertullus, xxiv. 5: but probably used here ironically. The first time that we hear the word 'Christian' actually employed in a speech, is here in the mouth of an Idumean Prince, a proof that it was commonly known as a name of the believers, although it only occurs three times in the New Testament. Acts xi. 26 here, and 1 Pet. iv. 16.

Herod Agrippa II., who had received from Rome the privilege of superintending the Temple at Jerusalem, and of nominating the High Priests (Joseph. xx. 1. 3), is here presented as an example of knowledge, without moral courage to act upon it. This is also the clue which unravels the mysterious inconsistencies in the character and writings of Agrippa's friend, the Jewish historian Josephus, on which subject the Editor may, perhaps, be permitted to refer to what has been said more fully in another place, as illustrating the case of Agrippa also. (Sermon "On the Life and Character of Josephus.")

Agrippa lived to see the destruction of that Temple and Ritual of which he had the charge; he saw them dissolved and ruined by that secular Power, to which, from motives of policy and worldly expediency, he had attached himself.

What *might* have been the destiny of Herod and Jerusalem if he had possessed the courage of St. Paul!

²⁹ εὐξαίμην ἂν τῷ Θεῷ] See the note on v. 28. The words καὶ ἐν ὀλίγῳ are not to be joined to what follows (a forced connexion), but to what precedes: "*Persuade* I may not be able now, but *pray* I will *might* now and ever."

τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

³⁰ Ἀνέστη τε ὁ βασιλεὺς, καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθηήμενοι αὐτοῖς, ³¹ καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρᾶσσει ὁ ἄνθρωπος οὗτος. ³² Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, Ἀπολελεύσθαι ἡδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

XXVII. ¹ Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. ² Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνέχθημεν, ὅντος σὺν ἡμῶν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. ³ Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. ⁴ Κακείθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους· ⁵ τό τε πέλαγος τὸ κατὰ τὴν Κυλικίαν καὶ Παμ-

For πολλῶ, which is found in the majority of MSS. and in *Chrys.* and other Fathers, A, B, and four Cursives, have μεγάλῳ, which has been received by *Lach.*, *Tisch.*, *Born.*, and *Alf.* It may perhaps be the true reading; but A, B, are not always trustworthy guides (see *Bornemann* on xxiii. 16; xxv. 1); and here, v. 28, they have ποιῆσαι, and A has πείθῃ, which readings seem to proceed from a criticism that did not scruple to modify the text. Besides, St. Luke uses μεγάλῳ as opposed to μικρόν, v. 22, and viii. 10. μεγάλη has been substituted for πολλή by some MSS. in viii. 8.

The words are well explained by *Æscumenius*, ἐν ὀλίγῳ καὶ ἐν πολλῷ, ἀντὶ τοῦ ἐν ὀλίγῳ λόγων ἀγωνί, εἰ δέοι καὶ ἐν πλείονι, εὐδαίμων σε Χριστιανὸν ἐν γενέσθαι· διὰ πάντων πρόθυμὸς εἰμι πάντα ποιεῖν ἐπὶ τῇ σῇ σωτηρίᾳ, οὐ τῇ σῇ μόνον, ἀλλὰ καὶ τῶν συνότων.

³⁰ ἀνέστη] And so the opportunity was lost. Its sudden loss seems to be marked by the rapid transition in the words of the Historian.

— ἡ τε Βερνίκη] Bernice and Drusilla, daughters of King Agrippa I., and sisters of Agrippa II. (see above on xxv. 13), jealous of one another, and of profligate lives (*Joseph.* xx. 6. 1), are associated with two Roman Procurators in succession; Drusilla with Felix, her reputed husband; Bernice with Festus, through Agrippa her brother, in the public hearing of St. Paul at Caesarea, where he was imprisoned through the envy of the Rulers of Jerusalem.

Thus the Gospel of Christ was brought into contact with the vices of both sexes, and of the Roman and Jewish world. How difficult was the work of moral purification it had to perform!

But by hallowing Marriage as a "great mystery" (Eph. v. 32), as a "representation of the mystical Union and Marriage betwixt Himself and His Church," Christ regenerated the World.

But, if Marriage should be desecrated and degraded from a Holy Mystery to a secular bargain; if Divorce should be made easy by Law; then all the evils of the age of Nero will again flow in upon society; and it may see Bernices and Drusillas sitting with great pomp in high places of this world, and taking cognizance of the doctrines of St. Paul.

³¹ οὐδὲν θανάτου ἄξιον—πρᾶσσει] St. Paul's innocence was declared by all who took cognizance of his cause. And consequently the Jews were condemned by them. As *Chrys.* says, κατέγνω αὐτῶν Λυσίας, κατέγνω (Φῆστος), κατέγνω (Φῆλιξ), κατέγνω Ἀγρίππας, and last of all, κατέγνω Θεός,—and ultimately destroyed their Temple and their City for their hostility to the Gospel.

CH. XXVII. 1. ἐτέρους] prisoners of a different class, not ἄλλους. (*Meyer.*)

— Ἰουλίῳ—Σεβαστῆς] *Julius*, of the *Augustan* cohort. Every incident, however minute, which is recorded by the Holy Spirit in this narrative of that great event, the conveyance of the Gospel to Rome, the capital of the world, by the ministry of the Apostle of the Gentiles, is noticeable, and seems to have been ordered by Divine Providence, so as to show that all things will be made subservient to the progress and triumph of Christianity.

St. Paul goes from *Caesarea*; and it is mentioned by St. Luke that he was conducted by a Roman Centurion, recalling to

the mind by his name, and that of his cohort, those of the first two Emperors, *Julius* and *Augustus*.

It is also probable that the cohort here mentioned belonged to the body-guard of the Emperor. See *Tacit.* Ann. xiv. 16, "*cohort Augustanorum.*" *Sueton.* Ner. 26. *Dion Cass.* lxxiii. 8. *Wieseler*, p. 391. It is not said that the Cohort itself was at Caesarea; but the Centurion *Julius*, of that Cohort, was.

If this is so, it is observable, that an Officer, whose duty it was to protect the person of the Master of the Roman World, is here employed by God to save the life of St. Paul (v. 43).

And surely it is not without some prophetic and spiritual meaning that St. Paul was empowered, through his influence with *Julius*, the Centurion of the *Augustan* cohort, to save the lives of his fellow-prisoners in the ship (v. 43).

See further below, on v.

² Ἀδραμυττηνῷ] of Adramyttium, on the coast of *Mysia*. *Steph.* Byz. de Urb. p. 22.

— μέλλοντι] So A, B, and many Cursives and Versions.—*Elz.* μέλλοντες.

— πλεῖν] A, B add *eis*, which has been received by *Lachm.* and *Tisch.*, not by *Bornemann*, *Bloomf.*, or *Alf.* And it is not probable that if *eis* had been in the original text, it would have been here ejected; whereas, it was not unlikely to have been introduced by Copyists, not familiar with the more recondite phrase, πλεῖν τόπους, on which compare *Hanno*, Periopl. ap. *Weist.* πλεῖν τοὺς παραθαλασσίους τόπους, and *Porson*, i. 36, τὴν Ἀττικὴν ἐν ἀριστερᾷ πλεύουσιν (*Bornemann*), and the remarks of *Winer*, Gr. Gr. § 32, p. 200, who refers to *Poppe*, Thuc. vi. 36. The sense is, The ship was about to sail by the places along the coast of Asia.—πλεῖν *eis* would signify that it was sailing to them with an intention of touching at them, which does not appear to have been the case.

It would seem that the original intention was, that St. Paul and the other prisoners should take their passage to Adramyttium, and thence proceed by the overland route toward Italy; as St. Polycarp afterwards did. Cp. *Lewin*, p. 713.

— Ἀριστάρχου] See xix. 29; xx. 4. Col. iv. 10. *Philem.* 24. St. Luke mentions the name of Aristarchus—but not his own.

⁴ ὑπεπλεύσαμεν] under the lee of. Their course must have been along the north coast of Cyprus (not the South), because they sailed through the πέλαγος (not θάλασσα. Cp. Matt. xviii. 6), or deep water (πλάτος θαλάσσης. *Heysch.*), off the shore of *Cilicia* and *Pamphylia*. See *Smith*, pp. 63—67.

The mention of *Mr. Smith's* work ("On the Voyage and Shipwreck of St. Paul," with Dissertations, by *James Smith, Esq.*, of Jordan-hill, F.R.S., 2nd ed. Lond. 1856) suggests an expression of thankfulness for the happy combination of Geographical, Archæological, and Naval knowledge, in that illustration of this narrative, and for the example there displayed of the application of science and experience to the exposition of the divine Word.

We may also refer here to *Mr. Howson's* Chapter on the Voyage and Shipwreck of St. Paul, one of the most interesting portions of that attractive work; ch. xxiii. of the two Volumes by *Messrs. Conybeare* and *Howson*, on St. Paul's Life and Epistles.

The narrative of this Chapter is also well illustrated in *Mr. Lewin's* Life and Epistles of St. Paul, pp. 713—742.

φυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας. ⁶ Κακεῖ εὐρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷ Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην ⁸ μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ὃ ἐγγὺς ἦν πόλις Λασαία. ⁹ Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρελθούθηναι, παρήνει ὁ Παῦλος ¹⁰ λέγων αὐτοῖς, ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν. ¹¹ Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειπετο μᾶλλον, ἢ τοῖς ὑπὸ Παύλου λεγομένοις. ¹² Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κάκεῖθεν, εἴπως δύναιντο καταπτήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης ¹³ βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. ¹³ Ὑποπνεύσας

d ver. 7.

5. Μύρα] neuter plural. Μύρα, πόλις Λυκίας, λέγεται καὶ θηλυκὸν καὶ οὐδέτερον. (Steph. Byz.) Its remains are described by Howson, ii. p. 387.

6. πλοῖον Ἀλεξανδρίνον] A merchantman, probably a "navis frumentaria," or corn-ship, from Alexandria, the capital of Egypt, the granary of Italy. (Cp. Sueton. Galb. 10. Tacit. Hist. iv. 52. Varro, R. R. ii. procem. Lucan vi. 105.)

How came the Alexandrine ship, sailing to Italy, to be at Myra in Lycia?

The wind was westerly (v. 4), and the ships of the ancients were not fitted for working to windward; and under the circumstances of the case, the Alexandrine ship would stand to north till it came to the land of Asia Minor, which is very favourable for navigation by such vessels, the coast being bold and safe, and abounding in harbours. The Alexandrine ship was carried to Myra by the same westerly winds that forced the Adramyttian vessel to the east of Cyprus. (Smith, p. 71.)

7. βραδυπλοοῦντες] the opposite term to εὐθυδρομοῦντες (xvi. 11; xxi. 1).

— μόλις] with difficulty (see vv. 8. 16. 1 Pet. iv. 18) having arrived over against Cnidus.

— μὴ προσεῶντος] The words μὴ προσεῶντος are not to be joined to what precedes, but to what follows. Since the wind did not allow us to advance, we sailed under the lee of Crete (i.e. along the east coast of it), towards Salomene, which is s.w. by s. from Cnidus. The wind was therefore North-west; a wind which prevails in the Eastern part of the Archipelago in the summer months. (Purdy's Sailing Directions for the Mediterranean, p. 197. Smith, p. 74.) It is the same wind as the Etesiae of the ancients. (Plin. ii. 4.)

— Σαλμώνην] "Creta longissima est, ad orientem habens Sammonium promontorium adversum Rhodo." (Plin. N. H. iv. 20.)

8. παραλεγόμενοι] coasting it along the southern shore: they were not able to coast along the north shore of Crete, on account of the adverse wind.

— Καλοὺς Λιμένας] still preserving its ancient name (Pococke's Travels, ii. 250), as does Lasea, which is about five miles to the East of it. (Smith, pp. 80. 245. 262.)

About two leagues to the west of Fair Havens is Cape Malala, where the coast of Crete begins to run northward, at nearly the central point of the south side of Crete.

The plural number (Καλοὶ Λιμένες) seems to be due to the circumstances of its having two open roadsteads; one a little to the east of the other.

9. τοῦ πλοῦς] the voyage to Italy (see v. 10), on account of the violent northerly winds which blow in the Ægean at this season.

On the form πλοῦς, πλοῦς, for the Attic πλοῦς, πλοῦ, see Lobek, Phryn. p. 453. It is used in Martyr. Ignat. 3. Cp. vods 1 Cor. xiv. 19. (Griinf.)

— τὴν νηστείαν] the day of Atonement 10th of Tisri (October). Lev. xvi. 1—34; xxiii. 26—30. Numb. xxix. 1—11. Jahn, Archæol. § 357.

There is a remarkable Rabbinical gloss on Isa. xliii. 16. "Who maketh a way in the sea," i.e. from the Feast of Pentecost to the Feast of Tabernacles (five days after the Fast). See Schoettgen, p. 482.

By a like figure of speech the Athenians spoke of the weather for sailing, as beginning after the Dionysia. (Theophrast. Char. 3.)

10. θεωρῶ ὅτι—μέλλειν] On this combination of two constructions, see Winer, Gr. Gr. § 44, p. 303, who quotes Xenophon, Hellen. ii. 2. 2, εἰδὼς ὅτι ἔσεσθαι, and other examples. See also *ibid.* § 63, p. 506.

— ὕβρεως] violence, buffeting, hard usage; cp. v. 21, κερδῆσαι τὴν ὕβριν ταύτην, and 2 Cor. xii. 10, ἐν ὕβρεσιν, ἐν ἀνάγκαις, and ὕβριστης is used absolutely Rom. i. 30. 1 Tim. i. 13.

— φορτίου] So A, B, G, and many Cursive. — *Elz.* φόρτον. φόρτον is the Attic, φορτίον the Hellenic form. Moeris, p. 52. (Borsem.)

11. κυβερνήτῃ] 'gubernatori,'—the pilot.

— ναυκλήρῳ] the 'magister navis'—'navicularius' (Gloss. Labb.). ὁ δεισπότης τοῦ πλοίου (Hesych.). "Qui hominibus vel mercibus trajiciendis lucrum querit" (Kuin.).

12. ἀνευθέτου] not well placed; not commodiously situated. Its name shows that it was a good harbour in some seasons, and so it is described in modern works on navigation (see Smith, pp. 81, 82), but it was not commodious to winter in. It is, in fact, an open roadstead; or rather, two open roadsteads, with good anchorage, and looking to the south.

— Φοίνικα] See next note.

— βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον] Liba (from Libya), the Greek name for the Roman *Africus*, and opposite to *Aquilo*. Plin. N. H. xviii. 77, who adds that *Corvus* is opposite to *Vulturinus*. Cp. Virgil, Georg. iii. 356, "Spirantes frigora *Cauri*;" and v. 278, "In Borean *Caurumque*."

The words in the text are rendered by Vulg. "respicientem ad Africum et ad Corum;" and the Authorized English Version, "which lieth toward the South-west and North-west." This rendering has been rejected by recent able Interpreters, particularly by Alford, Smith, and Howson, who understand the phrase to mean, looking towards the points to which (and not from which) the South-west and North-west winds blow; i.e. not turning the face towards, but the back on, those winds; and looking to the South-east and North-east. On this supposition they identify Phœnice with the harbour now called Lutro, about forty miles west of Fair Havens, and which is described as being the best, and indeed the only safe winter harbour in that part of Crete, and looks to the South-east and North-east. See Smith, pp. 84—93. Howson, ii. pp. 398—400, and Alford's note here. Besides, Phœnix is described by Strabo (x. 4) as on the south of the isthmus, or narrowest part of Crete, and this corresponds to Lutro; it is called Ἀρδένα by Hierocles, Synecdem., and Aradena is called Anapolis by Steph. Byzant.; and Mr. Pashley (Crete, ii. 257) found two villages, called Aradena and Anapolis, at a little distance above Lutro, and he says (ii. 257) "Port Phoenix at Lutro."

The question is one of grammatical interpretation; and it does not seem consistent with its principles, to render the words in question in any other way than that in which they have been translated in the Vulgate and other Versions.

The expressions by which the learned writers mentioned above have endeavoured to confirm their interpretation, do not appear to be quite relevant to the case before us. No doubt πλεῖν κατὰ ρεῦμα is to sail down the stream; and αἱ κατὰ Λίβα προσβολαί, quoted from Josephus, are gusts from the South-west. And so κατ' ἀνέμον φέρεσθαι, and ἐκπαρῆναι κατ' ἐβρον, might be used, as in Latin *secundum flumina*, along the side and in the direction of the rivers.

δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. ¹⁴ Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐρακύλων. ¹⁵ Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. ¹⁶ Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης. ¹⁷ ἦν

But in these cases the verb connected with κατὰ is one of motion with; and not of rest, or of direction toward, like βλέπω, the verb used here.

To describe a harbour as looking with or down the wind, is not a natural mode of expression. The best illustration of St. Luke's phraseology is to be derived from St. Luke himself, viz.,

In Acts ii. 10 we have Διβύης τῆς κατὰ Κυρήνην, toward Cyrene. iii. 13, κατὰ πρόσωπον Πιλάτου, face to face before Pilate. Cp. xxv. 16; viii. 26, πορεύου κατὰ μεσημβρίαν, go toward the South. So xvi. 7, κατὰ τὴν Μυσίαν, and κατὰ τὴν Βιθυνίαν. So in the present chapter, v. 2, τοὺς κατὰ τὴν Ἀσίαν τόπους. v. 5, πέλῃτες τὸ κατὰ τὴν Κιλικίαν. v. 7, γενόμενοι κατὰ τὴν Κνίδον. v. 7, ὑπεπλεύσαμεν κατὰ τὴν Σαλμόνην,—in all which cases there is an idea of direction towards, or juxtaposition at. Cp. St. Paul's expression, Phil. iii. 14, κατὰ σκοπὸν διακώ. Gal. ii. 11, κατὰ πρόσωπον αὐτῷ ἀνίστην. Gal. iii. 1, κατ' ὀφθαλμοῦς.

It has been said, indeed, that ἀλφ and χῶρος here do not signify fixed points of the compass; but only winds, which sometimes blow, and sometimes do not. But this does not seem a tenable opinion: St. Luke is describing the habitual aspect of the harbour, its geographical bearings, independently of variable circumstances, especially of so fortuitous and fickle a condition, as whether a given wind happened to blow or not.

On the whole, it seems most consistent with critical rules, not to abandon the ancient interpretation, "respicentem ad Africum et ad Corum;" which (not to mention others) is received by Winer, Gr. Gr., § 49, p. 357, and Professor Felton and Mr. Hackell, p. 359.

If, therefore, Lutro is Phoenix, the true rendering of the passage is this,—“If by any means they might reach Phoenix and winter in it, being a Cretan harbour which, as approached by them, entering it from the sea, looks toward the s.w. and n.w.; and is therefore sheltered from those winds by the land.”

In favour of this interpretation, it may be said, that it is more natural, in describing the good properties of a harbour, as here, to speak of the winds from which it is sheltered, than of those to which it is exposed;

Also, that St. Luke suggests this mode of regarding land objects from the sea, and of interpreting his words accordingly, by the expression in v. 27, ὑπερδύνει οἱ ναῦται, προσάγειν τινὰ αὐτοῖς χῶραν.

But, if the expression βλέποντα κατὰ λίβα is to be rendered facing the s.w. (i.e. from the land), then we must look for Phoenix in some other place than Lutro. And perhaps it may be better to suspend our decision on this point, till we have more complete topographical details for forming it.

The identification of Phoenix with Lutro is only of recent date. The harbour of Lutro has only been lately discovered by British Navigators. (Smith, p. 89. Howson, p. 398.) Perhaps, when the southern coast of Crete has been more accurately surveyed, another harbour may be found, which may correspond with the words of St. Luke, understood in this latter sense.

Besides, in the Charts of Crete (Smith, p. 94. Howson, p. 399), is a bay a little to the west of Lutro. This bay is marked Phineka. This is the modern Greek pronunciation of Φοίνικα. And this bay looks κατὰ λίβα and κατὰ χῶρον.

May not it be the Φοῖνιξ of St. Luke?

The coast has probably been changed by time; and if, as represented in the Charts, two streams flow into it, what is now a bay may have been formerly a safe harbour. (See Smith, p. 89.)

Facing, as it does, the s.w. and n.w., it would have protected the vessel from the e.n.e. wind, which soon after arose, and blew continuously for many days. In this respect it would have been εὐθετος πρὸς παραχειμασίαν. Perhaps, also, its nearness to the harbour of Lutro, where a ship would be sheltered from North-westerly and South-westerly winds, was a circumstance which, combined with others, made it more “commodious to winter in” than Fair Havens.

13. ὑπονεύσαντος νότου] ‘the south wind having sprung up.’ This was a change; for from Cnidus to Fair Havens they had had n.w. winds. They hoped that the south wind would carry them round Cape Matala to Phoenix, which lay to n.n.w. of Fair Havens.

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— ἄραντες] sc. ἀγκύρας—they weighed anchor, and were coasting more closely than before (so Winer, § 35, p. 217, and Meyer) along Crete, ἄσσον = πλησίον, ἐγγύς, Hesyc.; it is used by Josephus, Ant. i. 20. 1, τοὺς μὲν πρυπτεμπε τοὺς δὲ λειπομένους ἄσσον ἐκέλευσε ἀκολουθεῖν. Antonin. Lib. fab. 41, βῆναι εἰς ἄσσον τῷ κυνί. Joseph. Ant. xix. 2. 4. Herod. 4. 3, ἰέναι ἄσσον αὐτῶν, add. vii. 233. Coniungendum autem est ἄσσον cum παρελέγοντο Lucian. H. V. 1, p. 657, τῇ ἐπιούσῃ δὲ, ἄραντες ἐπλόμεν πλησίον τῶν νεφῶν. (Kuini.)

14. ἔβαλε] See on Mark xiv. 72, and below, v. 41 ἐρείσασα, and v. 43 ἀποβρίσαντας.

— κατ' αὐτῆς] Κρήτης, from the heights of Mount Ida. Cp. Matt. viii. 32, κατὰ τοῦ κρηνοῦ.—αὐτῆς cannot refer (as some have thought) to the ship, which is called πλοῖον. Cp. on v. 41.

— Εὐρακύλων] So A and B*, and Vulg. and Cassiodor., which have “Euro-aquilo.” This reading seems also to be confirmed by the Sahidic Version, which has Εὐρακῆλων, and to have given rise to Εὐτρακῆλων in the Coptic, and Εὐρακύλων in the Armenian, and Aquilo in the Ethiopic Version.

Εὐρακύλων has been approved by Grotius, and ably defended by Bentley (On Free-thinking, pp. 98—100, ed. Camb. 1743), and by Mr. Smith, p. 98, and in his Dissertation, pp. 154—159, and it has been received by Lachm. and Bornemann.

Elz. has Εὐροκλύδων. G, H have Εὐροκλύδων. B** has Εὐρυκλύδων.

St. Luke says that the word in question was the name of a wind (ἄνεμος, see also v. 15, τῷ ἀνέμῳ). But Euro-clidon is rather the name of a wave (κλύδων) than of a wind.

Besides, the writer says, that the ἄνεμος was that which is called (ὁ καλούμενος) by the name in question. It was known by that name. If, then, Euroclidon were the true reading, it would probably be found somewhere as a name of a wind; but it no where occurs as such.

None of these objections apply to the reading Εὐρακύλων. The word, Εὐρακύλων, in Latin, Euro-aquilo, was the name given by Mariners, especially Italians, to what the Ancient Greeks called Καυκίας, which was the wind between Eurus and Aquilo, i.e. is the e.n.e. wind in the Roman compass; and therefore called Euro-aquilo by the Roman seamen, as Euro-notus and Euro-auster, similar compounds, were used to designate the s.e.

It may be said that the proper etymological form of the word in the text would be Εὐροακύλων. And it is not improbable that that is the true reading. The confusion of ΕΥΡΟΑΚΥΛΩΝ and ΕΥΡΟΚΑΤΑΔΩΝ is a very easy one, and likely to be made by the Copyists, who would be more familiar with the word κλύδων than with ἀκύλων.

As has been well shown by Mr. Smith, p. 98, the effect of an e.n.e. wind, would have been precisely such as is described by St. Luke to have been produced on the ship.

15. ἐπιδόντες ἐφερόμεθα] ‘we gave the ship to the gale, and scudded before it.’ “Ad ἐπιδόντες supplendum τὸ πλοῖον, quod præcessit. Heliod. Æthiop. i. 3, τοῦ κυβερνήτου ἐνδόντος (scil. τὸ πλοῖον) τῷ ἀνέμῳ. Plutarch. de fortuna Rom. p. 319. Caesar ad navis gubernatorem fluctus vehementiores timentem, τόλμα, καὶ δέδιδι μηδὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, δτι Καίσαρα φέρει καὶ τὴν Καίσαρος τύχην. Herod. iii. 10, ἐφέροντο κατὰ κύμα καὶ ἄνεμον.” (Kuini.)

16. ὑποδραμόντες] Having run under the lee of a little island called Claudé, in order to have stiller water, and to be sheltered from the wind, so as to be enabled to hoist up the boat (which was towed after the ship), and to lash it on board; and to undergird the ship, to keep its timbers together, and to equip it better for the storm. Their next care was to lower the sail and bring down her spars and rigging. Cp. Kitto, p. 439.

— Κλαύδην] So A (probably) and G, H; but B has Καῦδα, and S. Jerome has Cauden, and this, it seems, is the true reading. The modern name of the island is Gozzo,—a corruption of Κλαῦδος and Gaudus, the name given it by Ptolemy, iii. 7, and Mela, ii. 7, and Plin. iv. 20, “dextra Cretam habenti contra Hierapytnam Gaudos.” It lies about twenty miles to the South of Crete.

— μόλις] ‘with difficulty’ (vv. 7 and 8), because of the high sea, and because the boat was probably full of water, and also “because the ship must have been rounded with her head to the wind and her sails trimmed, so that she had no head-way.” (Smith.)

— περικρατεῖς γ. τ. σκάφης] To get possession of the boat

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ἄραντες, βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. ¹⁸ Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. ¹⁹ καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαν. ²⁰ μήτε δὲ ἡλίου μήτε ἀστρῶν ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρέϊτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. ²¹ Πολλῆς τε ἀσιτίας ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδήσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²² Καὶ ταῦν παραινῶ ὑμᾶς εὐθυμεῖν ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. ²³ Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ Θεοῦ, ὅς μοι εἶμι, ὃ καὶ λατρεύω, ἄγγελος, ²⁴ λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστήναι καὶ ἰδοῦ, κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. ²⁵ Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. ²⁷ Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. ²⁸ Καὶ βολί-

by hoisting it with cables thrown round (περὶ) it. And yet all this was labour lost, because afterwards the boat, which had been hoisted on board with difficulty, was allowed to fall off (v. 31).

17. βοηθείαις] Stays and braces to keep the ship together. (Arist. Rhet. ii. 5.)

— ὑποζωννύντες] Undergirding by "cables passed round the hull or frame of the ship,"—commonly called "*frapping* it,"—lest, by the straining of her planks and timbers, the vessel should leak and founder. (Smith, p. 106. Howson, pp. 373. 405.)

— τὴν Σύρτιν] the Lesser Syrtis, or African quick-sand, to the s.w. of Crete.

— χαλάσαντες τὸ σκεῦος] A difficult expression. Chrys. interprets it τὰ ἱστία, αἱ τὰ ἱστία. The Syriac renders it *velum*, and Bede 'laxantes antennis.' Vulg. has 'submisso vase.'

The neuter singular σκεῦος, which occurs frequently in N. T. (Luke viii. 16. John xix. 29. Acts ix. 15; x. 11. 1 Thess. iv. 4. 1 Pet. iii. 7. Cp. Vorst. de Hebr. pp. 29—33), denotes some single object, and as such is distinguished from the feminine σκευή, *supellex*. And σκεῦος, with the definite Article, as here, signifies some special object of importance,—that which might be called *κατ' ἐξοχὴν τὸ σκεῦος*.

Sailors, acquainted with the practice of ancient navigation, are best qualified to determine what that special object would be. On critical grounds we might be led to render it 'the main-yard and sail.' Some sail would doubtless be necessary to work the vessel on the starboard tack, i. e. with the right side to windward, so as to keep her off the quick-sand; but a press of canvas such as would not do any harm while they were under the lee of *Claudé* or *Gozzo*, would be attended with danger in such a tempestuous gale as that which had overtaken them; and therefore they might be constrained χαλᾶν, i. e. to *lower*—not to furl or reef, but to lower with ropes (see the use of χαλᾶν Mark ii. 4. Luke v. 4. Acts ix. 25; xxvii. 30. 2 Cor. xi. 33), τὸ σκεῦος, the main-yard and its sail. This is nearly the interpretation of the ancient Expositors; and it is confirmed by a passage of *Seneca* (Ep. 77): "Quoties ventus increbuit, majorque est quàm expedit, *antenna submittitur* (i. e. χαλάται); minùs habet virium flatus ex humili."

18. ἐκβολὴν] They were casting out the freight, to lighten the ship while it was tossed by the storm. See LXX, Jonah i. 5, ἐφοβήθησαν οἱ ναυτικοί, καὶ ἐκβολὴν ἐποίησαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν, τοῦ κουφισθῆναι ἀπ' αὐτῶν. They lost *their* freight, as St. Paul had prophesied v. 10; but, as St. Aug. says (in Ps. 132), "*Paulus in corde ferebat patrimonium fidei suæ, quod nullis fluctibus, nullis tempestatibus potuit auferri.*" He had learnt "opus esse mercibus quæ cum naufrago enatent."

On the ἐκβολὴν resorted to in a storm, see Blomf. *Æschyl.* S. c. T. 775, πρόπρυμα δ' ἐκβολὰν φέρειν ἀνδρῶν ἀλφειστὰν ὕλκος ἔγαν παχυρεῖς.

19. τὴν σκευὴν] The furniture (not nautical tackle), beds, tables, &c.

— ἐρρίψαν] So A, B, C.—*Elz.* ἐρρίψαμεν.

21. ἀσιτίας] Anxiety and fear had taken away all appetite for food, and had produced nausea and disgust for it.

— σταθεῖς ὁ Παῦλος ἐν μέσῳ] The storm, by God's permission, was raised by the Prince of the Power of the Air (Eph. ii. 2) against the ship that was carrying the Gospel to Italy and Rome; and, humanly speaking, it would have overwhelmed it (v. 20).

But it was made subservient by God's overruling Providence, to display the courage of the Apostle, and the power of divine grace, which enabled him to remain firm and intrepid in the tempest, and to inspire others with hope.

The Ship may be compared to the Church, tossed by storms, in her course over the waters of this world. These tempests try the faith, and patience, and courage, of all who, like St. Paul, are strong in grace, and suffer for Christ. They serve to exercise and to prove them, and to manifest the work of the Holy Spirit in their hearts. Perhaps the most effective sermon that St. Paul ever preached was in this storm. Its power will never cease to be felt by those who read the record of it here. And it may serve to fill the heart of every devout reader with comfort and trust, that every Tempest of Persecution which is excited by Satan against the Ship of the Church, will be made eventually conducive to the furtherance of the Gospel, and to the eternal welfare and happiness of God's faithful servants, and to the greater manifestation of His Love, Power, and Glory.

— κερδήσαι] *θησαυρίζεις ὀργήν*, Rom. ii. 5. So *κερδαίνειν* κατὰ, εὐρίνῃ δλεθρον. Bentley on Phalaris, pp. 255, 256. Here again the Authorized Version has been censured without reason by some. (Howson, p. 411.)

23. τοῦ Θεοῦ] *Elz.* places ἄγγελος before τοῦ Θεοῦ, but A, B, C, place ἄγγελος after λατρεύω. And this appears to be the better reading. In speaking to Gentiles who had no notion of the ministry of Angels, it is not probable that St. Paul would have used the word *Angel* otherwise than subsequently and subordinately to God.

27. διαφερομένων ἡμῶν] It cannot, therefore, be assumed (as has been done), that the Wind continued alway the same.—*διαφερεσθαι* means 'to be carried in *different* directions.' See xiii. 49.

— Ἀδρία] Ἰόνιον πέλαγος, ὃ νῦν Ἀδρίας, *Hezych.* So *Strabo*, ii. p. 185, and other passages quoted by *Howson*, p. 426, showing that writers contemporary with St. Luke apply the term *Adria* and *Adriatic* to that part of the Mediterranean which lies between Greece and Sicily, i. e. the Ionian Sea; and distinguish between *Adria* and the *Adriatic Gulf*, or *Gulf of Venice*. (*Ignat. Mart.* 5.)

Compare the account given by *Josephus* (Vit. 3), of his own dangerous voyage to Rome, βαπτισθέντος τοῦ πλοίου κατὰ μέσον τὴν Ἀδρίαν, and of his safe arrival at *Puteoli*, after the ship in which he was, containing 600 souls, had been lost, and eighty of them were taken on board by a vessel from Cyrene, in Africa, going to Italy.

— προσάγειν αὐτοῖς χώραν] "Lucas optice loquitur, nautarum more. *Val. Flacc.* ii. 8, 'jam longa recessit Sepias.' *Virg. Æn.* iii. 72, 'Provehimur portu: terræque urbesque recedunt.' *Ovid. Met.* vi. 513, 'Admotumque fretum remis, tellusque repulsa est.' *Cic. Quæst. Acad.* iv. 25, 'videsne navem illam? stare nobis videtur: at illa, qui in navi sunt, moveri hæc villa.' *Achill. Tal.* ii. 32, γῆν γὰρ ἐκωρύμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτὴν πλέουσιν." (*Kuin.*)

σαντες εὑρον ὀργυῖας εἴκοσι βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὑρον ὀργυῖας δεκαπέντε· ²⁹ φοβούμενοί τε μήπως κατὰ τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥύψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. ³⁰ Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. ³² Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶσαν αὐτὴν ἐκπεσεῖν. ³³ Ἀχρι δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. ³⁴ Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξὲς ἐκ τῆς κεφαλῆς ἀπολείται. ³⁵ Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. ³⁶ Εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς. ³⁷ ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσiai ἐβδομήκοντα ἕξ. ³⁸ Κορεσθέντες δὲ τροφῆς ἐκούφισον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς δὲ ἐβουλεύοντο, εἰ δύναντο, ἐξῶσαι τὸ πλοῖον. ⁴⁰ Καὶ τὰς ἀγκύρας περιελόντες εἷον εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπ-

11 Kings 1. 52.
Matt. 10. 30.
Luke 12. 7.
& 21. 18.
m 1 Sam. 9. 13.
John 6. 11.
1 Tim. 4. 3.
n ch. 2. 41.
& 7. 14.
Rom. 13. 1.
1 Pet. 3. 20.

29. ἐκ πρύμνης ῥύψαντες ἀγκύρας τέσσαρας] They cast four anchors from the stern; a circumstance which has perplexed Modern critics and sailors; but has been successfully explained by reference to the structure of Ancient Ships. They were alike at both ends, and had only paddle-rudders (πηδάλια, v. 40), one on either quarter, which could be triced up, and had hawseholes at the stern.

Besides, the ship in which St. Paul was, was not running, but hove to, when she anchored; and the design was to cut the cables (v. 40), and run the ship on the beach at daylight. (Smith, pp. 200, 201.)

In anchoring by the stern the paddle-rudders were lifted out of the water, and lashed together tightly by their ζευκτηρίαι (v. 40), and the rudder-ports or rudder-cases served for hawseholes to the anchors.

30. ἀγκύρας ἐκτείνειν] i. e. under pretence that, being in the boat, into which they would take anchors and their cables, they would stretch them forth (ἐκτείνειν) from the bow, so as to steady the ship pitching in the sea.

32. εἶσαν αὐτὴν ἐκπεσεῖν] a striking proof of St. Paul's power over the minds of the Roman soldiers. The first portion of the Voyage had been characterized by opposition to his advice (v. 11); the latter is distinguished by compliance with it.

Such, in brief, is the history, past and future, of the Gospel of Christ.

34. μεταλαβεῖν] So A, B, C.—Els. προσλαβεῖν.

— ἀπολείται] So A, B, C, and many Cursive and Versions. Els. πεσέται.

35. εὐχαρίστησε] he gave thanks, as if what God had promised (v. 24) had been already fulfilled. Observe his faith in the storm—and see its effects on others (vv. 36, 37).

The words λαβὼν ἄρτον, εὐχαρίστησε, καὶ κλάσας, compared with Luke xxii. 19, 20, and 1 Cor. xi. 23, are remarkable, and suggest that this act may have been also a celebration of the Holy Eucharist.

38. τὸν σῖτον] not the corn—with which it was laden; for, if it was a cornship, that, viz. its freight, had been cast out before (v. 18), but their provisions. As Chrys. observes, such was their confidence in St. Paul, that they even cast out their victuals.

39. αἰγιαλόν] a beach,—without rocks.

40. τὰς ἀγκύρας περιελόντες] having cut the cables of the four anchors, by which the ship had been held during the night; and thus abandoned them to the sea (see v. 29, εἰς θάλασσαν), in which they were left, by being cut off. The sense of περιελόντες is clear from περιηρέτω (v. 20).

St. Luke's design in this narrative appears to be to show, that all human aids or appliances were of no use in the storm, and were even discarded as such by the crew. The reader will observe the climax in the enumeration of the successive acts of abandonment,—

(1) They cast overboard the freight (v. 18).

(2) They cast overboard with their own hands the furniture (σκευὴν) of the ship (v. 19).

(3) They cut off the boat, in which many of them had intended to escape (vv. 30, 32).

(4) They cast their provisions out of the ship into the sea (v. 38).

(5) They abandoned their anchors to the sea.

We hear nothing more of the κυβερνήτης and ναύκληρος, who had opposed St. Paul (v. 11). He alone stands forth unmoved in the storm. The crew discarded as useless their ordinary helps; and "all hope that they should be saved had been taken away" (v. 20).

But they had St. Paul and his Mission on board; and they all came safe to land. "Noli timere, Caesaris fortunas vehis," was the saying of Julius Cæsar to the panic-struck mariner in the Adriatic; "Nolite timere, CHRISTI Evangelium vehitis," might have been that of St. Paul.

40. ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων] The ship was not steered, as modern vessels are, by a single rudder moving on hinges at the stern, but by two πηδάλια (from πῆδα, oars; see the Editor's note on Theocritus xxi. 10, whence the English paddle), one on either quarter of the stern. This pair of πηδάλια, so arranged, may be seen represented in ancient coins, pictures, and other monuments, in Smith, pp. 183, 193, 194, 198, 199. Cp. Heliodor. 5, p. 241, τῶν δὲ πηδαλίων θάτερον ἀποβαλόντες. Lucian. Toxari, p. 51, τοῦ σκάφους ἥδη πλείοντες ἐκκρεμαννόμενοι τῶν πηδαλίων, and Navig. 5, tom. iii. p. 252, ἀνθρωπίσκος λεπτῇ κάρμακι τὰ πηδάλια περιστρέφων. Elian. H. V. ix. 40, ὅτι Καρχηδόνιοι, δύο κυβερνήτας εἰσῆγον εἰς τὴν ναῦν, ἅσπον λέγοντες εἶναι, δύο μὲν πηδάλια ἔχειν κ.τ.λ.

When the vessel was anchored by the stern, as this had been (v. 29), these two πηδάλια were lifted out of the water, and were lashed together by the ζεύγλαι, which seem to have bound them together habitually, thence called here αἱ ζευκτηρίαι, the rudder-bands; and were capable of being tightened or loosened as need required. Cp. Eurip. Helen. 1536, πηδάλια τε ζεύγλαισι παρακαθίετο, i. e. the rudder-paddles were let down at the sides of the ship (παρακαθίετο) by bands (ζεύγλαι).

These ζευκτηρίαι, by which the πηδάλια had been lifted up out of the water and braced tightly together, were now loosened (ἀνέθησαν), so that the πηδάλια descended into the water, and were ready for use to steer the ship on to the beach.

The ancient Christian Fathers seem to have found special delight in comparing the Church to a Ship; and the reader may not be displeased with the insertion in this place of the following eloquent passage from S. Hippolytus, Bishop of Portus, near Rome (de Antichristo, § 9), which illustrates what has been said concerning the two rudders, and also throws some light on other portions of St. Luke's narrative; where, in many respects, the

- ο 2 Cor. 11. 25. ἀραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατείχον εἰς τὸν αἰγιαλόν. ⁴¹ ° Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. ⁴² Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολλυμ-
 p 2 Cor. 11. 25. βήσας διαφύγῃ. ⁴³ ° Ὁ δὲ ἐκατόνταρχος ^p βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν,

Alexandrine Vessel carrying St. Paul, and tossed by violent storms, affords a lively picture of the Christian Church.

Θάλασσά ἐστιν ὁ Κόσμος, ἐν ᾧ ἡ Ἐκκλησία, ὡς ναὺς ἐν πέλῳ, χεῖμά (ἐστὶ μὲν, ἀλλ' οὐκ ἀπόλλυται) ἔχει μὲν γὰρ μεθ' ἑαυτῆς τὸν ἑμπεῖρον Κυβερνήτην ΧΡΙΣΤΟΝ, φέρεται δὲ ἐν μέσῳ καὶ τὸ τροπαῖον κατὰ τοῦ θανάτου ὡς τὸν (read ὡς ἰσὶν, i. e. like a mast) σταυρὸν τοῦ Κυρίου βαστάζουσα· ἐστὶ γὰρ αὐτῆς πρῶρα μὲν ἡ ἀνατολὴ, πρύμνα δὲ ἡ δύσις, τὸ δὲ κοῖλον μνημεῖον· οἱ αἱετοὶ δὲ αἱ δύο Διαθήκαι (the two Testaments are her two πηδάλια, by which she steers her course). Σχοινία δὲ περιεταμένα ἡ ἀγάπη τοῦ Χριστοῦ· σφίγγουσα τὴν Ἐκκλησίαν (here is a reference to the use of cables for girding the ship and bracing its timbers together; cp. above, v. 17) πλοῖον δὲ ὃ φέρει (the σκάφη, or boat; cp. above, vv. 16. 30. 32) μεθ' ἑαυτῆς τὸ λουτρὸν τῆς παλιγγενεσίας, ἀνανεύσεως τοὺς πιστεύοντας (probably the font of baptism is compared to the boat, as conveying and admitting the crew and passengers into the ship). "Ὅθεν δὲ ταῦτα λαμβρά, πᾶρεστιν ὡς πνεῦμα, τὸ ἀπ' οὐρανῶν, δι' οὗ σφραγίζονται οἱ πιστεύοντες τῷ Θεῷ· παρέπονται δὲ αὐτῇ ἀγκυραὶ σιδηραί, αὐταὶ τοῦ Χριστοῦ ἀγίαί ἐντολαί, δυναταί (i. e. powerful and steadfast) ὡς σιδηροί· ἔχει δὲ καὶ ναύτας δεξιούς καὶ ἐναντίους ἁγίους ἀγγέλους παρόντους, δι' ὧν αἱ κρατεῖται καὶ φρουρεῖται ἡ Ἐκκλησία. Κλίμαξ ἐν αὐτῇ, εἰς ὕψος ἀνάγουσα ἐπὶ τὸ κέρας, εἰκὼν σημείου πᾶντος Χριστοῦ, ἔλκουσα τοὺς πιστοὺς εἰς ἀνάβασιν οὐρανῶν, i. e. the ship's ladder which conveys aloft to the summit of (the mast), is an image or resemblance of the sign of the Passion of Christ (i. e. of the Holy Eucharist), which draws the faithful up to the ascent of heaven.

Ψήφαροι δὲ ἐπὶ τὸ κέρας ἐφ' ὅψηλόν αἰνούμενοι τάξιν προφητῶν, μαρτύρων τε, καὶ ἀποστόλων εἰς βασιλείαν Χριστοῦ ἀναπανομένων. Instead of ψήφαροι αἰνούμενοι read ψήφαρα αἰωρούμενα. Ψήφαρα are the Latin *suppara*, Senec. Ep. 77, in Medea, 325. *Lucan*, v. 429, "Summa suppara velorum;" or, as *Tertullian* calls them (Apol. 16, ad Nation. 12), *siphara* (ψήφαρα), i. e. top-sails (cp. *Smith*, pp. 152. 195). And the Author means to say that the topsails, which are raised aloft to the summit of the mast, and are set there, remind him of the order of Prophets, and Martyrs, and Apostles glorified, and resting in bliss, in the kingdom of Christ.

A similar comparison of the Church to a Ship may be seen in a treatise in *Montfaucon's S. Chrysostom*, vi. tom. vi. p. cv: "Quamvis infestatione Inimici Ecclesiae ab saeculi tempestatibus labore, quibusvis tentationibus pulsetur, naufragium facere non potest, quia Filium Dei habet Gubernatorem: navigat enim fidei gubernaculo, felici cursu per hujus saeculi mare, habens Deum Gubernatorem, Angelos remiges, portans choros omnium sanctorum, erecta in medio ipsa salutari arbore crucis, in qua evangelice fidei vela suspendens, fiante Spiritu Sancto, vehitur ad portum Paradisi, et securitatem quietis aeternae."

— τὸν ἀρτέμωνα.] So A, B, C, and Caten., p. 405.—*Εἰς ἀρτέμωνα*: the 'small sail' (*Syriac*), the *foresail* fixed at the prow on a bowsprit. See *Juvenal*, xii. 68, describing a ship in a storm:

"Inopi miserabilis arte cucurrit
 Vestibus extensis, et quod superaverat unum
 Velo prora suo,"

¹ The following is from the Sailing Directory, 1834:—

ST. PAUL'S BAY.—This is divided from *Melheha Bay* by the *Peninsula of Salmona*, on the hilly part of which stands a *square building*, commonly called the *Salmona Palace*; and at the extremity of this peninsula is a low and irregularly-formed island, named *Salmona Island*, already noticed; this constitutes the northern part of *St. Paul's Bay*. There are a few rocks at its eastern point, extending outward nearly half a cable's length; and at the distance of a cable's length you will have clear ground, with from ten to fourteen fathoms.

The east end of *Salmona Island*, and the *Point of Kauro*, are distant from each other above one mile, and bear N.W. by W. and S.E. by E. (N.W. & N. and S.E. & S.), the bay running in W.S.W. (W. & S.). The depth of water between the island and the point is eighteen fathoms, from whence it lessens to fourteen, ten, eight, and at the further end three fathoms, where there are a *sandy beach* and a rivulet. About a quarter of a mile to the southward of *Salmona*

which the old Scholiast explains, "*Artemone solo velificaverunt*." Cp. *Isidor*. Orig. xix. 3, as emended by *Mr. Smith*, p. 192, "Dolon est minimum velum, et ad proram defixum *Artemone* dirigendū potius navis causā commendatum (commendatur?) quā celeritate," or, as *Bede* says here, "*Artemon est modicum velum, dirigendū*" &c., as in *Isidore*. Hence the Roman Lawyers said, (*Labeo*, Digest. 50, tit. 16, leg. 242), "*Malum navis esse partem, Artemonem autem non esse*" (*Meyer*), and cp. *Böckh* (*Urkunden des Attischen Seewesens*, p. 140), who rightly calls it the smallest sail.

They let the vessel drive before the breeze, by a single small sail. All these incidents are mentioned with so much minuteness by St. Luke, in order to show that *vain was the help of man*, and that their preservation (and they were *all preserved*) was due, not to any human means, but to God's mercy *alone*, especially to his faithful servant and prisoner, St. Paul (see v. 24).

Doubtless also the Holy Spirit in dictating this beautiful narrative, designed to suggest the reflection, that whenever and wheresoever it is God's will that the Gospel shall be preached, no storms raised by the Evil One against Christ's Church can obstruct her course; and that though all human aids fail her, though the material vessel is split in fragments, and scattered over the waves,—though the earth itself is wrecked and dissolved,—He can bring her and hers by a single *Artemon* to shore.

41. περιπεσόντες] this word does not indicate human contrivance, but a *περιπέτεια* of Divine Providence. They had selected a creek having a beach, into which they desired, if possible, to thrust in the ship (v. 39). But this would not have been effected unless they had fallen into a *τόπος διθάλασσος*. This may be explained from reference to the Chart of St. Paul's Bay, Malta (*Smith*, 124. *Hewson*, 422), where is the small island *Salmonetta*, which produces a current that would carry a ship into a small cove in the *τόπος διθάλασσος*, which, by its approximation to the shore, the island makes between itself and the beach.

"The sea rushing into the Bay from the N.E. strikes against the outer point of this small island, which causes it to divide and meet again at the inner point, in a small Cove, where any Ship-Master would run his ship, if in distress, and unable to get off the sand." (*Cole*.)

— τὴν ναῦν] they thrust in the ναῦν. Observe the word ναῦν, not πλοῖον, which had hitherto been the word used throughout the narrative; πλοῖον occurs *thirteen* times in this chapter, and the word ναῦς had never been used as yet;

Indeed, the present is the *only place* where the word ναῦς is found in the New Testament;

There is a great force in it here. The vessel had formerly been a noble πλοῖον, for sailing (εἰς τὸ πλεῖν); but now that it has lost its freight, its tackle, its boat, its provisions, its anchors, its all—it is reduced to a ναῦς, a *hull*, not fit to sail, πλεῖν, but only νεῖν, to swim.

— ἡ πρύμνα ἐλύετο] the stern was going to pieces, while the foreship stuck fast.

St. Paul had been already in three shipwrecks before this (2 Cor. xi. 25). How little, after all, do we know of the great Apostle's sufferings for Christ!

Island is a patch of *foul ground*, over which the least depths are six and a half and seven fathoms. The harbour is open to easterly and north-easterly winds; but it is a safe place for small vessels, with good holding-ground; and so long as your cables will hold, your anchors will never drag. The best anchorage is *abreast of the small cove* on your starboard side going in, where you will find from six to ten fathoms, mud and clay. Small vessels may haul into the cove, and lash themselves together in a tier, having an anchor out to the S.S. Eastward, and no winds can injure them.

Within *Kauro Point* you will see a *small tower* and *battery*, called the *Unirvity*; another battery, *Elbena*, stands three quarters of a mile further in, and beyond that is St. Paul's Tower. There are also three other *batteries* defending the *Points of the Bay*, two of which are situated near the beach at the bottom of the Bay. From *Kauro Point* the land runs S.E. by E. (S.E. & S.) for five miles, towards the *Lighthouse of Valetta*.

ἀποβρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι ⁴⁴ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ
σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου ^a καὶ οὕτως ἐγένετο πάντα δια- ^{q ver. 22.}
σωθῆναι ἐπὶ τὴν γῆν. ^{Ps. 107. 28—30.}

XXVIII. ¹ Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται. ^{a ch. 27. 28.}
² ^b Οἱ τε βάρβαροι παρέιχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν αἰψαντες ^{b Rom. 1. 14.}
γὰρ πυρὰν, ^c προσελάβοντο πάντα ἡμᾶς διὰ τὸν ὑέτον τὸν ἐφεστῶτα καὶ διὰ ^{1 Cor. 14. 11.}
τὸ ψῦχος. ³ Συστρέφαντος δὲ τοῦ Παύλου φρυγάνων τι πληῆθος, καὶ ἐπιθέντος ^{c Matt. 10. 42.}
ἐπὶ τὴν πυρὰν, ἐχιδνα ἀπὸ τῆς θέρμης διεξελθοῦσα καθήψε τῆς χειρὸς αὐτοῦ. ^{Heb. 13. 2.}
⁴ Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον ^{d John 7. 24.}
πρὸς ἀλλήλους, ^e Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ ^{e Mark 16. 18.}
τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶσεν. ^f Ὁ μὲν οὖν ἀποτιναζόμενος τὸ θηρίον ^{Luke 10. 19.}
εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. ⁶ ^f Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρα- ^{f ch. 14. 11.}
σθαι, ἡ καταπίπτειν ἄφνω νεκρόν ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεω-
ρούντων μηδὲν αἰτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι
θεόν.

⁷ Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου,
ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.

⁸ Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον ^{g James 5. 14, 15.}
κατακείσθαι πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς
χεῖρας αὐτῷ, ἰάσατο αὐτόν. ⁹ Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες
ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο. ¹⁰ οἱ καὶ πολλαῖς τιμαῖς
ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ,
Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. ¹² καὶ καταχθέντες εἰς Συρακούσας,

44. πάντας διασωθῆναι] Perhaps some were saved spiritually by the evidence they had seen of Paul's prophetic power (see vv. 10. 22. 26), and by being led thereby, and by his miracles (xxviii. 9, 10) to listen to the Gospel; and thus the storm in Adria brought them to an eternal calm.

CH. XXVIII. 1. ἐπέγνωμεν] So A, B, C.—*Elz.* ἐπίγνωσαν.
—Μελίτη] Malta. The theories which suppose this to be any other than Malta, and particularly to be Melida in the Adriatic Gulf, seem to proceed from a misunderstanding of the word *Adria* in xxvii. 27, and from other similar misconceptions. See *Biscoe*, p. 67. *Smith*, Dissertation ii. p. 160. *Houson*, p. 426. It is by no means probable that an Alexandrine ship on its way toward Rome (v. 11), would be found wintering at an island in the Gulf of Venice; but it would be very likely to winter at *Malta*.

2. οἱ βάρβαροι] Rom. i. 14. 1 Cor. xiv. 11. People who spoke a strange language, i. e. neither Greek nor Latin. *Ovid*, *Trist.* v. 10. 37, "*Barbarus* hic ego sum, quia non intelligor ulli." Hence the dialect here was probably African or Phœnician. (*Rosenm.*, *Kuin.*, *Biscoe*. *Prof. Blunt* on Duties of Parish Priest, p. 48.) The Greeks called all others, even the Romans, *βαρβάρους*. "*Barbari* antiquitus omnes dicebantur exceptis *Græcis*." (*Festus*.)

As the Jews called all Gentiles Greeks, so the Romans and Greeks called all others barbarous.

By calling the Maltese *βάρβαροι*, St. Luke shows that he is writing as a Hellenist to Hellenists.

And here, and v. 10, St. Luke draws silently a contrast between the kindness of these so-called barbarians, and the conduct of those who despised the rest of the world as barbarous, and yet had treated St. Paul in a barbarous manner—the Jews and Romans at Cæsarea. We hear of no miracle wrought before Felix by St. Paul, in his two years imprisonment at Cæsarea, or before Festus and Agrippa; but he worked many miracles among these civilized barbarians.

—οὐ τὴν τυχοῦσαν] See above, xix. 11.

—αἰψαντες πυρὰν] into which the viper was afterwards cast; see on v. 4.

3. ἀπὸ] So A, B, C, G, H, and *Caten.* p. 407.—*Elz.* ἐκ. The sense is, the Viper had been taken up in the sticks by St. Paul, which were laid by him on the fire, and was driven forth from them (ἀπὸ τῆς θέρμης, by the force of the heat), and passed through them and seized on his hand.

4. οἱ βάρβαροι—ἔλεγον πρὸς ἀλλήλους] in their own tongue; neither Greek nor Latin (v. 2). This mention of what the *barbarians* said (viz. that St. Paul was a murderer, &c.), and which evidently they imagined would not be understood, is another silent evidence of power, in the Apostles and Evangelists, to understand and speak languages which they had not learnt, and were not supposed to know; just as they understood what was said in the Lycaonian dialect, and spoke it to the people at *Lystra*. See above, Acts xiv. 11, and on ii. 4.

—ἡ δίκη] rather it was the malice of the Evil One, who had hoped that St. Paul would perish in the storm, which he, as Prince of the power of the air (Eph. ii. 2), had been permitted by God to raise (cp. Job i. 12. 19), that he might defeat his mission to Rome. "*Vipera fixit, Dæmonis arma gerens*," says *Arator* (ii. 1167), and "*Prædo venit,—sed præda jacet*." The same God who delivered Paul from the sea, saved him from the serpent (see Christ's prophecy, Mark xvi. 18), and enabled him to cast it into the fire—a figurative and prophetic emblem of what awaits him who is the Old Serpent, the *ἄρχαιος* (Rev. xii. 9; xx. 2), the Enemy of the Church, which he endeavours to destroy by the storms of persecution (Rev. xii. 14, 15), and by the venom of heresy; and whose doom it will be to be cast *eis λίμνην πυρός*, into the lake of fire, Rev. xx. 10.

5. ἀποτιναζόμενος] 'having shaken off from himself.' So A, G, H.—*Elz.* has ἀποτινάζας.

6. θεόν] placed thus emphatically at the end of the sentence by A and B.—*Elz.* has θεὸν αὐτὸν εἶναι.

7. τῷ πρώτῳ] his official title, the *πρῶτος Μελιταίων*, or *Primus Melitensium*. See the Inscription in *Biscoe*, p. 67. Cp. *Blunt*, p. 48. *Smith*, 148. *Houson*, 425.

8. δυσεντερίῳ] So A, B, G, H. Cp. *Lobeck*, *Phryn.* p. 518. —*ἰάσατο*] a reward for hospitality.

10. τιμαῖς ἐτίμησαν] with presents, gifts, and offerings (*Chrys.*) See 1 Tim. v. 17.

11. Διοσκούροις] The figures of the two sons of Jove, Castor and Pollux, the supposed patrons of sailors in the heathen world (*Horat.* Carm. i. 3. 2; iv. 8. 31. *Catull.* iv. 27. *Theocrit.* xxii. 1), which were at the prow's head, and were the *insigne*, by which the ship was known. On the *insignia* of ships, as distinct from their *tutela*, see *Ruhnken's* Dissertation, ed. 1771. *Blomfield*, *Æschyl.* S. c. Theb. 196.

It is the custom, says the Bishop of Alexandria (*St. Cyril*, in

ἐπεμείναμεν ἡμέρας τρεῖς¹³ ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους¹⁴ οὐ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν.¹⁵ Κακέϊθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἔξῃλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ¹ ἔλαβε θάρσος.
¹⁶ Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσ-

h ch. 21. 5.
 3 John 6. 8.

1 Ps. 27. 14.

k ch. 24. 23.
 & 27. 3.

Caten. here), for Alexandrine vessels to have such figures as these on the right and left of the *Prow*.

St. Paul did not scruple to sail in a vessel with *heathen* deities for its *insigne*; and the Holy Spirit has vouchsafed to mention their name.

For what reasons?

(1) Perhaps to remove such scruples as troubled the mind of *Tertullian* (see his "De coronâ militis" and "De Idololatriâ") in ancient times, and of quakers and some others in modern, and to teach the nature of Christian Liberty (viz.), that Christians may freely and without sin communicate with idolaters in the common concerns of life, such as navigation, commerce, and language, &c. (1 Cor. v. 9, 10), although they must at the same time take care not to communicate with them in any act of idolatry (1 Cor. x. 21. 2 Cor. vi. 14—16. Eph. v. 11).

(2) To correct the spirit of self-righteousness which has made distinctions and differences in the Church, on the plea of conscientious objections to the use of certain words and names derived from heathen uses, such as the *days of the week*.

(3) To suggest the reflection, that the Gospel of Christ would appropriate and consecrate all things to itself;

The Gospel is presented to us in this divine history as sailing towards Rome in an *Egyptian* ship, with a heathen sign. *S. Cyril* quotes happily the LXX of Isa. xi. 14, speaking of Christian Missions, *πετασθήσονται ἐν πλοίοις ἀλλοφύλων, θάλασσαν ἄμα προνομιεύσουσι*.

It is worthy of remark, that the ancient enemy of the Church of God, *Egypt*, was made to furnish two of the ships (Acts xxvii. 6; xxviii. 11) which conveyed the Apostle of the Gentiles, in his way to preach the Gospel to the great Metropolis of the Heathen world. The Gospel of the Son of God is carried in a ship with a Heathen sign, called from the sons of Jove. It was about to subdue heathen Rome, and to make the Mistress of the world pass under the mild yoke of the Cross. It was about to plant the cross of Christ in the centre of the blood-stained Colosseum, to erect the statues of Peter and Paul on the summits of its Egyptian obelisks, and to convert the Pantheon of Agrippa into a Christian Church.

Here is a striking prophecy and pledge of the future subjection of all earthly powers and opposing forces beneath the feet of Christ; and of the future manifestation of His Omnipotence in making them all subsidiary and subservient to the triumph of His Gospel.

13. *περιελθόντες*] not by a straight course, but tacking; the wind not being favourable, for it is added that *after one day*, the *south wind* (which was favourable) sprung up abaft (*ἐπείνετο*), and so on the *second day* they arrived at Puteoli—a distance of 182 miles from Rhegium. On the rate of sailing of ancient ships, see *Smith*, p. 209, who understands *δευτεραῖοι* as equivalent to *τῇ ἑξῆς ἡμέρᾳ*.

— *Ποτιόλους*] 150 miles from Rome, now *Pozzuoli*, on the Bay of Naples, an *ἐμπόριον μέγιστον*, *Strabo*, v. p. 376; especially for Alexandrine Corn-Ships. (*Seneca*, Epist. 77.)

There is an interesting fact, recorded in connexion with *Puteoli*, in the Martyrdom of St. Ignatius the disciple of St. John (p. 568), viz. that, when on his way to his martyrdom at Rome, he was brought to Puteoli, he desired to *land* there in order that he might follow the steps of *St. Paul* (*κατ' ἵχνος βαδίζειν θέλων τοῦ ἀποστόλου Παύλου*); an incident confirming the genuineness and authenticity of the Acts, and perhaps, also, showing its influence in primitive times.

14. *ἡμέρας ἑπτὰ*] In order, probably, to spend a Lord's-Day with them. See above, on xxi. 27.

— *οὓτως εἰς τὴν Ῥώμην ἤ.*] An interesting and picturesque description of the route from Puteoli to Rome, may be seen in *Howson*, ii. 437—447. See also *Sir W. Gell's* Work on Rome and its Vicinity, and *Nibby's* Contorni di Roma.

15. *οἱ ἀδελφοὶ—ἐξῃλθον*] to meet Paul, from whom they had received an Epistle (that to the Romans) more than three years before.

— *Ἀππίου φόρου καὶ Τριῶν ταβερνῶν*] The former, "*Appii*

Forum," a station marked in the Roman Itineraries as about thirty-three miles from Rome; the "*Tres Tabernæ*" twenty-three miles from Rome.

The former, *Appii Forum*, reminds the reader that they were on the "*Appian Way*." (See *Sir W. Gell*, art. "*Via Appia*.") Another suggestion, therefore, is here offered of the same glorious truth, as that stated above (v. 11).

These were two itinerary stations on the great *Via Appia*, the "*Regina Viarum*," the Queen of Roads (*Cic. ad Att. ii. 10. Hor. Ser. i. 5. 3*), on which Rome sent her armies through the Southern and Eastern regions of the world;

The conquests of the *third* monarchy (that of *Alexander* the Great. See *Daniel ii. 39; vii. 6; viii. 8. 21*) had provided a common language for the Gospel—Greek;

Alexandria, the great commercial capital of Egypt, and named from the great Conqueror himself, provided two ships to convey the great Apostle of the Gentiles toward Rome, the capital of the world;

The *fourth* great monarchy, the *Roman*, had made great military *Roads* in Europe and great part of Asia for her own conquests, as she thought; but in God's good purposes they became Highways for the Gospel. She stratified Europe. He evangelized it.

It is interesting to trace the progress of the Apostle on the great Roads of the Roman Empire, e.g. on the *Via Egnatia*, by which he is brought into Greece, and now on the *Via Appia*, by which he enters Rome.

The journeys of the Apostles and Apostolic Missionaries could not have been effected, had it not been for the engineering energy of heathen Rome, whom God employed as a *κελευθόποιος* for Christ. The Military Roads of her Legions were paths for the Prince of Peace.

Will not the world one day see similar results, in future conquests of the Gospel under God's Allwise and Almighty Providence, by means of Railroads and of Steam?

India herself is opening her arms. The great lines of her railways are doing the missionary work of the Baptist, the forerunner and herald of Christ (Isa. xl. 4). And as the ship bearing a heathen sign ("*Castor and Pollux*") carried the Apostle of the Gentiles to Italy, and the Basilicas and Temples at Rome have become Christian Churches, so the time may arrive when some of the magnificent Temples of India may be changed into Christian Cathedrals.

16. *στρατοπεδάρχῃ*] "*Burrho, præfecto prætorio*" (*Pearson*), i.e. if St. Paul arrived at Rome before the spring of A.D. 62, when Burrhus died. *Tacit. Ann. xiv. 51, 52. Dio, 62, 13. Sueton. Ner. 35. Wieseler* (p. 86), following *Bp. Pearson* (p. 389), infers that the words *δ στρατοπεδάρχης* intimate that there was *only one* Commander of the Prætorian Guard, or Imperial Household Troops, and that therefore St. Paul must have arrived *before* the death of Burrhus, i.e. the spring A.D. 62, after whom there were *two στρατοπεδάρχαι* (*Tacit. Ann. xiv. 51*). It may be so, but *δ στρατοπεδάρχης* might (as *Meyer* observes, pp. 18. 465) be used to indicate the Officer then *on duty* at the Palace.

It was a providential circumstance that prisoners who were sent, on Appeal to Rome, were consigned to the custody of the Chief of the Imperial Guard. See *Joseph. Ant. xviii. 6. 6. Plin. Ep. x. 65*. Thus St. Paul's bonds became manifest in Christ, *ἔλεφ τῷ πραιτωρίῳ καὶ ἐν τοῖς λοιποῖς πᾶσι* (*Phil. i. 13*), and the Gospel was brought home to the hearts of those of Caesar's household (*Phil. iv. 22*).

It is probable that the *πραιτόριον*, of which the *στρατοπεδάρχης* had the command, was the barrack of the Guards, on the N.E. of the City, outside the walls, near the Porta Nomentana. See *Tacit. Ann. iv. 2*, and other authorities in *Winer*, ii. p. 330. *Wieseler*, p. 403. *Lewin*, p. 750, and *Howson*, ii. pp. 448. 510.

On the probability of St. Paul's communication through Burrhus with Seneca and others, see *Hieron. Scrip. Eccl. 12. Burton*, Lectures, pp. 261—267. *Fabric. Cod. Apocr. p. 880. Bibl. Lat. ii. 121. Gieseler*, § 26.

σοντι αὐτὸν στρατιώτῃ. ¹⁷ Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθου τοῖς πατράσι, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων οἷτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ¹⁹ Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. ²⁰ Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περίκειμαι. ²¹ Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. ²² Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστὸν ἔστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται. ²³ Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκου πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρωτὶ ἕως ἑσπέρας. ²⁴ Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ²⁵ Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν, Ὅτι· καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ²⁷ Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. ²⁸ Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται. ²⁹ Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

St. Luke's account of the treatment which St. Paul received at Rome, is illustrated by the narrative of *Josephus* (Antiq. xviii. 6. 7), concerning the detention of Agrippa I. in the same city, under Tiberius, εὐρίσκειτο αὐτῷ παρὰ τοῦ Μάρκωνος (the successor of Sejanus) στρατιωτῶν τε μετρίων ἀνδρῶν, οἱ παραφυλάττειαν αὐτὸν ἐν φροντίσει, καὶ ἑκατοντάρχου ἐφεστησομένου τε ἐκείνοις καὶ συνδέτου ἰσομένου, λουτρά τε καθ' ἡμέραν συγκατέειπαι, καὶ ἀπελευθέρων καὶ φίλων εἰσόδους, τὴν τε ἑλλην ῥαστάνην ἢ τῷ σώματι γένοιτο· ἢν· εἰσπείσαν τε πρὸς αὐτὸν φίλος τε Σίλας κ.τ.λ. — στρατιώτῃ] "Ad quem vinculus est." (Gros.)

19. ἠναγκάσθην] "I was constrained to appeal to Cæsar,"—an answer to the objections of the Jews, that, in a question of Religion, he had appealed from the Spiritual Court, that of the Sanhedrim at Jerusalem, to a temporal and heathen Power, and had so been guilty of profane and sacrilegious outrage against their national Faith, and against Jehovah Himself. St. Paul says that he did not act thus voluntarily, but was compelled to take this step by the Jews themselves.

We may observe here again the wonderful operation of Divine Providence in overruling the machinations of the enemies of the Gospel into means for its furtherance;

The Jews arrested and would have killed Paul. By their iniquitous and treacherous manoeuvres against him, they showed even to the Chief Captain that he could have no hope of justice from them. He was therefore sent by night to Cæsarea (xxiii. 23). Festus proposed that after two years' imprisonment he should go up again to be judged at Jerusalem (xxv. 9). But the Jews had showed their inveterate malice by another conspiracy to slay him by the way (xxv. 3). In a word, St. Paul was compelled by the Jews themselves to appeal for justice from the Spiritual Court at Jerusalem to the tribunal of Nero at Rome.

A striking proof of the corrupt state of the spirituality. No wonder its candlestick was removed.

All this was foreseen and pre-announced by God, and was made instrumental by Him for the propagation of Christianity, and for the transfer of its Mission from the centre of Judaism to the Metropolis of the Heathen World. Thus the malice of the Jews recoiled against themselves, and was used as an instrument for the glory of Christ.

21. ἡμεῖς οὔτε γράμματα] This statement of non-communication between the Jews of Jerusalem and Rome is remarkable, and has been used by some in modern times as an argument against the veracity of this History. But it must be remembered that St. Paul did not appeal to Cæsar till near the end of his confinement at Cæsarea. Festus, the successor of Felix, had wished to decide the Cause at Jerusalem (xxv. 9); and it was doubtless a surprise both to him and to the Jews to hear St. Paul say, "I appeal unto Cæsar" (xxv. 11).

Before St. Paul had made this appeal, the Jews of Jerusalem had no reason for writing to those at Rome concerning Paul; for they had no ground for supposing that he would go there. And after appeal had been made, it does not seem that they had any opportunities of sending communications to Rome, on account of the expiration of the season for navigation to Italy. Nor indeed would they have been very anxious to write concerning him after the declaration of the Jewish king Agrippa acknowledging his innocence, and that he might have been set at liberty if he had not appealed to Cæsar (xxvi. 32).

22. πανταχοῦ ἀντιλέγεται] A fulfilment of Simeon's words, Luke ii. 34, σημείον ἀντιλεγόμενον. The Jews are specially described as a λαὸς ἀντιλέγων. See Rom. x. 21. Isa. lxx. 2, in LXX. Acts xiii. 45; xxviii. 19.

25. ῥῆμα ἐν] 'one word,' after so many disputations; one, and that from their own Scriptures; showing that their incredulity was foreseen and foretold by God, and that the rejection of the Gospel by the Jews is therefore no argument against it, but rather an evidence of its truth.

— τοὺς πατέρας ἡμῶν] He claims their fathers as his own.

26. 27.] See Matt. xiii. 14, 15.

28. γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ] St. Paul never disguised from the Jews his design of going to the Gentiles. As Bengel observes,—On the rejection of the Gospel by the Jews, he declared that intention to them at Antioch, xiii. 46; at Corinth, xviii. 6; and now, for the third time, he declares it at Rome. Thus he gave them a triple warning in Asia, in Greece, in Italy (see Tit. iii. 10).

29. καί—συζήτησιν] Not in A, B, E, and some Cursives and Versions.

³⁰ Ἐμεινε δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, ³¹ ἡ κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

^{30.} *διετίαν ὅλην*] Two whole years in St. Paul's life without any incident mentioned by St. Luke;

This silence is an impressive proof that the *arrival* of the great Apostle at *Rome*, the great capital of the world, is the culminating point of the history. "Paulus Romæ apex Evangelii." (*Bengel.*)

As *Chrys.* observes, St. Paul had suffered shipwreck, but by that shipwreck he was made more illustrious. And now, like some noble conqueror who has gained a great naval victory, he enters the royal City of Rome, the capital of the world.

The rest may be inferred from what *had* been already said and done by the Divine Head of the Church, in guiding and preserving him till he set foot in safety in that city; and from the words of comfort and joy with which the book concludes.

It is to be regretted, that through want of attention to such considerations as these, this divine Book has been disparaged by some as a fragmentary narrative. Like all other works of the

Holy Ghost, it is a well-ordered and harmonious whole. It designs what was best to be done for a History of the Apostolic Church, and it performs fully what it designs. On this topic, see further in the Introduction prefixed to this Book.

^{31.} *ἀκωλύτως*] The Acts of the Apostles is a record of trouble and suffering, like all other Books of the New Testament, and is also like them in this, that it ends happily. See particularly the end of St. Luke's Gospel (xxiv. 50 - 53).

There is something musical in the cadence of the word *ἀκωλύτως*, reserved for the end of this Book. The word commences with a short syllable, followed by three long ones (a first Epitrite), and so is expressive of steadiness, firmness, and stability; of motion succeeded by rest; of action consummated and settled in repose. Compare the word *ἐκοιμήθη*, a word of like quantity ("----"), closing the history of St. Stephen's martyrdom (Acts vii. 60).

A beautiful emblem of the History of the Church of Christ, and of the life of every true believer in Him.

END OF PART II.





